THE

WORLD'S HOPE.

VOLUME XXI.

J. H. PATON, EDITOR AND PUBLISHER.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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ORDER OF THE AGES.

WHILE we regard it as true and Scripturally proved that all things are to be reconciled to God in due time, we wish now to make it plain that there is an order, a way, a plan by which that grand result is to be accomplished. We call it the Order or Plan of the Ages. The purpose of God in these ages is to make himself known and to create mankind in his own image. No one can love God any more than he knows him. He is revealed in the Person and work of Christ, whom he sent; and to know him as thus revealed is life eternal.—John xvii. 3. It is therefore useless—entirely out of harmony with the plan of God—to talk of people being utterly destroyed after being brought to the full knowledge of the truth. Only by the Spirit of God can anyone truly say that Jesus is the Lord.—1. Cor. xii. 3. Faith is one of God's gifts. —Ver. 9; Eph. ii. 8. Because of the uplifting tendency of such faith or knowledge, the apostle said he was not ashamed of the gospel of Christ (which is the revelation of God's love for mankind) "for it is the power of God unto salvation (not destruction) to every one that believeth it."—Rom. i. 16. In view of these and other Scriptures we cannot believe that men will "die again" after God has saved them (from death) and brought them to the knowledge of the truth.—1. Tim. ii. 4. The "second death" is the destruction of death and hell in the lake of fire (Rev. xx. 14), and not to "die again" after being made alive in Christ—in whom is no death.

Many of our readers are familiar with the outline of the ages as given in the Bible; but for the benefit of new readers, it may be well to refer to it again. In 2. Pet. iii, the history of man and the earth is included in "Three Worlds," or three distinct "Heavens and earth." The first or old world ended with the flood, the second began when the first ended, and reaches to the second coming of the Lord and the dawn of his day, and the third is called "the new heavens and earth, wherein dwelleth righteousness," and is the "world without end."—

Isa. xlv. 17. (The Greek word *kosmos*, translated world, means order, or state of things, but is often applied to mankind, as in John iii. 16, "God so loved the *world*.")

In the development of the plan of God these three worlds are divided into ages or dispensations—the age being a period of time, and the dispensation being the work of that time. (The Greek word *aion*, though sometimes rendered world, is properly translated age. This is the word the adjective form of which, *aionios*, is sometimes translated forever, everlasting, and eternal, and is applied to limited or unlimited duration, according to the nature of the thing under consideration.) The first world—the period before the flood—appears not to have been divided, having but one dispensation. The second world has three ages—Patriarchal, Jewish and Gospel. The first age ended at Jacob's death, where Israel was organized into a nation. The second age ended at the death of Christ. And the third age ends with the second world. The third world has a succession of ages (Eph. ii. 7), of which the first is the Millennium — the thousand years' reign of Christ and the saints.—Rev. xx.

This outline of the plan is like a key to open the Bible, and makes many things plain that are otherwise dark. Without it people are liable to apply Scriptures in one age when they belong in another, and thus fail to "rightly divide the word of truth." In harmony with this outline the Bible shows God's plan of both revelation and salvation. The ages were made for Christ, who is both God's Revealer and man's Saviour. Yes, the ages were made for him (Heb. i. 2, Diaglott and Rotherham), and his work in them is double—unfolding the truth and bringing men to God. Ignorance of God and sin go together, men "being alienated from the life of God through ignorance," (Eph. iv. 18), and Jesus, speaking of the bondage of sin, said: "Ye shall know the truth, and the truth shall make you free."—John viii. 32-36. According to this the world will be fully saved when it comes to a full knowledge of the truth. There will be no danger of men sinning and dying after that.

The truth has been gradually developed through the ages, in type, prophecy and fulfillment. Revelation is progressive, not only by additions from time to time, but also by evolution—the first given truth being like a seed containing the essence of the later developments. The order of revelation is from the lower to the higher, from the natural to the spiritual—the natural being used to represent the spiritual. This principle is seen in the use of nearly all types and many prophecies.

It is in harmony with this that Christ is called the "Bread of life" and the "Light of the world." As no one can see the light until he has life, the fact that Christ is the Light of the world, shows that he is first the Life of the world. Dead people can neither eat the bread of life nor see the light. As the life that Christ gives is eternal life, and as only those whom he has quickened can receive the light, it proves that when the truth is testified to all in

due time, they cannot die any more. 1. Tim. ii. 4-6; Luke xx. 35-38.

Because it is said of Christ, "That was the true Light, which lighteth every man that cometh into the world," (John i. 9), for want of seeing the plan of the ages and the future "restitution of all things," which will bring the light to all, many have been led to infer that all have been enlightened by the Spirit. But there is no Scriptural evidence that all who lived before the coming of Christ were enlightened concerning the way of salvation; and we are well assured that multitudes since then have gone down to death in total ignorance of the true God and Jesus Christ whom he hath sent. But when Jesus was born, the angel from heaven spoke of it as "good tidings of great joy, which shall be unto all people."—Luke ii. 10. This and John i. 9 require the ages for their fulfillment.

Though many have learned better, it is still quite common for people to think that mercy for sinners is limited to this life, that God in all the past has been saving all who would let him, and that he will reward with eternal life all who will accept Christ before his second coming, but that the masses of mankind will be hopelessly lost. There are many who are not satisfied with this dark outlook for mankind, who as yet can see no Scriptural way out of it. It would do such ones much good, and give them great comfort, could they but see the truth that the work of all the ages before the return of Christ for his waiting ones is preparatory,—that the Lord has been calling out a people by the gospel, calling them by several names, the church, the temple, the body, the bride, the seed, etc.—and that it is his supreme purpose, through the called out ones as a royal priesthood, to bless and save the world in the ages to come.

This view certainly does not belittle the importance of the present salvation, or of being a Christian now. It presents a more glorious hope to the lover of Christ and mankind than the old view of merely being saved. It adds to that the blessed hope of being coworkers with Christ in blessing all the nations of the world. Surely this is an inspiring hope.

This larger view puts the second coming of the Lord in a place of greater importance than any other view—it being not only the hope of the church, but also the hope of the world, for whom he died. If the Lord's return is believed to be the sunset of all hope for the race—if all but the few who have accepted Christ are then to be consigned either to endless suffering or hopeless destruction—is it any wonder that even Christians desire its delay? In view of such a dreadful destiny for the masses, would not praying for his coming be something like the disciples wanting to call down fire from heaven to devour the Samaritans who would not receive Jesus? To those so believing and so praying, would not Jesus say now as he said then: "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." Luke ix, 51-56. But with the view that the coming of the Lord is really the sunrise of hope for mankind, we may well love his appearing, and pray: "Come, Lord Jesus, come quickly."

LAW AND GOSPEL.

ONE of the things that is a quite common result of not seeing the order of the ages, is for preachers to mix up the law and the gospel—the things that came by Moses and the things that came by Jesus Christ.—John i. 17. They will quote from the law—such words as "I have set before you life and death," (Deut. xxx. 19), to prove that man under the gospel is on probation for eternal life (which is not true); and they will use Rom. vi. 23—"The wages of sin is death; but the gift of God is eternal life,"—for the same purpose. They use that passage as though it read: "Eternal life is *offered* to you on condition of your accepting Christ as your Saviour and obeying him; but if you refuse to accept him as your Saviour, and continue in your sins, the wages of your sin will be eternal death."

Now, it may safely be said that there was no probation for eternal life under the law, nor any threatening of eternal death. The reward then offered on condition of obedience was simply life—long life in the land; and the greatest punishment threatened was death—premature death. It may astonish some people when we say that in the law of Moses no reference can be found to any reward or punishment after this life. Search and see.

When the apostle says: "The wages of sin is death," the preceding argument shows that he was referring to the penalty of sin under the old covenant arrangement, on account of which (in its primary manifestation in the case of Adam) "death passed upon all men."—Rom. v. 12. Then he goes on to make the contrast between the law and the gospel by showing that as all were made sinners and condemned to death in Adam, even so all are made righteous and justified to life in Christ.—Vs. 18, 19. And in Romans vi. 23, he puts the whole statement as it were in a nutshell—"The wages of sin is death (which passed upon all); but the gift of God (not the reward of our obedience) is eternal life through Jesus Christ our Lord." There was neither eternal life nor eternal death by law; and by Christ there is no death at all, but only eternal life. Eternal life not being a reward, but a gift, shuts out the idea of probation for such life.

Oh! that all might see the difference between the covenant of law and the covenant of grace. It is as if the Lord said: "I gave you a trial under the law, and you failed. You promised to obey, and you all disobeyed, and lost your right to live, and came under the curse of the law, which is death—nothing more. I knew your weakness, and that you would fail. I gave you the law for the very purpose of proving to you your weakness, and your need of a Saviour. The Law was a schoolmaster to bring you to him. What the law could not do for you, on account of the weakness of your flesh—your animal nature—I sent my Son in your nature to do in your behalf—that is, to condemn sin in the flesh, and fulfill the law. And as you failed by the law, I will now by Him give you that by which you will not fail. The law said: 'Obey and you shall live;' but the gospel says; 'I give you life (through faith) and you shall obey.'"

This is the difference between law and grace. We can see why the first failed to give life and righteousness. The law proved that the tree was not good, and therefore it could not bring forth good fruit. God's gift of grace in Christ makes the tree good; and therefore it will bear good fruit. Ephesians ii. 8-10 states the truth clearly: "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Fruit does not make the tree; but the tree makes the fruit; and therefore the fruit reveals the quality of the tree. And as only a living tree can bear fruit, so people cannot obey God until they have the life which Christ gives. Dead men do not believe in Christ nor repent of their sins; they cannot receive the things of the Spirit of God, nor be subject to the law of God.—Rom. viii. 6-8; 1. Cor. ii. 14. If natural men could believe, repent and obey the Lord, they would not need a Life-giving Saviour.

POWER OF FAITH.

FAITH is not the first or primary cause of life: it is a result as well as a cause. It is a manifestation of a new mental and spiritual condition—a condition which does not belong to the unquickened man, but is an early fruit of the Spirit's production. Faith does not make anything true, but is the power of the quickened mind to realize the truth—to apply it, or claim it as one's own. When the truth is not believed, the effect on the mind is practically the same as though it were not true; hence, only when it is believed, it is the power of God unto salvation—that is, the uplift out of darkness and sin. And yet the gospel—which is the truth under consideration—is true all the time. It assures us that God and Christ and eternal life are ours—all in heaven's bank subject to our call. When this truth is realized—fully believed—we enter into the peace and joy and practical salvation which the gospel brings. Because of its uplifting effect, Jesus said: "Ye shall know the truth, and the truth shall make you free." But—and what Christian does not realize this?—it is only by the quickening Spirit of Christ that we can know the truth, and grow up into him.

It seems safe to say emphatically that the province of faith is not to make anything true, but to take hold of the truth, to realize that it is true. We are said to live by faith, but faith is not the first cause of life. Only those who have the new life can live and walk by faith. Jesus speaking of himself as the "Bread of life," said: 'He that eateth me, even he shall live by me." But we know that bread is not the first cause of life. Its work is to sustain the life already begun, and only those who have life can eat the bread of life. The same is true of both the natural and the spiritual life and bread; hence Jesus said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. iv. 4. May we ever think of this when we pray: "Give us this day our daily bread."

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THE FLOOD OF YEARS.

Suggested by Psalm xc.

AT this season of the year, during its closing moments, (Dec. 1902) while we inhale the fragrance of the holly and the mistletoe, as we sit in the gloaming watching listlessly the fantastic forms of the blaze and smoke in the open fire by which we are comforted, our minds are led back to childhood's happy days, wherein were other loved forms and faces, other eyes intently watching and dreaming of the castles and caves, the sunny landscapes and beauty-spots to be observed within. As we sit listening to the crackling of the Yule log, as the mighty flames and myriads of sparks go roaring up the chimney, we think of the ancient and much-prized ovation to the Yule festival—the merry Christmas day.

We sit now under different auspices, with newer companions and newer aspirations, nearly all we then loved having floated away upon the flood of years into the vast realm of eternity. But the scenes and sentiments are much the same. As we did then, so do we now: make new resolutions as to the lines of our future thoughts and actions, to be broken just the same as of yore, and we fall in a few days or hours from our self-imposed abnegation and asceticism into the old manner of life, careless and forgetful of our known duties toward God and our fellow-creatures, and sometimes more readily yielding to temptation—just like a strong cable that can hold a large ship, if one strand be chafed through, it has lost its full normal strength. It is well for us if the tempter, coming and finding all cleaned and garnished, does not bring seven others of his kind to take possession and dwell in our hearts.

We read in the Word of God that to Him "a thousand years are as one day, and one day as a thousand years." To him time is but a passing vapor. He is uncontrolled by the flood of years. The day and the night are alike to him. The length of our lives is but a span.

Let us imagine the ephemeral existence of some tiny insect as it springs happily into being, gayly floating in mid-air and bright sunshine for a few hours, then falling down to dust, a molecule in the accretion of centuries, as we see it in the formations of coral that are often displayed in a thousand fantastic forms and colors.

Our subject is the "Flood of Years," and as we study this expression we are led into retrospective and introspective examination. All of us whose heads are bleached by the frosts of many winters, and whose hoary locks are becoming thinned by the corroding fingers of time, can realize to a great extent the forcefulness of these tidal waves.

As wave after wave rushes from the ocean to the rock-bound coast, spending their mighty power on every intervening object; each succeeding wave weakens to some extent their deep-laid foundations, and disintegrates in a measure the adamantine surface, seeking for an uninterrupted passage forward. But the Lord of the ocean has set boundaries and issued the fiat: "Thus far shalt thou go, but no farther." And amid all the strife of the elements, the storms, the thunder and the lightning, the wind and the rain, the sunshine and the darkness, his mighty hand is guiding these mighty forces for our welfare, removing poisonous gases, and in return giving us life-sustaining Ozone.

So also the waves of time beat upon the veteran's brow, and force their victim nearer and still nearer to the dark grave, the leeward shore of life, to be buried beneath the flood of years, in the hope of rising on some fairer shore. But oh! how many of the human race are carried away in infancy; like the day lily, their beauty and fragrance endure but a few short hours. Very few reach the allotted time of man,—

"threescore years and ten,"—and still more rarely, fourscore years or a century.

In our lesson we read: "We spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow." It would be well for all in early years to take to themselves the lesson from Ecclesiastes xii. 1: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

"Beyond this vale of tears,
There is a life above,
Unmeasured by the flight of years.
And all that life is love."

The idea of the Psalmist in our lesson is one of the most beautiful conceptions possible to the human heart. With what fullness of light and confidence he was imbued, as he lifted up his eyes and poured out from his intense spirit these words: "Lord, thou hast been our dwelling place in all generations." Mark his conception of the omnipresence and omnipotence of God! "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."

Imagine, if you can, seeing the Psalmist, with enraptured soul and illumined eye, scanning the vinous valley of the Jordan, also the spot where is Gethsemane, filled with tropical splendor, "at that time an unblemished retreat;" the lofty mountains, the cedars of Lebanon, the Palm, the Fig and the Olive trees, and the modest Lily of the Valley, with which Soloman in all his glory is incomparable; the soft zephyrs fanning his brow; he hears the sleepy songs of retiring birds; he sees the last subdued rays of the setting sun, when nature becomes hushed, and the soul of man, like Father Adam in his purity, draws nearer to his Maker, to walk with him in the harmony of the spheres. The little stars are breaking through the twilight, as if for very gladness, and the silvery moon is casting her soft beams athwart the Edenic landscape. Well may we ask: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? Thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

Let us now take an introspective view along with the aged and afflicted Job—chapter ix. 19-35: "If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead? If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.

Though I were perfect, yet would I not know my soul: I would despise my life. There is one thing, therefore I said it, He destroyeth the perfect and the wicked. * * Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships: as the eagle that hasteth to the prey. * * If I wash myself with snow water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and my clothes shall abhor me. For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any days-man (or intercessor) between us, that might lay his hand upon us both. Let him take his rod away from me, and let not his fear terrify me, then would I speak, and not fear him; but it is not so with me."

Allow me to say, Job was in sore distress, afflicted in body and mind. He had been a successful man, one whom the Lord had prospered; but affliction came, and friends deserted him because of the loathsomeness of his affliction. They taunted and ridiculed him, and set at naught all the wise sayings of his past life, even his trust in God. He

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EDITOR'S APPOINTMENTS.

Jan. 4, Detroit, Mich., 1354 Woodward Ave. at 3:00 p. m.

Jan. 9, Chicago, Ill., at Masonic Temple, Room 510. Doors open at 7:30 p. m.

Jan. 11, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Jan. 18, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Jan. 24, & 25, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Feb. 1, Open for special arrangements.

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had not the discerning eye to see in the dimly distant future a Saviour and Mediator; as he says there is no daysman between God and him to plead in his behalf. He therefore felt utterly hopeless. But thanks for the rich assurance of the gospel, "the word of the Lord," we have a Saviour, a Mediator, a Redeemer! His name is Jesus; he shall save his people from their sins.

The flood of years has also left its impress upon the beautiful earth on which we live. Time and decay, by slow degrees but unerring motion, crumble the lofty mountain peaks, raise up or submerge islands, cut out one race of beings and install another; and we sing;

"Change and decay on all around I see;
Oh! thou who changeth not, abide with me."

And again, man, through his avarice, lust and wantonness, has been the means of denuding the world to a great extent of its glorious forests and wild animals. I do not refer to the legitimate encroachments of agriculture, nor that which is necessary for mechanical purposes—both of which have been heavy factors. But I mean the wilful destruction of millions of acres of timber in the spirit of arson, prompted by revenge, or to satisfy a greedy ambition; and the wholesale slaughter of wild animals and birds, for no other purpose than the mere renown of having killed so many—with no regard for the rights or lives of thousands of their fellow-beings who have suffered death in this Moloch of ignorance and hate.

And as human beings we are all hurrying on the destruction or usurpation of all the known products, created by God for the use of the generations of men upon the earth. In some parts of the old world these products of nature have been for centuries held in abeyance, but now they are being wastefully squandered without thought of the future. The trite saying, "Plant a tree for your son," is being ignored.

The flood of years has carried the generations of man from the simplicity of patriarchal and rural life to the concentration of forces, so that men now seek to live in large cities, where the aggregation of the forces of wealth and culture tends to the rapid accumulation of riches—by fair means if possible, by foul means if necessary. And we too often see the multi-millionaire and the most abject poverty-stricken ones living within a stone's-throw of each other, entirely heedless of each other's welfare. The evolutions of time have given us the rich man's church and the church for the poor—the Christ in riches and power, and the Christ that associated with Lazarus and his sisters.

Even the milky-way is growing old, and as the flood of years rolls along, the myriads of satellites forming this phenomenal zone, drop out of existence one by one, and the beautiful astral belt, bedimmed and time-worn, is gradually disappearing, only marking more pungently the march of the centuries, as the thinning of the silver locks marks progress of days, the onward trend of the flood of years, as man journeys toward his final resting place.

As we consider these things, we are led to exclaim: "So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. O satisly us early with thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." SAMUEL BROOKS.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Paul and Silas at Philippi.—Acts xvi. 22-34.

(Lesson for Jan. 4.)

GOLDEN TEXT.—Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts xvi. 31.

INTRODUCTION.—We now return to the history of the early church in the Acts of the Apostles, where we left it six months ago. At this time it might be well for those who have preserved their papers to read the Review Lesson in the HOPE of June 15, 1902.

Having passed the Conference at Jerusalem, we now come to the beginning of Paul's second missionary journey, and the entrance of the gospel into Europe. In our lesson for June 15, 1902, we saw that after the Council at Jerusalem, Paul and Barnabas, on account of a contention about Mark, separated, and that Paul (later joined by Silas, Timothy and Luke) passed through Syria and Cilicia, confirming the churches; and that later, in answer to the "Macedonian Cry," he came over into Europe. Macedonia had several flourishing cities, of which Philippi, and four others, are mentioned in the Acts. The missionary party came first to Philippi, and, so far as we know, the first convert to the Christian faith there was Lydia, a business woman, who invited the missionaries to make her house their home while in the city.

As they were going day after day to the place of prayer, they were met by a young woman, who seems to have been under control of a "spirit" not her own, and who was a source of much gain to her masters by fortune-telling. The New Testament writers recognize the possibility of people being possessed and controlled by spirits—something like the claim of modern Spiritists—but they speak of them as evil spirits. Though they confessed Christ, they were regarded as opposing him. Being thus "possessed," the person showed a superhuman intelligence. Jesus silenced them—"would not suffer the devils (demons) to speak"—though they were confessing his Messiahship. He proposed to prove his claim by his own works. In the case before us, "the spirit of divination" in the young woman cried out: "These men are the servants of the Most High God, which proclaim unto you the way of salvation;" and she kept it up many days.

Sometimes even Christians are led astray by "spirits" because "they speak so much truth," but it was not so with Paul. He was grieved, and in the name of Jesus he commanded the spirit to come out of the damsel, and it obeyed him. This shows that the religion of Jesus is not related to nor dependent on such manifestations.

When the young woman was delivered from the Satanic power, it put a stop to her fortune-telling, and angered the men who were using her for gain: and they had Paul and Silas brought before the magistrates as disturbers of the peace, in their charge making an appeal to the national prejudice of the Romans against the Jews.

I. PAUL AND SILAS BEATEN AND IMPRISONED.—Vs. 22-24. The prejudiced multitude were on the side of the angry "masters," and the magistrates, yielding to the mob spirit of the majority, had the missionaries stripped, beaten and imprisoned. The jailer, being charged to keep them safely, thrust them into the inner prison, and made their feet fast in the stocks—an instrument of torture as well as for safe confinement.

Majorities are often wrong, and magistrates are often controlled by popular prejudice. For this reason these disciples of Christ were made to suffer for taking a definite stand for Him against the demons, oppression of the weak, and unrighteous gain. As long as preaching does not interfere with the business of bad men and demons they are disposed to let the preachers alone.

When Christ was on earth, the cry of the demons was, "Let us alone;" and

their selfishness and fear of the right have not changed. Thank the Lord! the time is coming when the evil powers will be bound and the right shall prevail.

II. A WONDERFUL RELIGIOUS SERVICE.—Ver. 25. Suffering from their undressed wounds and the torture of their position in the stocks, Paul and Silas could not sleep, but they could rejoice even in their trouble. And they prayed and sang praises to God, and the prisoners heard them. There were several strange things about this service: (1) its unusual hour—midnight; (2) the strange place—a prison; (3) the remarkable conductors of the service—Paul and Silas in the stocks; (4) the peculiar congregation—the prisoners in their cells. The missionaries could rejoice in their suffering, partly because of their innocence. Their songs of praise and prayer must have been a strange sound for the other prisoners to hear. Paul's letter to the Philippians is one of the most joyous. The opening of the books in the coming judgment alone will reveal the good effects upon others of that night of suffering and song.

III. THE WONDERFUL DELIVERANCE.—Vs. 26-28. Paul and Silas may have been praying for deliverance, or that the Lord might be honored by their sufferings. Both of these things were done. Suddenly an earthquake shook the foundations of the prison, opened the doors, and loosed all the prisoners; —that is, the power that caused the earthquake did all the rest. Was it a miracle, or was it "natural?" It was no doubt what we commonly call a miracle; but with God all things are natural and easy. What we call "natural" laws are simply God's ordinary way of doing things; but he is not limited by them. His will and power are supreme.

The jailer waking out of his sleep, and seeing the prison doors all open, naturally supposed that all the prisoners had escaped. In such a case by Roman law the jailer was subject to the same death as the escaped prisoners would have suffered; so he drew his sword, with the intention of avoiding by suicide the disgrace of an execution. But Paul, seeing toward the outer light, took in the situation, and cried out: "Do thyself no harm, for we are all here."

IV. THE JAILER AND HIS FAMILY CONVERTED.—Vs. 29-34. To the jailer Paul's words must have been a wonderful revelation of the Christian spirit. He had no doubt heard something of their preaching about a way of salvation. He connected the earthquake with their religion, and was convinced that they were men of God. Calling for lights, he sprang in and trembling with fear or deep emotion, fell down before the missionaries—as though they were gods. To this there may have been a remonstrance (though it is not recorded) as in the case of Peter and Cornelius.—Acts x. 25, 26. At all events, he must have risen to his feet, for he brought them out from the inner prison, and then asked the question: "What must I do to be saved?" To this was given the all-important answer: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house,"—household. This answer shows that salvation is not of doing, or of good works, but of God's grace (loving favor) through faith.—Eph. ii. 8, 9. Salvation is not by human righteousness, but to God's righteousness. As yet the jailer had but little knowledge of the gospel and what salvation meant, but he was ready to learn. And Paul and Silas were brought where his family was and they taught them all the word of the Lord. On the same conditions, salvation would come to them all. This is not merely a case of household baptism, as many have thought, but of household conversion. They all heard the word (ver. 32); they were all baptized (ver. 33); and they all be-

lieved and rejoiced.—Ver. 34. There was no waiting to prove the reality of their faith, nor for a riper Christian experience; but they were baptized the same night. From verse 40 it is evident that Lydia's household, too, were old enough to hear, believe and obey for themselves.

V. THE RELEASE.—Vs. 35-40. The next morning, the magistrates, having heard what had happened at the prison, sent sergeants to tell the jailer to let Paul and Silas go; but Paul refused to accept of liberty in such a manner. He here made use of his Roman citizenship, and charged the magistrates with having violated the Roman law in beating and imprisoning a Roman citizen. On hearing the report of the sergeants, the magistrates were afraid, and came themselves and liberated the missionaries, and asked them to leave the city, which, after visiting Lydia's household, they did.

Christian Living.—Philippians iv. 1-13.

(Lesson for Jan. 11.)

GOLDEN TEXT.—Rejoice in the Lord alway.—Philip. iv. 4.

INTRODUCTION.—This epistle was written by Paul, in the Greek language, to the Church at Philippi, when he was in his own hired house, during his first imprisonment at Rome. It was probably written ten or eleven years after Paul's first visit to Philippi, mentioned in our last lesson and the one for June 15, 1902. It was sent by Epaphroditus, who brought gifts to Paul from Philippi. It is well to read the whole epistle at once. It is like the letter of a beloved pastor to a beloved people—a letter of personal interest and practical advice, informal, familiar, and loving. It is preeminently joyful and hopeful in its tone. It reminds us of the "Songs in the night," when he was in jail at Philippi. In spite of his sufferings, the spirit of his letter is: "I rejoice; rejoice ye." One secret of his life is seen in chapter iii. 14, 15: He does not claim to be perfect, but he is earnestly aiming at the goal, that he may obtain the prize.

This epistle shows something of the character of the Philippian church. Paul does not reprove them for anything, as he did the others to whom he wrote. They seem to have been specially dear to the apostle. He speaks of them as his "dearly beloved" his "joy," and his "crown," for whom he thanked God at every remembrance of them.

By comparing Acts xvi. 13-15, xvii. 4 and Philip. iv. 2, 3, it appears that women were quite prominent in that church. Ramsay says: "Men of all classes were impressed by the preaching of Paul, but only women of the leading families." They were probably freer from superstition, better able to receive the truth, and freer to go to hear the apostle. In Athens woman was regarded as but little better than a slave; but in Macedonia she was more highly honored, being permitted to hold property, and regarded as mistress of the house. It is evident that the women took great interest in the personal comfort of the apostle. On several occasions this church sent him help in his necessities.—2. Cor. xi. 9; Philip. iv. 16.

The stronger element in this church was Gentile, which no doubt prevented the Judaizing element from gaining a foothold among them.

In the first chapter of this letter Paul expresses his thankfulness to God for such friends and the fruit of their faith, and his willingness to glorify Christ either by life or death. If he lived it was for the cause of Christ, and if he died, it would be gain to the same cause. In the second chapter he exhorts to unity, and to humility and loving condescension, by the example of Christ, who gained his universal victory by his condescension. In the third chapter he warns them against false teachers, who would emphasize the value of the fleshly or legal relation, and urges them to

keep Christ ever before them, and to press toward the mark for the prize of the high calling of God in Christ Jesus—the heavenly citizenship. Then follows our lesson text.

I. CHRISTIAN QUALITIES.—Vs. 1-13. (1) Steadfastness. "Therefore,"—(referring to what had gone before)—in view of the heavenly citizenship, or perhaps of all his preceding statements, he gives the following exhortations. He speaks to them as "brethren" in the most endearing terms: "dearly beloved," "my joy and crown." "So," as I have exhorted you in the preceding chapters, "stand fast in the Lord." The words "stand fast" are used six times in the epistles of Paul—stand fast in the Lord, in the faith, in liberty, in fellowship, in truth. This exhortation implies dangers and powers that might sweep them from their feet; and to stand "in the Lord"—in his life, strength, love and righteousness—was their only safeguard.

(2) Unity of Mind. Euodias and Syntyche were two prominent women in the church who seemed to be at variance, and Paul earnestly exhorted them to be of one mind. Some think they had separate meetings in their homes because of their difference. Christian unity does not necessarily mean oneness of opinion on all subjects, but oneness of spirit, love and harmony of feeling. Christian union—based on spiritual unity—is a condition of the highest attainment and usefulness.—John xvii. 21-23.

(3) Mutual Helpfulness. Peloubet says "Yokefellow" is a proper name—Synzygus, which means "Yokefellow." Paul recognizes him as "true," and urges him to help those two women to settle their difficulty. He was earnest in his desire for this settlement, for these women had been colaborers with him and several others in the gospel. He believed their names were all in the book of life. A third party can often be of service in harmonizing Christians who are at variance.

(4) Joy. The apostle emphasizes the importance of rejoicing in the Lord alway. The Christian should be the happiest person on the earth. On account of his relation to the Lord, the source of every true joy is open to him. He has no right nor reason to be miserable. If this fact were duly considered, the settling of the difficulty would be easy. To be of one mind in Christ is an essential condition of true joy.

(5) Loving Forbearance. The word here rendered "moderation" (or, as in R. V., "forbearance") means reasonable, not too rigorous, gentle. This spirit would be needed in the special case in hand. It is necessary in dealing with all men, especially with those who do not have it. "The Lord is at hand" may refer to his promised presence "alway," or to his future coming. Believers were always to live in view of it.

(6) Freedom from Anxiety. We should be careful and thoughtful, as we now use the words, but anxious care is injurious. Instead of this, they were to trust in God's love and care, and with prayer and thanksgiving make their requests known to God.

(7) Peace. If the condition of the preceding exhortation be realized, the peace of God will not be absent.

(8) Uplifting thoughts. Christianity is everything that is good, and pure and right. To think of these things will shut out the low and unworthy, and build for God and eternity.

(9) Paul's Example. He was not afraid to tell these people that he had practiced what he preached. Godly living is an argument that no one tries to answer.

(10) Contentment. Paul here expressed gratitude for the gift from the church at Philippi, and received it as from the Lord. He implied that they would have helped him sooner if they

had had the opportunity. He did not care to speak of his want, as he had been learning to be content with small supply. But he rejoiced in their affectionate care. What a lesson to learn—to know how to be in want and to have abundance, and yet to be happy in the Lord.

(11) The Power Within. The secret of his experience was the Christ within. Paul was not boasting of himself. His strength to do or suffer was all of Christ—an abiding presence, a perpetual life and source of all needed help.

Paul at Thessalonica and Berea.—Acts xvii. 1-12.

(Lesson for Jan. 18.)

GOLDEN TEXT.—Thy word is a lamp to my feet.—Psalm cxix. 105.

INTRODUCTION.—Having finished our study of Paul's work at Philippi, by a study of his letter to the Philippians, we come back to the history given in the Acts. This lesson is closely connected with the one for January 4. The persecution in Philippi drove the missionaries to another place, and so the gospel was spread abroad. The Lord's cause was advanced not only by the preaching of the gospel and searching the Scriptures, but even by the opposition of bad men.

I. PREACHING AT THESSALONICA.—Vs. 1-4. After leaving Philippi, they passed through two small towns—Amphipolis, about thirty miles nearly west of Philippi, and Appollonia, thirty miles further on—and came to Thessalonica, the capital of Macedonia, about one hundred miles west of Philippi, on the bay of Therma, an arm of the Egean Sea. (The change from the pronoun "we" of Acts xvi. 10-15 to "they" implies that Luke remained at Philippi.) Thessalonica, being a town of considerable mercantile importance, and having a synagogue, was a good basis for missionary operations.

Here, according to his custom, Paul preached to the Jews first. For three successive sabbaths he went into their synagogue, and proved to them from their own Scriptures that Christ had to suffer and die and be raised again from the dead. This phase of the truth the Jews had naturally overlooked. It did not seem possible to them that a suffering and dying Jesus could be their Messiah, whom on account of many Scriptures, they expected to come as a conquering earthly King. But under the preaching of Paul, some of the Jews believed that Jesus was the Christ—the Anointed One. These joined themselves thoroughly with the new movement. And a large number of the worshiping Gentiles also believed; and quite a number of the principal women of the city.

It is probable that Paul's stay at Thessalonica was not very short, but that after the first three weeks he left the Jews, and preached chiefly to the Gentiles. From the epistle to the Thessalonians it appears that he was quite successful among the idolatrous Gentiles, and this may have provoked the Jews to incite the tumult on account of which he was driven away. It was during his stay there that the church at Philippi had twice sent him help.

Paul afterward speaks of his method of work at Thessalonica. He mainly supported himself.—1. Thess. ii. 9; 2. Thess. iii. 8-11. He was gentle toward them as a nurse, and comforted and exhorted them as a father.—1. Thess. ii. 7, 11. He lived a holy and blameless life among them, giving them not only the gospel, but his very life.—1. Thess. ii. 5-8, 10. And he was eminently successful in bringing many to Christ.

II. DRIVEN FROM THESSALONICA.—Vs. 5-10. The unbelieving Jews, moved by the spirit of envy or jealousy at the success of the gospel missionaries, gathered a crowd of the baser element of society, set the city in an uproar, and violently assaulted the house of Jason, who probably had given the missionaries a home. Their purpose was to

bring them out to the people—the mob; but not finding them, they dragged Jason and other brethren before the rulers of that free, or self-governed city, charging him with having received those who had come among them and "turned the world upside down," and teaching disloyalty to Cesar. The truth needs no such methods of defense, and right-minded men never resort to them. The accusation they brought against the missionaries had the appearance of truth, but in reality it was meanly false. They had indeed "turned the world upside down," but only by a peaceable method. They had taught that "there is another King, Jesus," but they had not taught disloyalty to the Roman Emperor. The meanness of the accusation is seen in the fact that the Jews themselves hated Cesar, but that now, in opposition to the gospel missionaries, they were professing loyalty to the Roman government.

This charge greatly troubled the people and the rulers. The nature and object of the kingdom of Christ was not understood. Many of the accused were among the best citizens, but to disregard the charge might involve them also in the appearance of treason, and cause the freedom of the city to be taken away. As the easiest way out of the dilemma, they took "security" from Jason and the others that the missionaries would leave the city; and during the following night, the brethren sent them to Berea.

III. PREACHING AT BEREA.—Vs. 10–12. Berea was a walled city about fifty miles southwest of Thessalonica. It was a somewhat secluded place, and under the circumstances may have been selected for that reason; but it was large enough for a church to be founded there. The Jews had a synagogue there, and in it the missionaries at once began to preach the gospel. The historian gives the Bereans the honorable record of nobility and fairness. They were ready to listen with intelligent candor. They were not rash, but were willing to test the preaching by the Word. They were not afraid to hear what these men had to say. They were ready to receive truth from any source, but only on good evidence. "*Therefore* many of them believed." Among them were Greek women of honorable estate, and of men, not a few. Had the evidence been weak, they would not have believed. "Faith cometh by hearing, and hearing by the word of God." It is not the mere act of the human will, but of a convinced mind. Whether people did or did not believe the gospel message depended on their previous condition and character. The truth was and is a tester, as well as the starter of a new life. The words of Jesus: "My sheep hear my voice," is ever true. When the good seed falls upon good ground, it brings forth fruit. Honest hearts are always the best hearers.

Paul remained at Berea until the persecuting Jews came from Thessalonica and stirred up the people. Then he was conducted to Athens.

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WOULD WE SEE JESUS?

READ John xii. 20-33. Some of the Greeks, probably from Bethsaida, came to Jerusalem to worship at the feast. This indicates that they were Jewish proselytes. They came to Philip, one of Jesus' disciples, who was from the same town, and who probably was known by them, and expressed a wish to see Jesus. We do not know what their motive was. They no doubt had heard of some of his wonderful works, and wanted to meet him. He was inside of the temple, and they outside. Philip came and told Andrew, who also was from Bethsaida. Then, together, they came and told Jesus of the request of the Greeks. And he answered: "The hour is come, that the Son of man should be glorified. Verily, verily, (truly, truly) I say unto you, Except a corn (kernel) of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit, etc."

On reading this passage it appears to be a very strange answer to the request of the Greeks. It seems like an evasion, if not an expression of indifference to their wish. Some so think of it, and not unlikely the Greeks themselves may have so regarded it. Much depends on what is meant by seeing Jesus. If we think of this in the surface sense, seeing Jesus in his external form, just as we might see any other person, then his answer was not to the point. And if this was all that the Greeks wanted, they were likely disappointed. Merely to see Jesus as a man was a matter of comparatively little importance, as no doubt he looked very much like other men. See Isaiah liii. 2: "As a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." But if we think of seeing Jesus in the deeper and spiritual sense, taking into account his character and work, then his answer was right to the point; and in the illustration of the kernel of wheat dying, and losing the life (vs. 23–25), he showed the only way that anyone can see him. In view of what it costs, do we want to see Jesus?

In the deeper sense of knowing

Jesus' character, his love, wisdom, sympathy, forgiving favor, and purpose, the meaning of a statement in John xiv. 9 is plain: "He that hath seen (understood) me hath seen (understood) the Father." Seeing Jesus as an ordinary man, was not seeing the Father. No one who saw him, or who had even begun to see him, in the true sense, ever rejected him. "Had they known him, they would not have crucified the Lord of glory."—1. Cor. ii. 8. To come near to Jesus and to see him bodily was not so difficult; but we should think of his words in the deeper sense when he says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Those who in simple faith receive him as God's manifestation of forgiving favor and saving power, and come into fellowship with his purpose and work, always find rest—the rest, peace and joy that nothing else can give.

In this deeper sense, (not that of physical substance, form and size) we understand Paul's statement that Christ is "the brightness of his (the Father's) glory, and the express image of his person." As God's Word, he is the revelation of his nature, love and character—the creating and saving power of God. To see Jesus thus is to come to him; and in the light of this view, we see force and beauty in the words of Jesus: "No man *can* come to me, except the Father, who sent me, draw him."—John vi. 44. He was not teaching the crude idea of election and reprobation, but showing that only those who see his divinity, in person, love and work, *can* come and find rest. "God in Christ" is the drawing and reconciling power.—Ver. 32; 2. Cor. v. 19.

John, more than the other evangelists, deals with the deeper phase of Christ and his teachings. He seemed to come nearer to the *heart* of Jesus than the others. He was specially loved, and he leaned on his bosom, and he reveals more of Jesus' love than the others.—See all his writings. No one who realizes the deeper meaning of these writings can doubt the truth of Christianity.

In the record of our Lord's dealing with the woman of Samaria (John iv.) we have another case where he seemed to ignore the request, and yet was answering it. He had promised that if she would ask for living water, he would give it to her. Soon after, she said: "Give me this water,"—evidently not understanding what it meant,—and he said: "Go call thy husband, and come hither." The casual reader might say he evaded the subject, and diverted her mind away from it; and quite likely she forgot what she had asked. But, nevertheless, he began to answer her prayer, not in the literal sense which she meant when she asked for water, but in the spiritual sense, which he meant when he made the promise. In order to answer her prayer, and give her the water of life as a living spring within, he must convince her that he was the Christ, the Son of the Highest, and the Saviour of the world, and this he did.

So in the deeper sense he dealt with the request of the Greeks: "We would see Jesus." In order to see Jesus in the true sense—the only way which would do any real

good—man must regenerated. And while we fully believe and teach the ultimate success of Christ in bringing all to himself (as shown in verse 32), we would here emphasize the truth that this is an individual matter, and that no man will or can ever be saved without going through the process of judgment and regeneration. If people think that the Lord is going to take all into heaven, or into the kingdom of God, without regeneration, they are woefully deceived. There is only one way to glory. The "old man," the carnal nature, must die, and the spiritual nature must be developed. This death and life process—the process of regeneration—Jesus illustrated by the dying and growth of the kernel of wheat. The natural man—he whose spiritual capacities are not quickened by the Spirit—cannot see Jesus. He cannot receive the spiritual truths concerning his nature and work, and so cannot come to him. In that condition, the light has no attraction for him. (We all know how the light attracts living plants.) Man in the natural condition (dead in sin) is like the kernel of wheat in the granary. The object of its existence—which is to bring forth fruit—has not yet been realized. While the kernel remains in the granary, it really loses itself; so as long as a man thus saves his life—lives only for himself—he loses it—that is, he can never realize the true object of his existence, nor the real joy of life, which is the joy of the Lord. In order that the kernel of wheat or the man may realize the true object of existence, each must be brought under the law of death. It is Heaven's universal law, that without death there can be no development of life, or fruit-bearing. This is true of all plants and animals. It was true of the real cross of Christ (of which the wooden cross was a symbol) in its relation to the salvation of mankind. He as the kernel of wheat—with unlimited possibilities—had to die in order to bring forth the "much fruit" which God had created in him as the Seed of humanity.—Col. i. 15–17. It is true also of every human being, for Jesus said: "If any man will come after me (or be my disciple), let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it, etc."—Luke ix. 23, 24. This shows that the true "Cross of Christ" is not the wooden cross, but the cross which we can bear, and thus follow him.

Oh! that all may see that the only way to the glory is the way of the cross;—that the only way to *see* Jesus, to *come* to him and be *saved*, is to die to sin, and be regenerated by the quickening Spirit—the light and heat from the Sun of Righteousness.

The life of the natural man is one of selfishness. The life of the true Christian is one of self-sacrifice for the good of others. Like the kernel of wheat when sown, and like Christ, he dies to self that others may live, and thus secures his own spiritual development—the true eternal life. "He that hath the Son *hath* life." This life is a present fact in the life of the Christian. In its incipient stage it is a gift, and only those who have it are able to comply with the conditions of self-sacrifice, by which they have life "more abundantly." We are not taught in the Bible that any

will always remain dead and lost, but he that lives only for himself *is* lost, and will remain so until he, like the kernel of wheat, leaves the granary of his own selfhood, and dies that others may be blessed. Then he will save his life, or realize the true object of his existence.

Of him that follows Jesus in the way of the cross, he says: "Him will my Father honor." Of those who purify themselves, even as he is pure, John says: "When he shall appear, we shall be like him, for we shall *see* him as he is." And there are many promises that the overcomer shall reign with Christ.

ALL SHALL SEE HIM.

In view of the Scriptural facts and principles which we have been considering, what a fullness of joyous hope there is in the statements: "Every eye shall see him;" and "All flesh shall see the salvation of God." There is no salvation *in* sin, but *from* sin. Cannot all Christians understand that to see Jesus, to be drawn to and come to him, and to see his salvation, mean no less than the crucifixion and final destruction of the lower nature, the enmity, and therefore the reconciliation and regeneration of the spirit of man? Salvation is the same whether only a few, or many, or all are to be saved. It is no more dangerous to believe that all shall be saved, than that a few or many will be saved. In verse 32, Jesus plainly affirms that he will draw all to himself—not that he will draw *at* them and fail, but that he will succeed. This is the "much fruit" which he brings forth as the result of his death. We dare not weaken this promise either in its certainty or its universality. Should it fail in one, it would fail in both. If it is not sure to all, it is not sure to any.

Some think that if all should be saved, it would destroy the free agency of man. But if all men were left to the free choice of the natural mind, none would be saved at all; for by the natural inclination, men always choose wrong. Men have freedom only in their own domain. Natural men are free on the natural plane, and spiritual men are free on the spiritual plane. Those whom Christ makes free, are free indeed.—John viii. 36.

But, allowing that all men are absolutely free to choose,—all Christians admit that the Lord has foretold that some—yes, many—shall be saved, and yet that it does not interfere with their freedom of choice. Then why may not the Lord see and foretell that *all* shall voluntarily accept Christ and be saved, without interfering with their freedom of choice?

But let us not forget the principle involved in salvation. None can be saved without dying to self and sin, whether it be here or hereafter. The principle of salvation and its application should be seen together. What God hath joined, let no man separate. When men have the true idea of what salvation is, they will have no fear of universal salvation on the ground that heaven will be full of wicked men. It will be a heaven of joy, because it will be a condition of purity, truth and love. And it will be all the happier be-

cause not one will be missing. He will draw all unto him. He will not fail, nor be discouraged, until he shall send forth judgment unto victory.

It is evident that no one can fully "see Jesus" until he can see him as the "kernel," the Seed of the whole crop, and that he has vitality enough to bring them all forth into his own image. In answer to the question, "What is man?" the apostle did not point back to Adam in Eden, and speak of him as the ideal of God concerning mankind; but he said: "We see Jesus."—Heb. ii. 6-9. He is the Ideal of what God wants man to be, and the Prophecy and Security of what man will be, when in the application of his saving power, he will have drawn all unto himself. God help us all to see Jesus, by faith and hope now, that we may be ready to see him as he is when he makes up his jewels, who shall appear with him in his glory, to rule and bless the world.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Paul's Counsel to the Thessalonians.—1. Thess. v. 14-28.

(Lesson for Jan. 25.)

GOLDEN TEXT.—Hold fast that which is good.—1. Thess. v. 21.

INTRODUCTION.—It is well to read the whole epistle at one time. It was written by Paul, probably at Corinth (not from Athens, according to the common postscript), soon after Timothy had come to him with good news from Thessalonica. Paul had been driven away from there by zealots for the law (as we saw in a former lesson), before he had done all he had hoped to do there. He wanted to go back, but was prevented.—1. Thess. ii. 17, 18. For this reason he sent Timothy to establish and comfort them.—iii. 2. His good report on his return drew out this letter. It is expressive of the apostle's hope and joy concerning the church at Thessalonica. "The epistle has the six features which occur in nearly all St. Paul's letters to the churches, namely: (1) the greeting; (2) the thanksgiving; (3) a doctrinal section; (4) a practical section; (5) personal messages; (6) a final salutation."—FARRAR.

In the first chapter, though the Thessalonians were far from perfect, the apostle finds and commends their good qualities. He expresses his assurance that they had been chosen of God, and shows that they had turned from idolatry to serve the Lord, and to wait for his Son from heaven. In the second chapter he speaks of the manner and spirit in which he had preached the gospel to them, how they had received it, and declares that they were his "hope, or joy, or crown of rejoicing." In the third chapter he declares his great love for them, and that he sent Timothy to confirm them in the new and better life. In the fourth chapter he exhorts them to purity and brotherly love, and speaks comforting words concerning those of their number who had fallen asleep—the blessed hope be-

ing that they would all be with the Lord at his coming. In chapter v. 1–13 he speaks of the times and seasons, and exhorts them to walk in the light, and to act as children of the light, as a means of preparation for the reward of the faithful. Concerning the things "hard to be understood" which Paul wrote on the coming and the day of the Lord, I would ask thoughtful people to read "Times and Seasons," "The Lord's Coming," and "Trumpets and Voices," in DAY DAWN.

I. DUTIES TOWARD ALL MEN.—Vs. 14, 15. Here, as is common in all the apostle's writings, he has given truth or doctrine as a basis, and then exhorts. The supreme object of all true teaching is the practical result. He exhorts, or earnestly beseeches, the brethren to warn (or admonish) the unruly—those that were walking in a disorderly manner—contrary to the well-known principles of righteousness—and let them know the danger to themselves and others of such a course. As the Lord had called them to purity and holiness, they could not inherit the promises unless they aimed at the ideal—what he elsewhere calls "the mark for the prize of the high calling of God in Christ Jesus." They were also to "comfort the feeble-minded," or, as in R. V., "Encourage the faint-hearted." The word "comfort" here means to encourage, stimulate, persuade. Those who had courage, and hope, and strength, were to impart these qualities to those who lacked them. Who does not know the helpfulness of those who in time of trial are cheerful, hopeful and full of courage? So also they were to "support the weak." This means to uphold them—very similar to the other. The spirit of all these exhortations is, not to live for self, but for the good of others. And they were not merely to do good and be kind to the believers, but to "be patient (long-suffering) toward all men." They might expect evil from others, but they were not to revenge the wrong, but like the Master himself, follow that which is good, not only toward them in the church, but to all. By imitating the Lord Jesus, they would be letting their light shine, so that others seeing their good works might glorify their Father in heaven.

II. PERSONAL DUTIES.—Vs. 16–22. "Rejoice alway." This is like the exhortation of the apostle to the Philippians, from the Roman prison: "Rejoice in the Lord alway; and again I say, Rejoice." The Christian has reasons for joy, even in the midst of sorrows and troubles, that are not understood by unbelievers. True happiness is a continual recommend for Christianity. They were also to "Pray without ceasing." Live always in the spirit of prayer, and expect the things that are needed. Some one has said that "Christians pray too much." They are far more likely to pray too little. There is no doubt a danger in asking God to do what he has called upon us to do. But we may well pray for zeal, strength and courage to do the things that we ought to do in the work of the Lord. True prayer brings the worshipper in touch with the purpose and spirit of the Lord. "In everything give thanks." To think aright and to thank are closely related. Thankfulness implies hearty appreciation of what is done for us. It is God's will concerning us that we live a life of joy, prayer, and thanksgiving. These are three manifestations of the Christ-life in us.

"Quench not the Spirit." The Spirit of Christ suggests all good things, and practices. To follow its leadings is the way to success in the Christian life; and to neglect its suggestions, tends to deadness of conscience. An alarm bell will not long waken a person who does not heed its warning. "Despise not prophesyings." The gift of prophecy is one of the gifts of the Spirit men-

tioned in 1. Cor. xii. By it men and women were made seers and teachers—some one, and some the other. It was perhaps the same as inspiration. God's prophets wrote by inspiration, and the same Spirit enables people to understand the word. Prophesying is despised when the word of the Lord is treated lightly, or neglected. But the apostle warns against taking all that any man may teach, when he says: "Prove all things (test it by the general teaching of the word and its effect on character) and hold fast that which is good." All these exhortations refer to the building up of Christian character: and we are not only to receive and cultivate the good, but also to "abstain from every form of evil."—R. V. "Cease to do evil, and learn to do well."

III. PAUL'S BENEDICTION.—Vs. 23, 24. This is a comprehensive prayer. It expresses the supreme purpose of the apostle in writing to these believers—that they might be wholly sanctified—fully set apart to holy uses—that they might be entire or perfect at the coming or presence of the Lord. The Christian idea is to live as in his presence and to grow up into his perfection, and be ready for the kingdom of glory at his appearing. Death is not the coming of the Lord, but with the view that death is a perfect sleep until he comes, all Christians have virtually been as near to the Lord's coming as they were to falling asleep in Jesus.

While the apostle here prays that the believers may be perfect, he also assures them of their success, for it is the Lord's purpose that they shall be perfect, and that he is faithful, and will accomplish his purpose. "Ye therefore shall be perfect, as your heavenly Father is perfect."—Matt. v. 48, Rotherham.

IV. PAUL'S CLOSING WORDS.—Vs. 25-28. He had been praying for them, and yet he wanted them to pray for him. We can understand what he felt when he said; "Brethren, pray for us, that the word of God may have free course and be glorified." The cause for which God's people truly pray, shall not need to go begging.

He exhorted them to greet each other with a holy kiss—the Oriental method of expressing sincere affection. The loving grasp of the hand serves a similar purpose. "Let brotherly love continue."

"I charge (adjure) you." He virtually put them on oath that they would read his letter to all the brethren—whether "holy" or not.—R. V. And then he prayed that the grace (the loving favor and the good qualities) of the Lord Jesus Christ might be with them. His forgiving favor lies at the bottom, and the qualities of Christ are the crowning glory, of the Christian character.

Paul at Athens.—Acts xvii. 22-34.

(Lesson for Feb. 1.)

GOLDEN TEXT.—He preached unto them Jesus, and the resurrection.—Acts xvii. 18.

INTRODUCTION.—Again we return to the record in the Acts. The success of the missionaries in Berea was reported in Thessalonica, and the persecutors there were not willing to let them alone, but followed them to Berea, and roused the people there also. And the brethren at once sent Paul to Athens, (a distance of about 250 miles.) Silas and Timothy remaining at Berea. Paul, being the chief speaker, was the special object of the persecution. From Athens, Paul sent back word to have Silas and Timothy come to him as soon as possible. While he waited for them, he was greatly stirred up in mind because of the idolatry of the people. And he disputed with the Jews and other devout people in the synagogue, and with others in the market. Some of the philosophers—Epicureans and Stoics — came against him, speaking of him as a babbler (base fellow) and "a

(*Continued on page 25.*)

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EDITOR'S APPOINTMENTS.

Jan. 18, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Jan. 24, & 25, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

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(Continued from page 23.)

setter forth of strange gods," because he preached Jesus and the resurrection. Later Paul was brought before the philosophers and authorities of the city, at Mars' Hill, or the Court of the Areopagites, and called upon to satisfy their curiosity by explaining his new doctrine;—a marked characteristic of the Athenians being "either to tell, or to hear some new thing." Our present lesson gives Paul's answer.

I, PAUL'S ADDRESS.—Vs. 22-31. He stood up in the midst of the Court, and said: "Ye men of Athens, I perceive that in all things ye are too superstitious." "Too superstitious" does not clearly express the idea nor the courtesy of Paul. Such a statement would not be winning. "Very reverent," or "very religious," would be a better rendering. He was not blaming, but commending them. The many thousands of idols all around them was the evidence of their religiousness. Idol worship is better than no worship.

He says: "As I was walking through your city, I saw your devotions,"—that is, objects of worship—temples, images, altars. He also found an altar for the service of the "Unknown God." This god was supposed to include all the gods they did not know. They wanted to worship them all, and so not to incur the wrath of any. "He whom ye worship without knowing him, I declare unto you." Paul was quite safe to say this. They were entirely ignorant of the true, the living, the spiritual God. Paul here defines him as the Creator of all things—the One who being Lord of all things and places, dwelleth not in temples made with hands. The heart of man is the true temple of God. He cannot be worshiped (served) with men's hands—either by works or gifts—as the idols were. He needs no gifts, as a needy one, because he is the Giver of all things. He only asks for love, and devoted service on the altar of human hearts. God is pleased when men are blessed.

Paul here declares the unity of the race of man. God has made them all of one blood, or of one ancestor. Paul plainly teaches the Adamic headship of the race. Whatever beings may have existed before Adam, were of another order. The angels existed before men, as we are told that man was made a little lower than the angels. Paul's teaching gives the true foundation for the universal Fatherhood of God, and the sonship and brotherhood of mankind in Christ Jesus. The unity of God and man is expressed in the statement; "In him we live, and move, and have our being." And that all are the children of God, even when they are in the darkness of unbelief, is taught by Paul's endorsement of the statement of the heathen poets: "We are also his offspring."

This teaching is the basis of Paul's argument against idol worship. Man, being a son of God, is greater than the objects that men commonly worship. Man's sonship is not dependent on faith, only for its development. Faith does not make anything true, but it receives, applies and enjoys what was true before.

In the former ages God "winked at" (overlooked) the ignorance of men; but now, in the light of the gospel of Christ, the latest and greatest possible manifestation of the unity of God and man, He calls upon all who hear the truth to repent—change their minds—and leave their idols. When men realize their true relation to God (as revealed in Christ) they have the mainspring of true life and worship. The grand truth of the gospel, and the best motive to repentance, lie in the fact that God has ordained Christ—the man of life, love and true sympathy—to be the Judge of all mankind. He himself taught that the judgment shall be unto victory. And Paul here declares that

God hath given the assurance of this victory unto all men, in that he hath raised him from the dead. As all died in the first Adam, even so shall all be made alive in the Second Adam. And the life which he lives, and which he imparts, is life indeed. They who have it cannot die any more.

II. THE VARIOUS EFFECTS.—Vs. 32-34. We probably have but an outline of the apostle's discourse. His object was to prove the resurrection of mankind by the resurrection of Jesus. Some of his hearers mocked at the resurrection. His teaching was contrary to their philosophy and their lives, and the easiest way to dispose of it was to treat it as the vagary of a man out of his mind. Others withheld judgment, and said they would hear him again on the matter. How many believed we do not know. Only two are named—probably the most influential—Dionysius, a member of the Court of Areopagus, and a woman named Damaris. Paul was rewarded. There, as always in this age, the gospel was selecting a few from among the many. The immediate object was not the evangelization of the world, but to take out a people for the name of Christ—that is, to be his bride, that through her he might bless the world of mankind afterward.

LOVE UNIVERSAL AND ENDLESS.

THIS is a world full of miseries, and there are millions who need encouragement. I have a daughter who is a trained nurse, and her life is spent in ministering to the sick, who are also often extremely poor. Her experiences among the unfortunate of this class would fill a volume. In all the mystery of the suffering, blessed is a ray of the light of day; both in literal and material present alleviations, and (far more) in a doctrine and promise of future comfort and blessedness. Blessed is a knowledge of the essential goodness and fatherhood of God. We have heard unnumbered threats of vengence, whereby the whole outlook into the future, beyond the present life, is dreadfully darkened with doubt and apprehension. And in countries where no gospel of salvation is preached, what ignorance and error and hopelessness greatly prevail! And in countries where there is some knowledge of the way of salvation, what endless obstacles and embarrassments in the way of faith, through the misfortune of being badly born and badly reared, through overwhelming adverse influences, through error and imperfection in teaching, and in methods of so-called evangelization!

There is one thing for an everlasting rock and foundation—one great frontmost and irrepealable and infinite thing, that is good and great above all, and needing to be seen and known in all the world,—and that is this one doctrine in three words, namely: GOD IS GOOD. And this too in spite of all the labyrinth of present miseries. And the grand philosophy of consolation is this, that all losses and miseries are permitted and intended for ultimate and unspeakable good. True, the villains and reprobates will be suitably punished, but why or how can this be literally endless suffering, rather than which it were infinitely better never to be born. For *endless* suffering is something so utterly immeasurable in awfulness that they who teach and inculcate it would be only saved from a dreadful melancholy in the inculcation, by a very faint and inadequate idea of the thing they teach, or by a certain dullness almost equivalent to a hardness, that comes from the routine of oft-repetitions or the deadening effect of inheritances by tradition.

Now the grand thing to know—and to know with wisdom and thanksgiving—is this, that God is good. He cannot be good and torment any creature of his, everlastingly. Nay, I cannot see how, though a thousand million were saved, creation could be justified, if one

creature of God's power, one son or daughter of Adam, were to suffer agonies unspeakable for more millions of years and of ages, than there are stars in heaven, or sands on the sea-shore.

Now to begin at the beginning: it is written in Scripture that when God was proceeding in the work of creation, he looked upon each succeeding stage of work accomplished or at least five times in succession, and affirmed that it was good,—or, more exactly, *saw* that it was good. The conclusion is in these words: "And God saw everything that he had made, and behold it was *very good*. Just look at that final and concluding sentence. It was the verdict of an omnipotent Creator. He surely had a *right* to speak. But how in the world could all this work be good—how could the great maker and author himself be good—when as a final and foreknown result of this creation, myriads and myriads of creatures of his creative power, should be congregated in a pit of unutterable woes to forever bewail and curse the day they were born, and to blaspheme the name of that Creator by whose original act of endowment with life and sensation, they have come to be plunged into this grief of hopeless and incalculable miseries?

Nay, even if the ultimate issue were *destruction*, without possibility of remedy in a revival of life and in enjoyments that would make life a blessing, how could the original act of creation be regarded as an act of benevolence,—since to live a few years of troubled and imperfect existence, and then to perish forever, would be of no practical desirability. Nay; there would be only a taste of the blessing of existence, or a glance at the possibilities of happiness, and then the gloom and horror of anticipated extinction would only be intensified, in the contemplation. The question would reasonably arise, that if a being of reason and sensibility were worth creating at all, why would he not be fit to be re-created, if he must die? If he is allotted to live once, and then must surrender life and descend into darkness and oblivion, is not infinite love and power adequate to the far greater good of a new and better life—indeed, a life that can practically never end?

Now, in the very beginning of the inspired record of God's work of making a world for the habitation of humankind and in the conclusion of it, behold and see! "And God saw every thing that he had made, and BEHOLD, IT WAS VERY GOOD." But, alas! when he made man, who was fore-doomed to sin and die, and suffer, and bewail his creation forever, how was the great work of making the world into which he should unwittingly be born, fearfully thwarted in its final outcome, and darkened by a picture of desolation and despair too dreadful to be contemplated, so that even the saints in heaven who were looking on the misery, and hearing the wail of despair ascending from innumerable millions in a prison of darkness, might, in the agony of grief and pity, be themselves willing to be annihilated, if thereby the dreadful wretchedness of the multitude could likewise come also to an end. For if there should be one notable trait or quality of character among holy beings in heaven, would it not surely be at least sympathy and love? Among all other traits, and above all others, would be such goodness, such kindness and such pity as could not endure to know and see the misery of the millions, who, if they had been so foreordained, or had been so gifted with opportunities, and so constrained by a supreme gracious influence, they too might have had an equal felicity and glory with themselves;—they might have shouted their praises of the goodness of the great Creator, and none in heaven or on earth should feel the agonies of eternal despair, or suffer an almost equal misery in witnessing them. Nay, even for saints with love and gentleness in their nature, and the power to see and know and think, or to know without seeing, would be to dreadfully impair their enjoyment. At least, *so far as we can see*, this would be so. Or, if not, we are ready to be enlightened and corrected.

Now again the great doctrine of the eternal ages, the rock and foundation of faith and hope—the spring and ground of peacefulness and resignation amid a thousand trials and drawbacks,—is this assurance of faith, the goodness of the Creator;—and this, not in name only, but in truth;—not with counteracting and destructive conditions and limitations, but in grand and glorious reality. We tire of the reiterated interposition of *ifs* in such multitude and with such emphasis, that love and power seem dwarfed and balked; and the benevolent mind is in a prison of mist by reason of limitations that belittle omnipotence—the blessed omnipotence of Love. If saints and all sensible and sensitive intelligences should grieve so intensely over the impossibility of final love triumphant, how must not Love itself, the fountain and moving force of all

Divine action, be infinitely grieved at its own final and hopeless inability to realize an ideal of blessedness, grand in its greatness, in its vastness of extent, and in its unutterableness of joy, that thanksgivings should be the coronation of all the thought and work of God through all the ages of his own unmeasurable being. If man redeemed, and even un-redeemed, can pity, how much more a just Creator also? Is God, the author of creatures of compassion, the maker of all things animate, that can and do love and pity, to be supposed unlike his own work? If men voluntarily forgive offences; if mothers never weary of forgiving the waywardness of children; how much more shall God forgive all, and even the worst of offences and offenders? Is not God far greater than man? Is his love not far greater, better, more persistent, more powerful? Can his love ever fail? Is he not infinite in expedients and resources? Can he not do kindly whatsoever he will? If he is said to have hardened some mens' hearts, can he not also easily soften them again? Can not he who created a race marked with many imperfections, and with a history signalized by innumerable failures, rectify disorders, repair mistakes of wrong-doing and wrong-going, or the ruin of the mistakes, and bring good out of evil, and make even evil a minister of good? Can he not most gloriously show how evil is even a necessity to the accomplishment and fullness of good to come after?—a necessity by reason of its disciplinary and educative agency? Is not joy far enhanced by a foregoing anguish or pain? Is it not keener by recollection and comparison? Is not the beauty of holiness magnified by a knowledge and memory of unrighteousness? Is not the freedom of a truly perfected goodness in instinct, in choice, and in nature and life itself, magnified by the ordeal of a preceding experience of bitterness in errors? The torments of an old life in sins may be, must be, remembered with an unutterable gladness in the emancipation which an immutable firmness of purpose and wisdom of intention, has from the beginning had in view, and had also in process of accomplishment amid all the seeming of uncertainty, or in all the misery of hopelessness. Even that which is ruined by errors and excesses, can it not be restored? Is not God Almighty, and unchangeable, and indomitable, in a *sovereign will* and resolve of love, working towards a wide, extended and endless blessing? Can not God, who created once, create again? Can he not make an outcome of sorrows and failures in one creation, to be the highest possible felicity in a future of infinitely more than a mere *reposition*?

What is an eternal (aionion) punishment or destruction—but the destruction of the mischief-working evil that has tended to death all the way? The fire that burns the sinner, as we term him, burns the sinfulness of his nature and burns the sin itself latent in him. If he is destroyed, is he not destroyed as a sinner, that he may live as a saint? Is this beyond the skill or scope of an infinite benevolence? Nay, we are assured again and again that it shall be so; for Jesus came to seek and to save that which was lost—precisely that;—all that was lost, and not a whit less.

C. COLEGROVE.

(*To be continued.*)

The Bar.

The saloon is often called a bar, and it's a true name. Some of the bars that it puts up are well told in the following lines:—

A bar to heaven, a door to hell;
Whoever named it, named it well.
A bar to manliness and wealth,
A door to want and broken health.
A bar to honor, strength and fame,
A door to sin and grief and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair.
A bar to honored, useful life,
A door to brawling, senseless strife:
A bar to all that's true and brave,
A door to every drunkards grave.
A bar to joys that home imparts,
A door to tears and aching hearts;
A bar to heaven, a door to hell;
Whoever named it, named it well.

—*Selected.*

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☞ The Editor does not hold himself responsible for every statement of his correspondents. He expects his readers to exercise their own power of judgment.

SPECIAL NOTICE.

OUR first edition of the book PERFECT DAY is exhausted. We can fill no more orders unless we get out a new edition. Some of our readers, knowing this fact, have said: "Of course you will print a new edition." Our reply to this is: I think and hope so; but the expense must be considered. All that has been received from the sale of our books in all these years has been used for the necessary living expenses and in the work, and therefore if it is the Lord's will that a new edition be published, he will furnish the means. We know that he acts through his people, and if there is interest enough among them in the new edition of the PERFECT DAY, it will be prepared. My prayer in this matter is: "Lord, what wilt thou have me to do?" Will those interested in this work join with me in this prayer? One reader has expressed a wish to make a liberal contribution for this purpose, and I expect the work will be done. (The actual cost of the new edition, counting nothing for my own work, would be about $250.00). The way is open for contributions. And if any of our readers are disposed to aid in this work by ordering books in advance, let us hear from them soon. The price will be as before, fifty cents in cloth cover, and thirty cents in paper cover; and those ordering in advance may have five paper-covered books, or three cloth-covered, for $1.00.—EDITOR.

☞ IT has been suggested that we furnish the NOTES ON SUNDAY SCHOOL LESSONS to any publisher of local paper, at any place, who will care for them. This we have decided to do. So, if any of you, who are interested in our Sunday School Lessons, will see your local publisher, we will furnish him the copy free of charge, if he will publish one lesson each week. Here is a chance to do something.—EDITOR.

SIX GOOD OFFERS.

IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. We now have something new—THE GOLDEN LINK in paper cover. Single copy, 50 cents. Look over the following offers, all postpaid.

OFFER NO. 1.—Two copies of GOLDEN LINK, (or two of DAY DAWN) and one MOSES AND CHRIST, all paper cover, for $1.00.

OFFER NO. 2.—One GOLDEN LINK, one DAY DAWN, and one MOSES AND CHRIST, all paper cover, for $1.00.

OFFER NO. 3.—Four copies of MOSES AND CHRIST in paper cover, for $1.00.

OFFER NO. 4.—One GOLDEN LINK, one DAY DAWN, one PERFECT DAY, and one MOSES AND CHRIST, all *cloth* bound, for $2.00.

OFFER NO. 5.—The retail prices of these books are as follows: GOLDEN LINK, cloth bound, $1.00, in paper cover, 50 cents; DAY DAWN, the same; MOSES AND CHRIST, cloth bound, 50 cents, in paper cover, 30 cents; PERFECT DAY, cloth, 50c. Pick out three dollars' worth of any of these books, and we will send them to any address for $2.00.

OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN, in offers 4 and 5.

☞ See notice of PERFECT DAY elsewhere. We will fill orders soon as possible, so above offers will hold good.—EDITOR.

DAY DAWN FUND.

ON account of contributions by interested friends, the book DAY DAWN will be furnished to those not able to pay the full price, for 25 cents less than the regular price—that is, 75 cents for cloth bound or 25 cents for paper covered books.—EDITOR.

WORLD'S HOPE MISSION FUND.

Bal. on hand Jan. 1.	$7.72	
Amt. recd. to Jan. 15.	9.05	
Total		$16.77
Literature sent to Jan. 15.		13.00
Bal. on hand Jan. 15.		$3.77

☞ THE JOYFUL MESSAGE, a statement of the Gospel of Christ, is a 16-page tract. Price, 15 cents a doz.

☞ WE ARE AGENTS for all papers and magazines, and would be pleased to receive orders for what you want.—ED.

DID your subscription expire with December? If so, please renew now.

EXTRACTS FROM LETTERS.

Bound Together in Love.

THOUGH we have never met in the flesh, yet Christian love binds us together with a bond that time and distance cannot sever. I am yet in the world that now is, but ready to step over the Jordan, into the new heavens and earth, when the blessed Lord wills it. I am yet reading the little messenger, THE WORLD'S HOPE. With the Bible, it is a great comfort to me in my old age. I have had to quit preaching on account of heart and lung trouble. I have been rereading an old copy of MOSES AND CHRIST, and I think you have heeded Paul's instruction to Timothy (2. Tim. ii. 15),—"Rightly dividing the word of truth."

I inclose one dollar for "Offer No. 2," and two dollars to apply on my subscription for the HOPE. I have been behind for some time, but I hope in the near future to catch up. I may have tried your patience, dear brother, but I did not intend it. We had a severe drouth last year, and another this year, but not so bad.

In reference to Bro. Swank's suggestion, I would say, If the Spirit moves, write, if not, do not write. If God wants you to write, it will be impressed on your mind.

I think that a small tract on Sanctification and Holiness, from the "Thus saith the Lord" point of view, would be of great use in the Southern States. There is a great move in the sects for a higher plane of Christian life. There seems to be a thirst after righteousness in the nominal church. I think the Lord's presence is being manifest. In the move on the line of Sanctification, there is much zeal to an extreme, though so many claim to be *wholly saved* and sanctified. To be wholly sanctified is full consecration. I believe this is our objective point—the highest Christian plane in this world.

May God bless you with everything necessary as an expounder of present truth. G. C. B.

MT. VERNON, ARK.

Enjoying the Hope.

INCLOSED find $5.00. I wish to renew my subscription, and that of Mrs. H. The balance is for you. I wish it were more, and hope some day to be able to do more for you. I enjoy the HOPE very much. You have my humble prayers. I follow you each Sunday, and can almost hear you talking. I would enjoy very much hearing you preach again. I trust this will find yourself and family all well. I wish to be remembered to them all.

TAMPA, FLA. MRS. H. H. K.

Helping Some Other.

YOU will find inclosed $2.00. I wish to renew my subscription for 1903. The other dollar is to help some other to have the HOPE sent another year who does not feel able to pay for it. I have never felt just right about the paper you sent to Bangor and got nothing for it. At the time I was not situated so I could help as well as I can now. The Lord has blessed me this past year with health and strength to work, and I feel that I must, in return, try to do my little to help some other who may be more unfortunate than I. "Freely ye have received, freely give."

May the dear Lord bless you and the work you are doing in preaching his precious truth. L. M. D.

MILO, ME.

Remembering the Mission Fund.

INCLOSED find five dollars. I wish to renew my subscription and E. M's. The balance is for the Mission Fund, as I see that only thirty-three cents remained in it on December 1.

HOMESTEAD, PA. G. L. MC.

Thankful for the Hope Free.

I WISH to thank the Lord and you for the HOPE free for the past year. I can never expect to pay for it. I am in my

eighty-first year, and on a sick bed, supported by a widowed daughter who has four children to provide for, and works out for Three Dollars a week. I have not a dollar of my own. I will be happy if the HOPE can still come. If not, I must be content. God bless you in your work, is the prayer of your brother in the great hope, S. L.

DAYTONA, FLA.

Advance in Fifty Years.

I HEREWITH inclose $1.50 for THE WORLD'S HOPE. My subscription is behind; I do not know how far; but this is all I can spare, as I am getting old and have little income. I have read the HOPE a good many years, and enjoyed it, although it is a great way in advance of our Scotch Presbyterian teaching. The religious world has advanced wonderfully in the last fifty years. Very few now believe that God created the human family to see the greater part of them cast into that big red lake, to spend their eternity there. Oh! what blasphemy we used to have to hear.

I am now nearly eighty years old. I have nothing but praise and gratitude to render to God for the provision he made whereby I may escape the big lake. You are doing a good work. God bless you. R. R.

CAMDEN, N. Y.

Pleasant Memories.

ENCLOSED find Five Dollars, one to renew my subscription for the HOPE, two for the Mission Fund, and two for yourself. My wife and I do enjoy reading the HOPE. It contains so much good food, especially that grand truth relating to the headship of Christ, and the vital union which exists between him and believers, as set forth in all your writings on that phase of truth, notably the leading articles in the October, November and December 15 numbers of the HOPE.

Wife still retains pleasant memories of you, especially of the first time she heard you speak, which if I remember right was in the year 1878, when you spoke in the hall on Federal St., Allegheny, and in your talk you mentioned Isaac and Rebekah as a type of Christ and the Church. She often remarks on the beauty of that type.

Praying that the Lord will bless you in your labor of love, we join in love to you and all the Household of Faith.

ALLEGHENY, PA. W. F. J.

Not Murmuring.

I WILL try to write you a few lines to let you know that I am still living but very feeble. I can hardly make a letter, and put off writing thinking I might be a little better. My age (nearly eighty) proves to me that my stay here will be short — besides there are several diseases pulling upon me. But I am not murmuring about it. The Lord knows best what we need—his will be done.

Brother Paton, I thank the Lord, and you, his servant, that you are still able to send the HOPE to all who call on you for it. I enclose two dollars to pay what is due, and to extend my subscription. I do not expect to be able to write again; but it will be hard to give up the HOPE, as I have been taking it so long. The Lord bless you and all the HOPE family. Your sister seeking for the truth of the word of God.

COLDWATER, MO. M. O. W.

Filled With Glory.

MAY God bless you and encourage you in your labor of love. Inclosed find Two Dollars, one to renew my subscription and the other for yourself. My heart is often filled with glory when I read some of your articles, when I am permitted to see through a glass dimly a little of the wonderful, yes, wonderful! plan of salvation which God has purposed in Christ. Hallelujah! Glory to God and his Christ forever! As ever, your brother, D. H. B.

MOONLIGHT, KANS.

On Solid Ground.

PLEASE let me know how my account stands on your books. I still want the HOPE, and I want to pay for it if possible. (Your subscription is paid to the end of 1903.—ED.)

The more I study the grand and glorious doctrine advocated by the HOPE, the stronger my faith is that we are on solid ground—that we have the truth; and I rejoice every day in the hope of the gospel and the restitution of all things, spoken of by the holy prophets, the apostles, and our Lord Jesus himself—who is the Saviour of all—men, women and children. And now, when my work is almost done in this life, I am just waiting and hoping that at his coming (presence) I may be among the number who shall hear his voice when he calls for those who have fought the good fight, and have kept the faith, and who shall receive the crown of righteousness, and live and reign with him through the ages to come. O the blessed hope! Your brother in Christ,

PLYMOUTH, IND. W. T.

Proves That God is Love.

I NOW send you a dollar to apply on my subscription, which I know is overdue; and thank you for continuing the paper. I sometimes think I will have to get along without it; but it would seem like giving up a dear and tried friend.

When I read the HOPE for Dec. 15, I said: "Thank God for the truth that proves that God is love, and shows us that all things are of him, and that all things work together for good to them that love him, and are the called according to his purpose.

But these truths are not popular among those with whom I meet to worship. Last Sunday the minister said: "The Lord did not design to save the world; if he had so designed, his work would have proved a failure, when, in nearly two thousand years, so few had been saved. But if we look at it from God's standpoint, that he is trying to take out a people for his name, then the work has not been a failure."

How I wished that he could see that God is indeed taking out a people for his name, and preparing them to work for the regeneration of the world in the future reign of Christ; and that after the baptism of fire, or punishment, is past, all shall know him from the least to the greatest; that the time is coming when "All the ends of the earth shall remember and turn to the Lord, and all the kingdoms of the world shall worship before him," who will have all men to be saved, and to come to the knowledge of the truth;—who came not to condemn the world, but to save it. With this view, we anxiously look for the blessed hope—the glorious appearing of the great God, and our Saviour Jesus Christ. S. F. P.

GRAND RAPIDS, MICH.

Still Enjoying the Truth.

IT is some time since I wrote to you. Another year has gone, and I am still enjoying the great truths in the HOPE. It is all the good preaching I have. I am still too poor to pay you for the paper; but it is a great comfort to me, for I am alone so much of the time; but I am trusting in the Lord. Praise his holy name! Greeting to all. May God bless you in your labor. MRS. J. M.

STRATFORD, IOWA.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

☞ SEND US a good big list of names for Sample Copies of the HOPE.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 21, No. 3. ALMONT, MICH., FEBRUARY 1, 1903. $1.00 a year.

CHRIST THE MAGNET.

JUST as I was finishing the article "Would We See Jesus," the following note was received from a brother (D. C. W.) in California:

"I either do not understand your article in the HOPE of Dec. 15, "All One in Christ," or else one of us is mistaken. If I am correct, man at the time of conversion, or regenitation, does not have something that is already in him changed; but there is something in him—"enmity"—taken out, and a new something put in him to take its place, after which there is an affinity with his Father and Saviour. And this begetting is as real, and there is a something new in existence, as much as when we are begotten on the plane of the first Adam. If I am wrong, I would like to be corrected."

This note has suggested the title and some of the thoughts of this article. It is not surprising that people do not all see alike on such subjects. They may have the same blessed experience, and not explain it alike. I have long thought that Bro. W. understood me on this subject. I think we do see alike in the main. It seems that a little careful thought would prove that even in the *first* begetting something that already exists is changed, by the reception of the new life principle, so that it becomes the new being. If there were no germ-cell, there could be no begetting. There must be something that receives the life and is quickened by it. This fact is implied in the statement of Eph. ii. 1: "You hath he quickened, who were dead." From the teaching of Jesus in John iii. 6, we learn that the spirit of man is the subject of the regeneration. On it the quickening Spirit of God acts, and works a great change. Of course, the "enmity" is taken away. But is not the "enmity" a condition of the mind of man, rather than a thing—an entity. Paul says men are "alienated from the life of God (that is, in a condition of enmity) through the ignorance that is in them."—Eph. iv. 18. Take away the ignorance, by bringing them to the knowledge of the truth, and the enmity is gone. This is a great

change—the man instead of being an enemy, is reconciled, and is now a friend.

It has long seemed clear to me that there is a fundamental unity between Christ and the race, as the Seed and the crop, illustrated by the "kernel" and the "much fruit" in John xii. 24. Only for this the death of Christ would have no relation to mankind, and therefore would not be gospel for them. It seems to me that the unity of Christ and the race makes the affinity between them. It is not dependent on faith, but faith is dependent on it. Were it not a fact, faith would be impossible, as believing makes nothing true—the truth being the only good reason for believing.

Christ owns all mankind. They are his by creation and redemption, and therefore they will be his by regeneration. They were created *in* him, *by* him, and *for* him.—Col. i. 15, 16, R. V. This truth is the basis of all the Lord's operations. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein."—Psalm xxiv. 1. Jesus said: "All that the Father hath are mine."—John xvi. 15. This is true of both the truth and the people. The people do not belong to the devil, or the Lord would have to buy them from him or not get them. They are sometimes called the "children of the wicked one," because of their evil condition; but they are not really his. They are for a time led captive by him, and the Lord overcomes the captor, and sets the captives—his own children—free. Paul says: "Of him, and through him, and to him, are all things."—Rom. xi. 36. He is their Origin, their Deliverer, and their Destiny. They will all come to him because drawn by him and to him. It is only because of the affinity between them that he *can* draw them. As the magnet to the steel, so is Christ to the spirit of man. When the obstructions are removed, and the magnet comes near to the steel, the steel comes to the magnet. So when the Lord has succeeded (by his various agencies) in removing the hindrances, and come near enough to the heart, the man is drawn and therefore comes to him. Knowing the truth, the gospel of the grace of God, we come by the attraction of love. The "enmity" is destroyed; we have become his friends; and "We love him because he first loved us," and revealed that love in us. Love makes obedience easy. Jesus said: "If we love me, ye will keep my commandments."—John xiv. 15, R. V.

Teaching, habit of thought, and natural incrustation have tended to keep men from seeing the truth concerning the oneness of Christ and the race, and his affinity for mankind. These are the rocks and mountains over which Christ must climb to find the lost ones; but he is sufficient for the work, and untiring in his perseverance. He cannot fail. "Love never faileth."—1. Cor. xiii. 8, R. V.

The magnet has no affinity for wood, copper or brass, and never draws them. But the natural and wonderful affinity between the magnet and steel, though long unobserved, is seen when the magnet comes near. So it is with Christ and human hearts. Love is the

power of the Divine Magnet. The relation between Christ and the natural man is similar to the relation of the sun to the kernel of wheat in the granary. When the heat of the sun is brought to bear upon it in right conditions, the latent power of the wheat is developed. If the wheat had no latent power, it could not be made to grow. So if man had no latent possibilities of life, the Sun of Righteousness, with all its light and heat (truth and love), could not quicken him. But he has power to do this because of his essential relation to man as the Second Adam.

In view of the revealed facts and the divine purpose, we confidently say that God is the Father of all, and that Christ is the Brother and Saviour of all. And that therefore we are all sons and brothers in Him. Of course, many do not know the truth. If they all knew it, all would of necessity be believers in the Larger Hope. But there are some who do believe in the Larger Hope who do not yet see this, which we consider the greatest and best reason for it.

I am glad that believing a thing does not make it true, and that unbelief cannot destroy the truth. Unbelief is only the present inability to realize the truth. When men learn to know the truth, it will make them free. What a blessedness comes with the knowledge of the truth we are considering! I am glad I can say to my fellow-men: God is my Father and your Father; Christ is your Brother and Saviour as well as mine; we are all one family—brothers and sisters—whether it is believed or not; and the best reason for believing it is that it is true before it is believed. May God help us to know this truth and to feel its power. It is the basis of the grandest possible practical unity among men; and it blesses men now when it is believed and realized.

ORDER OF THE WORK.

In John xii. 32, our Lord asserts the great truth that he will draw all to himself. This victory is the result of his being lifted up (highly exalted—Philip. ii. 8-10), which was the climax of the truth that he as the kernel of wheat fell into the ground and died.—John xii. 24. Jesus said these things to indicate the kind of death that he would die. Paul said the death he died was death to sin—the sinful nature that he had assumed.—Rom. vi. 10. The lifting up on the Roman cross was a shadow of the deeper death and its glorious result. All men were not drawn to him there; but they will be drawn to him in his highly exalted condition. It is his mission to draw all unto himself; and it is ours to share with him in the work. He is lifted up in an important sense when the truth concerning him is preached.

In the passage we have been considering, we have seen the method of salvation and the great outcome; but it says nothing about the order of the work. Like the original promise to Abraham, it declares that all shall be blessed, but does not say when. Some ignore or belittle these broad Scriptures because other Scriptures speak of dark things, divisions, separations and punishments. We do not ignore any of them. They all have their place in the great plan, and they

are not only right, but necessary to the final outcome of victory. But the terrible things are not the final things. God saw the end from the beginning, and he has declared it glorious.

The gospel as preached to Abraham, Isaac and Jacob—the three fathers—was, in substance: "In thy seed shall all the nations, kindreds and families of the earth be blessed." The first thing to do, therefore, was to develop the seed. The gospel age began when Christ, the Head of the Seed, of which Isaac was a type, was raised from the dead and highly exalted. This Paul teaches, and also that the Church is the body of that Seed (Gal. iii. 16, 29), and therefore what is familiarly called the gospel age is the period for its development. Then the time for the nations to be blessed according to the promise is after this gospel age, that is, after the perfection of the Seed.

The calling of this gospel age is therefore a high calling, and the responsibility of Christians to be faithful is very great. It is possible for men here called to miss the high calling, to lose their crown. "Many are called, but few are chosen." But such Scriptures do not refer to the loss of salvation. They are in no sense against the final salvation of all. All shall be made alive in Christ, (and in him is no death), but "Every man in his own order" is Heaven's rule, and each to his own degree of glory.—1. Cor. xv. 21-23, 41, 42.

This view of the success of Christ does not ignore the fact that men cannot be saved without faith and repentance. These are both conditions or steps in the process of regeneration—results of the quickening by the Spirit of God. As all are to be regenerated, it follows that all will believe, or know the truth, and repent—change their mind. "The goodness of God (when appreciated, as it only can be by the quickened spirit of man) leadeth to repentance."

Neither does this view set aside the punishments or chastisements that are brought to view in the Bible. Under the law, on which the old covenant was based, the greatest penalty was death. Under the new covenant, instead of "death without mercy," there is a "sorer punishment," which is disciplinary, in order "that we may be partakers of his holiness." These chastisements are associated with judgment, and we are assured that the judgment by Christ shall be unto victory. They are therefore means to the great end in view—the success of Christ in the blessing of all.

We have seen, by the example of Christ, that true life consists in living, even sacrificing, for others. Such a life has a joy peculiarly its own. None so miserable as those always looking after their own rights and selfishly demanding them. Happiness selfishly sought flees away; but if we seek to make others happy, by doing them good, the joy of the Lord finds its way into our own hearts.

It is an important fact in the Lord's plan that each one drawn to Christ becomes a magnet to draw others. As a magnetized needle will draw another, so it is with the Christian. Being attached to Christ by the drawing Spirit, he becomes

a sharer of that Spirit and draws others.

Not only in the future ages is this work to be done, but also in the present life. This world needs a living Church—a body of people so filled with the Spirit of Christ that those with whom they come in contact will feel and confess their power,—a body of people who will carry the gospel to men by actions as well as by words. Like Christ, they will show it by their sympathy for and kindness to the poor, the afflicted and the sorrowing. By preaching the gospel and living it they will show the kingdom of God as the great attraction and the saving power. God grant that we may be so filled with the Spirit of Christ that we may be coworkers with him, and that we may never doubt his success in drawing all unto himself.

SPECIAL NOTICE.

OUR first edition of the book PERFECT DAY is exhausted. We can fill no more orders unless we get out a new edition. Some of our readers, knowing this fact, have said: "Of course, you will print a new edition." Our reply to this is: I think and hope so; but the expense must be considered. All that has been received from the sale of our books in all these years has been used for the necessary living expenses and in the work, and therefore if it is the Lord's will that a new edition be published, he will furnish the means. We know that he acts through his people, and if there is interest enough among them in the new edition of the PERFECT DAY, it will be prepared. My prayer in this matter is: "Lord, what wilt thou have me to do?" Will those interested in this work join with me in this prayer? One reader has expressed a wish to make a liberal contribution for this purpose, and I expect the work will be done. (The actual cost of the new edition, counting nothing for my own work, would be about $250.00). The way is open for contributions. And if any of our readers are disposed to aid in this work by ordering books in advance, let us hear from them soon. The price will be as before, fifty cents in cloth cover, and thirty cents in paper cover; and those ordering in advance may have five paper-covered books, or three cloth-covered, for $1.00.—EDITOR.

LATER.—We have received so much encouragement, that we have begun the work, though we need the help from all who are interested. The sooner the help is received, the sooner the work can be finished.—EDITOR.

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DID your subscription expire with December? If so, please renew now.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Church at Corinth.—Acts xviii. 1-11.

(Lesson for Feb. 8.)

GOLDEN TEXT.—Other foundation can no man lay than that is laid, which is Jesus Christ.—1. Cor. iii. 11.

INTRODUCTION.—It would no doubt add to the interest in reading the two letters of Paul to the Church at Corinth if they were read carefully with reference to the light they give on his life there.

In the record of Paul's missionary work the brevity of his stay in most places is very noticeable. His long stay in Corinth—a year and six months—is an exception. He was an earnest and faithful preacher, but he evidently did not expect a general acceptance of his message, and yet he appears not to have been greatly worried about the fate of those who rejected it. The absence of what is commonly called "hell fire and damnation" preaching is worthy of attention. There seems to be no sign that he expected the gospel that he was preaching to convert or evangelize the world at that time; but he was finding a certain kind of people—those who had ears to hear and hearts to receive the gospel. As in the preaching of Jesus himself, placing "good seed in good ground" was the method of operation. The Lord, through human agency, was finding a comparatively small class, to be developed as "a people for his name."—Acts xv. 14. Paul stayed long enough in a place to catch the ears of the Lord's "sheep," and then passed on; and to this day, those countries have not been evangelized. This course is justified in the minds of those who see that God's purpose is that the elect of this age are to bless the world in the ages to come.—Eph. ii. 4-7.

I. PAUL MOVES FROM ATHENS TO CORINTH.—Ver. 1. Paul's stay at Athens was very short. Even before Silas and Timothy, for whom he was waiting, came, he came to Corinth. We may wonder why he left Athens so soon, seeing that some wanted to hear him again.—xvii. 32. He may have been impressed with the idea that it was mere curiosity.—Ver. 21. No doubt he was led of the Spirit.

Corinth was about forty miles west of Athens, situated on the isthmus which connects the two parts of Greece. Athens was famous as the seat of learning, Corinth as the city of business—the political capital of Greece, the great center of manufactures and commerce, and foremost in the fine arts. It had a population of about four hundred thousand—of the most heterogeneous nature possible. It was famed for its immorality, being the seat of every kind of licentiousness and excess, consecrated by the rites of their false gods. The temple of Venus had more than a thousand courtesans, under the cover of religious rites.

It has been suggested that Paul chose Corinth as his next field of labor: (1) because it was a good center of gospel operations; (2) because of its varied and representative population; and (3) because of its great wickedness—its great need. According to the teaching of Jesus, the immoral may be nearer the kingdom of God than the self-righteous.—Matt. xxi. 31. Though this was a great opportunity for Paul, is it any wonder that he came there feeling his "weakness, and in fear, and in much trembling," (1. Cor. ii. 3), and needed the cheering vision?—Ver. 9.

II. PAUL'S METHOD OF WORK.—Vs. 2-4. How humbly and quietly Paul came to Corinth! Who would have thought that this travel-stained stranger, seeking work as a tent-maker, was an eminent ambassador of the King of kings? The Lord's methods and standard of excellence are not like man's. Paul first found Aquila and Priscilla, a Jewish husband and wife, who on account of their religion had lately been driven from Rome by the decree of Claudius, the Roman emperor. They

were not Christians as yet, but there was a bond of sympathy between them and Paul because they were of the same nationality and trade. With them he made his home, and together they made tents. Christ and Paul honored honest labor. While quietly working at his trade through the week, Paul attended the Jewish synagogue every sabbath, and reasoned convincingly with both Jews and Greeks. Concerning his feeling and manner, see 1. Cor. ii. 1-5.

III. PREACHING TO THE JEWS.—Vs. 5, 6. After a time, Paul was reinforced by the coming of Silas and Timothy, who had been left at Berea, when Paul was compelled to leave.—Acts xvii. 13-15. Timothy had been sent to Thessalonica, and brought good tidings.—1. Thess. iii. 6. Paul, who had been "pressed in spirit," perhaps weary and weak with over work, was cheered by their presence, (The R. V. says he was "constrained by the word.") so that he preached with greater zeal than before. His appeal was to the Jews, proving by the Scriptures that Jesus was the promised Messiah. The apostle's zeal was more effective than his former quiet reasoning. It stirred up the latent opposition of the Jews, and caused them to blaspheme (slander or rail). Then Paul "shook his raiment," as a testimony against them, left them to suffer the consequences of their condition, and said: "From henceforth I will go unto the Gentiles." This was in keeping with his usual custom—"To the Jew first, and also to the Gentiles."

IV. PREACHING TO THE GENTILES.—Vs. 7, 8. Paul no longer attended the meetings in the synagogue, but used the house of Titus Justus (R. V.) as a place for teaching. This man was probably a Jewish proselyte, but now a believer in Christ. Paul probably wanted to keep as near to the synagogue as possible, in order to have the greatest influence. One result was that Crispus, the ruler of the synagogue, and all his family became Christians; and many of the Corinthians (Gentiles), hearing the gospel, believed and were baptized. Their faith in Christ, and their love for him, made them willing to confess him publicly in the appointed way. Jesus said: "If ye love me, ye will keep my commandments."

V. PAUL ENCOURAGED BY A VISION. Vs. 9-11. Paul had some success, but for some reason he was discouraged. He may have suffered physically. At any rate, the Lord gave him a special communication for his encouragement. In a vision of the night, the Lord said unto him: "Be not afraid," be bold: "speak, and hold not thy peace:"—let no opposition or threatening or danger silence thee; "for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." Paul here had the assurance that he could not be harmed nor hindered till his appointed work was done. Is not the same true of every servant of the Lord? Evidently the "much people," here mentioned, were yet unquickened, and many of them worshiping at the altars of the heathen gods. They did not yet know the true God, but he knew them. They did not become the Lord's by choosing him, but they chose him because he had first chosen them.—Acts xiii. 48. It is well to remember that the Lord's election is not merely to salvation, but to a work, both here and hereafter—for the development of a royal priesthood to bless the world in due time.

Paul remained in Corinth eighteen months, and preached the word of the Lord among the people. Read verses 12-16 and see that though the Jews were determined to crush him, their plan was a failure—because Gallio, the proconsul, would have nothing to do with such matters.

While Paul was at Corinth, he wrote the two epistles to the Thessalonians.

(*Continued on page 41.*)

THE WORLD'S HOPE.

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EDITOR'S APPOINTMENTS.

Feb. 1, Detroit, Mich., 1354 Woodward Ave. at 3:00 p. m.

Feb. 6, Chicago, Ill., at Masonic Temple, Room 510. Doors open at 7:30 p. m.

Feb. 8, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Feb. 15, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Feb. 21, & 22, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

THE EASTER GOSPEL, is a 16-page tract, based on 1. Cor. xv., and is the Gospel of Resurrection. Price 15 cents a dozen or $1.00 a hundred.

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(*Continued from page 39.*)

To them, perhaps as a result of what he learned in that vision, he said: "Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance."—1. Thess. i. 4, 5. When men choose the Lord and his service, it is proof that they have first been chosen and quickened by him. Like Paul himself, any Christian can say: "By the grace of God I am what I am." 1. Cor. xv. 10. To him be the glory.

Christian Self-Control —1. Cor. viii. 4-13.
(Lesson for Feb. 15.)

GOLDEN TEXT.—Let us therefore follow after the things that make for peace.—Rom. xiv. 19.

INTRODUCTION.—This is designed as a Temperance Lesson. While some of Paul's experiences at Corinth are fresh in our minds, we turn to his letter written to the church there a few years later, which is full of reminiscences of the time he spent in that city. This lesson and the next one are closely related to the history we are studying. Our present lesson brings to view one of the practical questions that troubled the consciences of and brought danger to the Corinthian Christians. The same principle may be applied to the practical questions that perplex many Christians in these days—especially to the temperance question. Here is one of the great foundation stones of temperance reform. With this lesson it may be well to read Romans xiv. and 1. Cor. x. 17-33.

There have ever been strong and weak ones in the church. Some can (or think they can) practice certain things without injury to themselves; but others think they are evil things, and yet are tempted by them, and the more so because the stronger brethren indulge in them. In this lesson the apostle shows what the stronger ones ought to do in such a case.

The young church at Corinth had written to the apostle asking for instruction concerning several perplexing questions, one of them being whether it was right for them to eat food which had been offered or consecrated to idols. Such meat was in general use among their heathen neighbors, and was sold in the shambles (markets), so that it might in many cases be eaten unconsciously. Some thought that to eat it was countenancing idolatrous customs, which Jesus came to destroy; while others thought it made no difference, as they knew better. It is probable that the words in the first verse, "We know that we all have knowledge," is a quotation from the letter sent to Paul, and that some of the stronger ones were pleading for liberty on the ground of their knowledge. To this he replies: "Knowledge (without love) puffed up,"—makes people feel too important,—"but love edifieth," buildeth others up. "And if a man thinketh that he knoweth anything,"—thinks that his own knowledge is a sufficient reason for his action, regardless of its effect on others,—"he knoweth nothing yet as he ought to know." He shows the supremacy of love. "If any man love God,"—have the spirit of love in his heart,—he knows God (1. John iv. 7, 8), "is known of him," and has the principle of true brotherhood, and therefore the true basis of liberty. If a man love God, he will love his brother also.—1. John iv. 20, 21.

I. LIBERTY OF KNOWLEDGE.—Vs. 4-6. The substance of this statement is that the intelligent believer in God, the Father, of whom are all things, and in the Lord, Jesus Christ, the manifestation of the Father, in, by and for whom are all things, knows that no idol is anything, and it is of no account that meat has been consecrated to idols, and therefore, on its own merits, it is not wrong to eat it. The truth has made him free. He can eat or not eat as he pleases. This is full Christian liberty.

II. THE CHECK TO LIBERTY.—Vs. 7-

12. But, says the apostle, not every Christian has this knowledge, and some who are weak, by eating the meat offered to idols, have their conscience defiled. And a strong man has not learned the full value of Christian liberty if he thinks it has no limit. As meat does not commend us to God, and we are neither better nor worse for eating or not eating, we have the right to give up for the good of others what to us in itself is right. This is a valuable phase of true Christian liberty. And the apostle warns the strong ones to beware lest their liberty be made a stumbling-block to the weak. If a weak one should see another Christian eat in an idol's temple, would not he be made bold to eat things consecrated to idols? And through the reckless use of liberty, the strong one, instead of helping the weak one up, would be crushing him down.

We have no right or "liberty" to live unto ourselves; we belong to the Lord, and therefore, in a measure, to our brother. So much is this the case that the apostle says that if we sin against the brother, we sin against Christ. If we think we are strong because of knowledge, as every man has not the full knowledge that is the basis of our liberty, it is necessary to check our action for the good of others. Christians ought to be very careful not to encourage or build people up on the side of wrong in anything, by using liberty in that which others think is wrong.

Some think that to "perish," in verse 11, means to lose eternal life. To us this seems a useless inference. If the eternal life of a brother in Christ could be lost, in the sense of hopeless destruction, it would prove that it was not eternal life at all. But Jesus himself taught that the believer in him *has* eternal life.—John iii. 36; v. 24. As the sin against the brother is sin against Christ, the man being a member of Christ, even though but a babe in him, if he could lose eternal life, so could Christ lose it. He said: "Because I live, ye shall live also."

III. THE SACRIFICE OF LIBERTY.—Ver. 13. In the climax of his argument, Paul makes the strong statement that rather than offend a brother, he would never eat flesh any more. Men sometimes boast that they are strong, and can do and eat and drink such and such things with impunity. Such is often the plea for "moderate drinking." But "We that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. xv. 1. And how can we be sure that we are strong, unless we are able to give up our liberty for the good of others? What say you, "moderate drinkers," are you willing to try your strength in giving up your "liberty" for the sake of the weaker ones? "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is made weak."—Rom. xiv. 21. God has made us our brothers' keepers; and we cannot carry out our mission, if we live unto ourselves. As we belong to Christ, we belong to each other.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself. "The Great Revelation, or God's Love, Purpose, and Plan." in the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

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☞ Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

BROTHER FISHER AT REST.

WORD has just come to me (Jan. 21) that our brother, J. S. Fisher, of Wayland, Mich, whose articles have several times appeared in the HOPE, died on January 4, 1903, being sixty-eight years of age. The Obituary sent me says: "He was converted to the religion of Jesus Christ about 1864, and endeavored to live a consistent Christian life, believing in the ultimate triumph of Christ, in the restitution of all things, spoken of by all the holy prophets since the world began:—that 'As in Adam all die, even so in Christ shall all be made alive.'"

I have had a pleasant personal acquaintance with Bro. Fisher—having spent quite a number of days in his home at different times. He was an earnest Christian, and a devoted and quite independent student of the Bible. I respected and loved him for this and his large-hearted toleration even when we differed in opinion. I think he had overcome more combativeness than most men ever have. I wish there were many more men like him. I was just planning to write him, when the news of his death came. He has gone to "his own place," and we shall miss him, but his influence will not be lost in the work of the Lord. May his mantle fall upon some other, and the interest in the Larger Hope be increased. His family has our heartfelt sympathy in their loss. May they have the Lord's comfort for them that mourn.

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of MOSES AND CHRIST for $2.00! Or we will send you part of each kind of book at the same rate; and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

BIBLE SEARCHINGS.—No. 6.

1. How many times is Adam called a living soul?—Gen. ii.

2. Where do we read that fishes are souls?—Gen. i. margin, translated "life" in text.

3. Every beast, bird and reptile is a living soul.—Gen. i. margin, translated "life" in text.

"Nephesh" translated "soul" first in Gen. ii. 7, and then in 456 other scriptures is translated "creature,"—nine times in Gen. i. 21-24; ii. 19; ix. 10, 12, 15, 16; Lev. xi. 46-66.

4. Where do we read that any man has immortality?

5. Has God immortality?—1. Tim. i.

6. Has anyone else immortality or life in himself?—1. Tim. vi; John v.

7. How did the Lord Jesus get life (divine life, zoe) in himself.—John v.

8. What did the Lord Jesus do with his soul or natural, physical life?—Isa. liii. 10-12; Matt. xx. H. VEYSEY.

THE HUMAN TOUCH.

A visitor to a glass manufactory saw a man moulding clay into the great pots which were to be used in shaping the glass. Noticing that all the moulding was done by hand, he said to the workman, "Why do you not use a tool to aid you in shaping the clay?" The workman replied, "There is no tool that can do this work. We have tried different ones, but somehow it needs the human touch."

There is much of the Lord's work that likewise needs the "human touch." The divine Hand would have been too glorious, too dazzling, too bright, if it had been reached out of heaven to help, to lift up and save, to wipe away tears, to heal heart-wounds, to be laid in benediction on children's heads; and therefore God took a human form, that with a human hand He might touch the sinful and the sorrowing. And now that Christ has gone away again into heaven He does not reach out of the skies that glorified hand, which burns with splendor, to do His work of love in this world, but uses our common hands, yours and mine, sending us to do in His name the gentle things He would have done for His little ones.

—*Selected.*

☞ Get a *new subscriber* for the HOPE.

EXTRACTS FROM LETTERS.

Sister Lafferty at Rest.

MY sister, Mrs. Amelia J. Lafferty, wife of the late W. J. Lafferty, died at Pittsburg, Pa., Dec. 21, 1902, after a long, lingering illness. Through all she bore up, and was happy, generally, wishing and longing for the change to come. She had no dread of the passage from this to the long life. She requested that not a tear be shed at the grave.

She requested me to write you of her departure. She was a subscriber to THE WORLD'S HOPE for about twenty years. After reading the papers, she would mail them to others, with the request that they be read and still sent to others. God's process of opening the Scriptures, through you his messenger, made them precious to her, (and, I must say, to me also, as a subscriber), and she departed this life by sleeping away —a happy remembrance to us all.

My wife reminds me that Mrs. Lafferty requested me to write you that your writings took away all fear of death from her, and that to her it was like lifting a vail, and stepping from this to the next world. She deeply appreciated your never-tiring search for the original and present truth—which are only revealed to the spiritually minded.

I remember, away back in 1863, Uncle George, a member of the Campbellite Church, (Is not this a nickname? I think they called it the "Church of Christ."—ED.) said to her: "We, in our church, do away with all contentions, by simply taking the Old and New Testaments, word for word, just as we find them." "Well," said Mrs. Lafferty, "that is certainly the way we should all do; and would it not be nice if we all would read our Bibles just that way?" I guess I thought Uncle George was gilt-edge along that line; but that remark caused me to blunder along and waste twenty years of precious time, living on the bitter hull of the word. But, thank the Lord, the truths can afford to wait, and when we can and will make use of them, we will get them in God's order.

Yours in the truths to be revealed,

CONNELLSVILLE, PA. S. M. JAMES.

REMARKS.—I am glad to learn that the sufferings of our sister are over. According to her ability she was a good helper in my work, and was the means of sending out many copies of the DAY DAWN, to those in low and high stations in life. She sent one to President Harrison, and he sent her a personal acknowledgement of the same, which she sent to me, and is now in my possession. We shall miss her, but we cannot sorrow as those who have no hope. I am glad she had learned to make use of both the letter and the spirit of the word—the one being the shadow of the other. I think nearly all Christian people believe in searching the Scriptures, and in comparing Scripture with Scripture, to learn the mind of the Spirit. We know of no better way. And we know of no better hope in the time of failing earthly nature, than that of being made like Christ, and being with him as heirs of his throne, to share with him in the gracious work of blessing the world of mankind in the ages to come.—EDITOR.

The Happiest Mortals.

ENCLOSED find Postal Order for One Dollar, subscription for 1903. We do not want to miss one number. We are anxious to grow in knowledge and favor that we may be ready for the Master's use when the time comes to bless the sorrowing creation.

The little band here that believes that God is both "able and willing" to save all men, are the happiest mortals you ever saw. Every day we get some new truth to feed on that makes us very happy. We have a Bible Class at Waterville and also at Wenatche every Sunday. Any brother or sister coming this way will be welcome. May the Lord be with you all through the coming year.

Your brother,

WATERVILLE, WASH. P. M. C.

Revival Work.

BRO. SWANK'S request that Bro. Paton write a tract on the best method of conducting evangelistic or revival work, to induce people to become Christians (Was that it?—ED.) suggests a few thoughts.

1. The terrible condition of the natural human heart that has made it necessary to carry on such work. We read that God at sundry times and divers manners has spoken to the people by the prophets, by his Son, by apostles, evangelists, etc. And we know that many times he has honored the preaching of error (Has he not rather honored the truth in spite of the error?—ED.) and the various kinds of revival work that have been carried on, by converting people through such means.

2. I am sure that many times such work has been pernicious—the evangelist holding before the people the terrible doom of the wicked in a way that so frightened them that, by following the directions of the preacher, they have come to believe they were converted, when they were only convicted, and united with the church only to lose their interest when the fear was gone, and went back and were worse than before. I believe that, in consequence of such work, the nominal church is full of men and women that are not converted—who have no real love for God, his house, word, service, or people.

3. When I was in the Baptist church, I objected to calling in an evangelist to assist in revival work; for, to me, it was practically a confession that the church was not in the proper condition; for, "When *Zion* travails, she *shall* bring forth;" and always the first work of the evangelist is to get the church right. (It is well if he can do that.—ED.) He *has* to do that before he can do anything with the people. I have never been in favor of many of the methods of so-called revival work. I have seen evangelists show bad temper because I would not go out in the audience and urge people to come forward for prayers. I have always believed that when there are people in the audience for whom God has any special place or work, he will move them by his Spirit so they will come without coaxing.

4. If I understand what I read, the apostles of Christ preached the *gospel*, and left the people to accept or reject it without urging, which I believe is the proper way.

5. If I mistake not, most of our preachers, or religious teachers, are in error regarding the *object* for which God calls people in this dispensation, and so fail to interest the masses. Very few really understand what they are saved to, or saved from. If the people understood the gospel plan, they would love it, and embrace it, surely; for it is lovely.

Your brother in the Beloved,

MEDFORD, MASS. S. M. WILKINS.

The Transfiguration.

INCLOSED find a dollar to renew my subscription for the HOPE. I have been unusually busy, fixing up after a fire. * * But I am most through, and begin to feel that I can think of something else. For two or three days my mind has been dwelling on the Transfiguration Scene on the Mount, and there seems to have been a significance in it, as there was represented the law, the prophets and the gospel. Moses represented the law, Elijah the prophets, and Christ the gospel. Certainly Moses very truly represented the law, as he was set aside and not permitted to enter Canaan. So the law was set aside, and not permitted to enter into the gospel. Oh! how thankful we should all feel that we are no more under the law, but under grace.

In these times, when turmoil and tribulation are abroad in every nation, how calmly we who are in the light of prophecy can look on, believing all God's precious promises, and that he will turn and overturn until the kingdoms of this

world become the kingdoms of our Lord and his Christ. It makes me feel like saying with the Revelator: "Even so, Lord Jesus, come quickly."

ELYRIA, O. AVIS.

Squaring Up, and More.

BEFORE it is time to write 1903, I want to square up with you financially, and therefore enclose sufficient to cover my subscription for next year, as well as for this. The surplus you may use as you think well. The semi-monthly visits of the HOPE are always enjoyed. Its presentation of the "Good tidings of great joy, which shall be to all people," is relished more and more as we come into a fuller realization of that which is the power of God unto salvation. Yours in the Beloved,

PITTSBURG, PA. J. F. S.

LOVE UNIVERSAL AND ENDLESS.

(Continued.)

I AM well aware that many who would be greatly relieved and gladdened by an assurance of everlasting and universal life to the whole human family, are balked or embarrassed by a few passages that seem to teach a punishment of woe and misery in a future without end, while at the same time the far greater number of Scriptures teaching life and salvation, are ignored or not considered. Why is it that in nearly all the pulpits of Christendom there is this marvelous silence, this failure to notice the universal coming good? "The Lord is good to all, and his tender mercies are over all his works;"—but with a hell of anguish coeval with God's own duration, for a hundred thousand million creatures, more or less, how far from all conception of truth would be such a text! But when we know that evil is limited, both in time and place, at all events in time, we can believe it reasonable, that it shall be turned to promote a final good. And when we consider the sorrows and pains of creation for two hundred generations, we may well believe that God, the Omnipotent Good, will bring to pass such a vastness and blessedness of exultation and joy with thanksgivings, that all worlds will look on with wonder. Angels and hierarchies will join with all the saved in celebrating the victory of Love.

But if there is *one* hopelessly lost,—one suffering torture for more aions than figures drawn out in a line of leagues can express,—then is there a most pitiful situation, with merciful and loving hearts wondering why such a sufferer was ever born, and why he could not expire. Alas! for the doctrine of an inherent, hereditary immortality, that must doom a soul to suffer without hope or end, when death at least would be an unutterable relief. If millions are every year born, who must surely by inexorable fate or necessity thus suffer, then woe to the parentage whereby they came to dwell here. Woe to the ordinance of wedlock. Woe to the ceremonial that paves the way to births. Woe to all the charm of courtship and the delight of ante-nuptial love, for out of consummated connubial joys, shall come a darkness and misery, a thousand million times greater than the pangs of parturition. The couples meditating matrimony may well beware and forbear, before the fatal knot is tied. Let there be no wedding festivities any more. What more pitiful and wicked thing, than for the wedded to have children, and as culpable and dreadful as ante-natal infanticide must be, when the thing that was to be born is robbed of life that is so desired and so tenaciously held fast in common esteem among men,—how at once certain and clear it is beyond contradiction, that this interference with intra-uterine life is an ineffable good, when it can save from an infinite evil. And, indeed, all the cruelties of mothers in Asia throwing their children to crocodiles to be devoured, must be accounted mercies and

benefactions, as compared with the fatality of growth to manhood or womanhood, with the outcome of a destination to a prison with no exit, and torment ever growing more intolerable. For, as orthodoxy has taught, since the sins of the lost forever multiply and intensify, so also must the punishment grow in severity and terror.

And the gospel which proposes or provides for the rescue of only a minority of human beings—and as some would have it, only a small minority—must ever be in danger of being wondered at for its shortcoming, when Christ, the Messiah of God, has himself suffered so unspeakably to repair the mischiefs and miseries that have marked the whole of human history.

How then, indeed, shall we estimate or understand the prophecies? How shall we interpret promises and declarations of a grand and majestic kind that light up the future of human destiny with a flash of brightness and a sun-burst of eternal day?

Suppose we look at an affirmation like this of Jesus' well-beloved apostle John: "And we have beheld, and bear witness, that the Father hath sent the Son to be the Saviour of the world." Was not this apostle as well authorized to speak as any one of the twelve? He would carefully refrain from making a declaration that, unauthorized, would be a reproach to, and a blot upon his apostleship, and outrightly incompatible with the deathless instinct of truth. God sent his Son to do this great thing, and we may well believe that he fully intended to accomplish what was in his mind. Let us see the proposition, and we may believe that it was a determination. God is unchangeable. His will is blessed, and in regard to so good and great a purpose, would his will be weak? If it was his will to save the world, then would he fail of ability? Is he not able to do what he sees best to be done, and what he is resolved upon? Can any difficulties be too great? Could opposition avail? Or would the salvation of a few suffice? In God are blessed intention and infinite ability. If the United States Government sends a well-equipped expedition to save a fleet locked in walls of ice at the north, no one would imagine a possible failure, except the difficulties were insurmountable. Every ship and all the crews must be saved, not one or two only. But the power of the Government might fail of the rescue, at any rate of all. Not so with God Omnipotent. He knows all the situation. If Christ is sent to save the world, he will certainly succeed. "He will not fail nor be discouraged." Intention, resources and persistence are all present. Vacillation, weakness and failure are not to be mentioned. The world is the *Kosmos*, which means the earth and all that dwell therein, sons and daughters of the One Father. All souls proceed from the One Intelligence and Power—One Eternal Love and Life. Does not God care for his own?—and how can he lose even one? Does not Jesus say that "all that the Father hath are mine?" and does he not say that this is the will of God that of all he hath given him he should lose nothing? And then this same Saviour "shall see of the travail of his soul, and be *satisfied*." And such travail, such sacrifice, such suffering,—are they not entitled to the utmost reward? The Most Mighty himself would be surely pleased that the satisfaction of the sufferer and Saviour should be perfect. Sent to save the world, would Jesus be satisfied to come short? Angels and saints as one would say that Christ deserved perfect success and perfect satisfaction. How weak then is the apology or explanation for failure to save, that men's ignorance, neglect, hardness of heart, perverseness of will, could defeat the wisdom and will of God. The Lord said to the Jews: "Ye will not come unto me that ye might have life." But there is another age, and ages beyond that. And Jesus is the

same yesterday, today and forever. It is commonly taught that there is or can be no forgiveness beyond the grave. But how inconsistent and impossible must this be, when Love is immortal and eternal, and ever seeking to express itself in acts and words of kindness—for such is love that is infinite in nature and tireless in working. Would that Love ordain or order a situation, where no pity could ever come with a word or look of forgiveness? Would the Love ever even permit it?

And if there is a sin so grievous that it cannot be forgiven in this age or the age to come, these two ages are far from endless. They do not mean eternity. A Jew hostile to his Saviour from blindness or prejudice can not prove unamenable to the mercy that is master of mind and master of resources, for Love can do whatsoever it sees to be wise and right, in time and times present or future.

Still further,—Christ, suffering acutely, yet prayed for the Jews, his brethren, who had conspired strenuously to destroy him. They were bitter and relentless. They had hunted and persecuted him, and it was a wonderful thing that he could, as his very last prayer on earth, supplicate the pardon of their hatred. And was or is his prayer to be refused? Could a prayer in such a place of unutterable anguish be unavailing? Certainly not. It must infallibly be answered. And if those implacable foes could be forgiven, surely many millions far less blamable could be pardoned also. And in truth the apostle has assured us that all Israel shall be saved. And all along, in the grand chapters of old time prophecy, we read the wonders of beneficent Divine intention. And Israel may well be believed to typify all mankind. As God could do to Israel in a universal grand restoration, so could he do to the uncounted millions who were born in darkness, and have lived in heathenish ignorance, never having heard of a Redeemer or a redemption. We shall see about this later on, if God permit.

C. COLEGROVE.

(To be continued.)

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The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE SEED OF GOD.

EVERY advanced idea on the line of truth sheds light on passages of Scripture otherwise dark, and also gives added force and beauty to the Scriptures in which light has been seen. This is clearly illustrated in the use of all those Scriptures that speak of Christ as the promised Seed, and the Seed to whom God's covenant of blessing is made—when viewed in the light of endless generation, or the endless increase of the children of God.

The object of this chapter is not only to claim that all hope for mankind is necessarily based on our Lord Jesus Christ, and to re-affirm that there is a well-grounded hope in him for all mankind; but also to show that in him is a fountain of life that is absolutely unlimited, that from him issues a stream of life-giving power that can never be exhausted, and, therefore, will never cease. Limited generation, a race of mankind that can be numbered, and a consequent end of the gracious work of God in Christ, therefore seem impossible.

That one generation will follow another, "world without end," is not only taught in Ephesians iii. 21, (as well as in many other Scriptures, some of which have been considered,) but it also shows that this will be a revelation of the glory of God, Christ Jesus and the Church.

THE SEED PROMISED.

LET the Bible truth that Christ is God's Seed be reconsidered. This is not weakened by the fact that he is said to be *Abraham's* Seed, in the minds of those who have seen the truth that in the allegorical teaching of the Bible, as explained by Paul in his letter to the Gal., Abraham represents God the Father, and Isaac represents his Son, Jesus Christ. He is not only God's Seed, but he was promised to men as a means of blessing. He is the basis of God's covenant of grace. It was therefore said to Abraham: "In thy seed shall all the nations," "all the kindreds," "all families of the earth be blessed."—Gen. xii. 3; xxii. 18; Acts iii. 25.

People are liable to read and use words without considering their fullness of meaning. They do not always stop to think what is meant by Christ being God's Seed. If it be said that an onion or a beet or any plant has gone to seed, they have a definite idea of it. They understand that the life-producing power of the plant has been concentrated in the seed. Why may not this simple illustration convey to the reader's mind the idea of Christ being the Seed of God? Oh! that

all might realize that he is the personal embodiment and expression in human form of the nature, character, attributes and life-giving power of the Infinite Father. Without any attempt to explain the *philosophy* of the coming in the flesh, (See Matt. xi. 27), let it be emphatically affirmed that "*God* was in Christ, reconciling the world unto *himself*."—2. Cor. v. 19. In Paul's letter to the Colossians, he refers to the same grand truth when he says of Christ: "Who is the image [the reflection or expression] of the invisible God; * * for it pleased the Father that in him should all fullness dwell;" —"all the fullness of the Godhead bodily."—Col. i. 15-19; ii. 9. In the third verse he says: "In whom are hid all the treasures of wisdom and knowledge." It is hidden for the very purpose of being revealed—one of the divine paradoxes—"God manifest in the flesh." The flesh was at once the veil and the means of communication.

This teaching was not original with Paul, but was based on the teaching of the Master himself. He said: "I can of mine own self do nothing," and yet, "My Father worketh hitherto, and I work."—See John v. 30 and 17. His humanity was the visible instrument of the Father, and therefore his mission was that of the Word of God, and to declare the Father.—John i. 1-18. In harmony with this, when Philip said: "Show us the Father, and it sufficeth us," Jesus answered: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." xiv. 8-11.

The same grand idea that God's truth, life and judgment-power are given to and manifested by Christ, is expressed in John v. 19-27: "As the Father hath life in himself, so hath he given to the Son to have life in himself;" and "hath committed all judgment unto the Son;" and here is the reason: "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him."

Now, all these Scriptures, and others which show that the Father hath given all things into the hands of the Son, even all power in heaven and earth, are indicative of the sense in which Christ is the Seed of God. The seed is the embodiment of the life-giving power; and if we limit the life-giving power of Christ, we virtually limit God the Father, or deny his infinity, and therefore dishonor both the Father and the Son. Let Christ be honored by our assurance that his life-giving power is unlimited.

And why should the propagating power, the regenerating vitality, of this Divine Seed be limited? In some sense, all seeds are manifestations of the reproducing power of God; and all true seeds have an unlimited power of producing after their kind. Take a kernel of corn, and plant it under proper conditions, and the corn that could be produced from it, in successive crops, would in a short time plant all the world with corn; and each kernel would still possess the life-giving power of the first seed, and unlimited power of reproduction. So it is with all seeds. Surely then we cannot put a limit on the generating and regenerating power of the Creator of all seeds.

And what is it but putting a limit on the life-giving power of God to say that generation will cease, and therefore that Christ's work of

bringing mankind to the knowledge of the truth will also come to an end? The Calvinist limits the work of the Spirit of Truth to a few —the elect. No doubt the majority of Christians today have learned that such a limit is unscriptural, and that a much larger number than the Calvinist thinks, will be reached by the life-giving Spirit. But that majority are yet putting a limit on grace, only at another point. They say many will be saved, but not all. It is a grand liberation from the bondage of limitations when men can see that God's grace will successfully reach in due time all who have ever lived or will live. That is a hope large enough to be universal; and yet, as commonly understood, it is limited, because it limits the number of vessels into which that grace will be poured, by limiting the generation of mankind. Oh! how grand it is to see that the "ages to come" are not numbered; that the "exceeding riches of God's grace" will never cease to be manifested; and that the Infinite One will ever be making vessels to be filled with his love and to magnify his name. There is great freedom and joy in seeing this largest of all hopes for mankind.

PROMISE TO THE SEED.

THERE is a peculiar passage in Malachi ii. 15, which in its marginal reading gives the expression, "Seed of God:"—"And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed"—or "a Seed of God." This seems to hold as in a nutshell God's purpose in creation—to express himself in a Seed, and through that Seed to create a Godlike race.

God not only promised a Seed, but he made a promise *to* that Seed. As the Seed, Christ is God's only begotten Son—the only such one possible or necessary, because "in him dwells *all* the fullness of the Godhead bodily." The promise *to* that Seed or only begotten Son is: "Ask of me, and I shall give thee the heathen [the nations, the world of mankind] for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. ii. 8. Christ did ask for this in the most emphatic manner, when he did all that he could, and gave all that he had, to purchase the field, and secure the salvation of mankind, the treasure in the field. Some believe that the earth will be destroyed, and others, that a large portion of mankind will be utterly and finally lost. But is it reasonable to think that any part of God's promise to his own Seed will fail to be realized? He shall (he must) see of the travail of his soul, and be satisfied.—Isa. liii. 11.

Paul shows not only that Christ is the Seed promised, but also that the promises were made to him.—Gal. iii. 16 and context. It has been shown that as the Seed he contains the fullness of God. Now let it be seen that as the Seed to whom the promise was made, he contained the world of mankind in himself as a seed contains the crop. He is, and only can be, the fullness of mankind, *because* he is the fullness of God.

He is the kernel of wheat mentioned by himself, which without dying would abide alone, but by dying bringeth forth much fruit.—John xii. 24. How much fruit (even *all*) the context shows. It is true of every seed that it holds in itself the promise of a crop, and the potency or power to produce it. Finite seeds fail, because there are other powers to prevent them bringing forth their hidden possibilities; but no power can thwart God's purpose, nor prevent the fulfillment of his promise given to, and hidden in, his own infinite Seed.

This Bible illustration of a Seed also shows that what Christ is, as to his finished or perfected personality, is God's ideal for man. In

other words, Christ will impart his own nature in due time to all the crop. His mission is to bring men to God, that is, into God's condition or likeness. He himself has attained that condition as the First-born and Forerunner. His humanity has been glorified with the glory of God. Man's hope is based on the fact that *the* Man has been raised to the throne of God. This was his lifting up, or what Paul calls his being "highly exalted."—Philip. ii. 9. God has thus given him a name—that is, a character and an official glory—at which every knee in heaven, earth and under the earth, shall bow; and every tongue shall confess him Lord, to the glory of God the Father.

In view of his being the world, as the seed is the crop in potency, and in anticipation of the grand result of his suffering, Jesus said: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, [that is, exalted into the heavenly condition], will draw all men unto me."—John xii. 31, 32.

THE TWO PLANES.

It should never be forgotten that the Lord's method or plan of bringing many sons to glory, or of creating a race in his own image, is, and ever will be, "First the natural [or earthly], and afterward that which is spiritual,"—or heavenly. (The first in potency and importance is second in development or manifestation. This is why the creative Word—Col. i. 15-17—appears as the Second Adam.)

This way of God has been exemplified in the two phases of the life of Christ: first, as he was, the Word made flesh; second, as he is, with his humanity glorified. What is thus true of Christ in his own Person, shows God's purpose with reference to the race, and each one of the race. This is why there are two heads, Adam and Christ, and two planes of generation, natural and spiritual. All were created in the first Adam, and all sinned and died in him.—Rom. v. 12, margin. The carrying out of the great death principle in the multitudes of the race is but a manifestation of what was true in Adam before even he returned to the dust, so that during these ages of suffering all are *born dead*, and under the curse. The race of man is redeemed from the curse, in Christ, made alive in him, being made righteous in him. (Rom. v. 18 and 2. Cor. v. 21), before even one is actually raised out of the death state. God has thus dealt with the whole race in the persons of the two heads: and therefore it does not seem necessary that each individual of the race should actually die, and then be raised from the dead, in order to carry out the plan of death in Adam, and life in Christ.

If Christ can, as it evidently is God's plan that he will, by the operation of the life-giving Spirit, destroy the sin-principle, which is the death-principle, in the flesh of mankind, then men in the ages to come may be *born alive*, that is, with spiritual life in its primary stage, and therefore no longer under the curse. This seems to be what is meant by all *flesh* seeing the salvation of God. As the foreshowing of such a possibility, this is probably why, when Simeon saw the infant Jesus, he could say, "Mine eyes have seen thy salvation." The Divine Spirit had taken possession of the flesh of Jesus, and it ever fully controlled his mortal body.

Such a condition will be in harmony with Paul's prophecy of the destruction of all enemies (even all enmity) and death itself being thus vanquished. This will be delivering the kingdom to God, or bringing the world to God, by destroying the sin of the world (John i. 29), or bringing all *on earth*, even, into a state of loyalty to God. Then Christ's *peaceful* reign will begin. Then the people will not labor in

vain, nor the mothers bring forth for trouble, for, as Isaiah declares, they will be the seed of the blessed of the Lord, and their offspring with them. Then all sorrow and tears, pain and death, will be in the past. The curse will be removed. Graveyards will no longer be needed; and no longer will the hearse and the sad-hearted procession of mourners, appear. There shall be no more pain, nor death, nor sorrow, nor tears, for the former things shall have passed away.—Rev. xxi. 4.

God has another way of bringing the redeemed race to the perfection of spiritual life, than through suffering and death. Enoch, who walked with God, was typically "translated that he should not see death."—Heb. xi. 5 and Gen. v. 24. And being the "seventh from Adam," he probably represents mankind in the perfect day. The relation between the earthly and the heavenly will be so well understood then, and communion between them so well established (John i. 51), that graduating from the lower to the higher, from the primary to the perfect, will in no sense be a cause of sorrow or mourning. What, for want of seeing the plan, the majority of Christians are falsely attributing to death,—that it is the gate to glory,—will then be true of translation.

If such a state of sinlessness and deathlessness should never be realized *on earth*, and if the whole plan of mortality or earthly life should end when the conquering reign ends, then how could God's will *ever* be done *in earth* as it is in heaven? Will those who object to the view here presented fairly meet this issue and answer this question? It will not do to say, as some have said, that it refers to the time when all the wicked will have been annihilated, all generation be past, and all that are left (a precious few) be made immortal to live forever on the earth. This idea ignores too much Scripture and too many facts. It makes no account of all the Scriptures which speak of generations in ages to come, and that God promised Abraham *two innumerable* companies, "as the stars of heaven, and as the sand upon the seashore," which clearly refer to the heavenly and earthly phases of life in the kingdom of God. It belittles the fact that Christ as he is, having gone *higher* than earth, is the Forerunner into the heavens, or state of immortality. It sets aside the true relation between earth and heaven, as the nursery and the broad field of perfected life and growth; and the fact that the glory of God's grace is to be exemplified in causing even mortals to do His will. Earth is the home of mortals, heaven, of immortals. And God's will is to be done in the earth. The Spirit of Christ in man will then fully, as now partially, quicken and control their mortal bodies.—Rom. viii. 11. The heavens are to rule, and those on earth will lovingly obey, and grow toward the heavenly state.

Reference has been made, in a preceding chapter, to a class who teach that only a few will ever enter the heavenly life, and that all others who are to be saved will live on earth forever, without increase, and yet have what they call a "perfect human nature" like Adam, and that thus God's will shall be done in earth. This view is no doubt nearer the truth in some respects than the other one. But leaving out continued generation is necessary to this view, because it cannot admit of continued translation to the higher life. But to think of a "perfect human nature" without power of generation is somewhat difficult; and it seems that all might see that the creative faculty, or power to produce others like himself, is that in which an earthly being most resembles his Creator. Deprived of such power he would not have a "perfect human nature."

As one object of this writing is to

emphasize the future *earthly* phase of the work of Christ, let it be recalled that one part of the promise to the Son, or Seed, is "the uttermost parts of the *earth*," and the other part of it to the inhabitants of earth—the *nations*. Some have endeavored to carry the idea of nationality over into the spiritual world or state, but clearly the best apology for doing so lies in their not seeing the truth as to the perpetuation of the nations on earth. Evidently all distinction of nationality ceases when the perfection of Christ, or of spiritnal life, is attained. (See Gal. iii. 28.) And it is worthy of being repeated that the covenant of God's grace, confirmed in Christ, is that "all nations," "kindreds" and "families of the *earth*" are to be blessed by the Seed.

It cannot be emphasized too strongly that, —while God's law covenant is conditional, and there are conditions of faith, repentance, baptism and faithfulness connected with this Gospel age—"the gospel of the kingdom" which is coming, —the covenant of God to bless all the families of the earth through the promised Seed is *unconditional*. No amount of special pleading can set aside this fact. God's promise and oath are given that they *shall be* blessed. The greatest fulfillment will be in the perfect day.

—*From* THE PERFECT DAY.

☞ It has been suggested that we furnish the NOTES ON SUNDAY SCHOOL LESSONS to any publisher of local paper, at any place, who will care for them. This we have decided to do. So, if any of you, who are interested in our Sunday School Lessons, will see your local publisher, we will furnish him the copy free of charge, if he will publish one lesson each week. Here is a chance to do something.—EDITOR.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Christian Love.—1. Cor. xiii. 1-13.

(Lesson for Feb. 22.)

GOLDEN TEXT.—Now abideth faith, hope, charity, these three; but the greatest of these is charity.—1. Cor. xiii. 13.

INTRODUCTION.—This chapter has been called "The Psalm of Love." We should read "love," instead of "charity."—R. V. It has been urged that all should learn it by heart. This would be good, but it would be better yet if all had the spirit of love in their hearts. This chapter is remarkable as coming from the logical Paul, instead of from John, the apostle of love; but it is in the right place. In an address before the students at Northfield, Mass., Professor Drummond said: "How many of you will join me in reading this chapter once a week for the next three months? A man did that once, and it changed his whole life. Will you do it?"

I. THE SUPREMACY OF LOVE.—Vs. 1-3. In chapter xii. Paul had been discussing the unity of the church, and the various spiritual gifts by which Christians can do the Lord's work. These gifts are many and great, and the apostle urges the believers to "covet earnestly the best gifts;" but closes by speaking of "a more excellent way," —love. They could not all have the various gifts, but they could all have love.

The lesson chapter opens with a wonderful contrast which emphasizes the supremacy of love. The power of speech is a great and wonderful thing; the eloquence possible to men and angels is a thing of great value; but void of love, and if not used to express it, all speech and eloquence are like a great noise, produced by the clanging of lifeless metals. The gift of prophecy —the power to see and foretell future events—is wonderful; to understand all the mysteries of God's plans, including the secrets of nature and providence, would be very great; and to have such implicit faith in God that no mountain, or difficulty, would be immovable or in-

surmountable, would be intensely satisfying; but to have all these without love—the supreme motive of all that God does—would be absolute poverty. And though we might, for any other motive than love, be willing to become poor ourselves that we might supply the wants of the needy; and even be willing to die as martyrs for a good cause, it would be of no account.

We cannot think that the apostle meant to teach that all these good things *can* exist without love, but rather that he wished to emphasize the truth that love is the greatest thing in the world. Love, like life, like God, cannot be defined. God, whose nature is love, is greater than all his gifts. For a man to possess any of the good gifts without love, is to be like a tree cut away from its root. The gifts are like property; love is true character. Real wealth is not what we have, but what we are.

II. LOVE'S QUALITIES AND WORKS. Vs. 4-7. Love cannot be explained. It can only be known fully by experience. "He that loveth not knoweth not God; for God is love."—1. John iv. 8. But as we learn something of God by his words and works; and as we know trees and men by their fruit; so love may be recognized by what it does, and also by what it will not do.

In these verses it is said to have nine (or more) qualities: (1) it is longsuffering or patient with its object; (2) it is kind even when misunderstood, misrepresented and abused; (3) it is generous, and therefore is not envious; (4) it is humble—not proud nor self-asserting; (5) it is courteous—the basis of all true politeness; (6) it is unselfish—working for the good of its object; (7) it is good-tempered—not easily aroused to anger; (8) it is guileless—not suspicious of evil; (9) it is sincere—having no joy in iniquity, injustice, unrighteousness, but rejoiceth in all that is true and pure and good;—all that is for the betterment of mankind; (10) it has other qualities—or the seventh verse may be a *summary* of the qualities of love; it is patient, trustful, hopeful and untiring. The more love we have for people, the greater our hope for them. Infinite love is the basis of the largest hope.

III. LOVE THE MOST ENDURING THING IN THE WORLD.—Vs. 8-12. "Love never faileth." It is ever-enduring. Love that turns to hate, of which we have often heard, is either excited passion or disappointed self-love. God's love is unlimited in its fullness and duration. Even human love has many evidences of its undying nature. The apostle shows that the gift of prophecy shall cease; that the gift of tongues is only temporal in its use; and that our best knowledge will end—being eclipsed by the greater light of the coming day, as the sun obscures the moon and the stars. The present gifts are limited and imperfect—being means to an end. That end once gained, the things which are in part will be done away, being no longer needed.

Paul here shows that the best things of the present compared with the glories of the future are as the thoughts and knowledge of a young child compared with those of a well-matured man. What we see now is but a dim reflection, as in a mirror, of the glory yet to be revealed. What a blessed hope it is that we shall be face to face with the Lord, with each other, and with the grand realities of life in the kingdom of immortal glory! As God knows us now, so we shall know each other then.

IV. LOVE THE GREATEST THING IN THE WORLD.—Ver. 13. Paul, in closing this wonderful chapter, shows that he would not belittle anything which is of God. "Now abideth faith, hope, love, these three." If, in the second verse, he seemed to belittle faith, still he shows that it is necessary in its

(*Continued on page 57.*)

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EDITOR'S APPOINTMENTS.

Feb. 15, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Feb. 21, & 22, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Mar. 1, Open for special arrangements.

Mar. 8, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

THE EASTER GOSPEL, is a 16-page tract, based on 1. Cor. xv., and is the Gospel of Resurrection. Price 15 cents a dozen or $1.00 a hundred.

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(*Continued from page 55.*)

place. It is the act of the mind by which we apprehend the truth. It is the basis of all hope, which also holds an important place, and so grandly cheers the Christian's heart now. But love is the most important of all. The special "gifts of the Spirit" are not so important and vital as faith and hope, but even they will not always be needed, as now. Faith will end in sight, and hope will end in full realization; but love, which is the very nature of God and of all the glorified, will never end; for God shall be all in all. No wonder Paul said: "The greatest of these is love." Love is the greatest thing in the universe.

Paul and Apollos.—Acts xviii. 24.-xix. 6.

(Lesson for Mar. 1.)

GOLDEN TEXT.—"If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Luke xi. 13.

INTRODUCTION. — After being dismissed from the presence of Gallio, Paul remained in Corinth "yet a good while," and then left, having his mind set upon returning to Jerusalem to attend "the feast." Aquila and Priscilla went with him as far as Ephesus. They sailed from Cenchrea, where Paul—for some reason, perhaps to keep in touch with the Jews as far as possible—took a vow, and had his head shorn. They were not very long on the way to Ephesus, where they were probably detained over the Sabbath, as Paul went into the synagogue, and preached to the Jews. When asked to remain longer with them, he did not consent, but promised that if the Lord so willed, he would return to them, but for the present, he must hasten to Jerusalem. Leaving Aquila and Priscilla at Ephesus, Paul sailed to Cesarea. From there he went up to Jerusalem, "saluted the church," and then "went down to Antioch." This was where he started, and here ended his second missionary journey. After spending some time at Antioch, where he always seems to have been welcome, he started out on his third missionary tour. He first visited the churches he had formerly planted, going over all the country of Galatia and Phrygia, in Asia Minor, and then returned to Ephesus.—See Acts xviii. 17–23.

I. THE WORK OF APOLLOS.—Vs. 24–28. Before Paul returned to Ephesus, Apollos came there, and no doubt an important work of preparation was done for Paul's long stay there. Nothing is known of Apollos but what is here recorded. 1. He was a Jew. 2. He was born in Alexandria, in Egypt, a large and flourishing city, the home and center of literature and science. 3. His opportunities were great, and he was "an eloquent man." It is said that the Greek word, *logios*, here translated "eloquent," may mean "learned." Probably he was both learned and eloquent. 4. He was "mighty in the Scriptures." He knew the Old Testament well, and had heard what John had to say of Jesus, and perhaps more; and he was very earnest and diligent in telling what he knew, still knowing only the baptism of John. He had no knowledge of the greater revelations of the truth that had come by the Holy Spirit at Pentecost and later.

With the knowledge he had, "He began to speak boldly in the synagogue." Aquila and Priscilla, who came with Paul from Corinth, heard him, and they soon discovered that this eloquent man was unacquainted with many things about Jesus which they had learned from Paul, and they took him and (no doubt privately) explained to him the way of the Lord more perfectly. Apollos was thus prepared to do better work. He afterward went to Corinth (in Achaia) recommended, and was able then to mightily convince the Jews that Jesus is the Christ.

II. PAUL'S FIRST WORK AT EPHESUS. Vs. 1-6. While Apollos was at Corinth,

Paul, having finished his work in Asia Minor, and passed through the upper coasts, came to Ephesus. "Finding certain disciples," he asked, "Have ye received the Holy Spirit?" They answered that they had not even heard of the Holy Spirit (being given). They may have been the fruit of the labor of Apollos, before he learned "the way of the Lord more perfectly." Paul's question suggests that believers ought to receive the Holy Spirit. Their confession of ignorance concerning the Holy Spirit, made Paul ask, "Unto what then were ye baptized?" And they said, "Unto John's baptism." Paul's question and the answer imply that John made no promise of the Holy Spirit in connection with his baptism. This shows that there was a clear contrast between his baptism and that by the apostles; and yet evidently both were in water. The difference was not in the element used, nor in the form, but in the purpose. His was "the baptism of repentance for [unto] the remission of sins," (Mark i. 4.), and pointed to Him who was about to come, and who would baptize with the Holy Spirit; while their baptism was an expression of faith in Him who had come, and who had wrought out our salvation in Himself. When the apostle had explained the matter to these twelve men (ver. 7), "They were baptized in [into] the name of the Lord Jesus,"—"in whom dwelleth all the fullness of the Godhead bodily."—Col. ii. 9. After they were baptized, Paul laid his hands on them, and the Holy Spirit came upon them, and it was demonstrated by the speaking with tongues and prophesying, as at Pentecost, and at the conversion of Cornelius and his family. This record shows that the baptism and the receiving of the Holy Spirit were not the same thing. They were baptized *before* they received the Spirit; and Cornelius and his family were not baptized until *after* they had received the Spirit.—Acts x. 44-48.

Why is it not said that any were "baptized" with the Holy Spirit except at Pentecost?

It is worthy of special attention that there are many other gifts of the Spirit besides the "speaking with tongues." See 1. Cor. xii. 4-11. The Spirit is the living and moving power in the whole Body of Christ.

LOVE UNIVERSAL AND ENDLESS.

(Continued.)

In a world of troubles and struggles, there is one work worthy of any devout mind,—first and foremost of motives and duties. Do you ask what? I answer, to exalt and vindicate the character of God. And to do this it were at least worth while to maintain the impossibility of an endless existence of misery, to which oblivion were infinitely preferable. Goodness and wisdom could neither order nor permit a suffering, not only in itself grievous, but endless, and also, as orthodoxy maintains, increasing. If it could gradually diminish and in due time entirely cease, this could well be reckoned in the order of a wise and benevolent discipline. But of what use could be a misery endless, and hopeless of relief? A blessed thing it must be admitted to be, if afflictions are ordained as temporary and issuing in an everlasting joy. That would be the true everlasting punishment, that after a time should have its sequel, and issue in an everlasting happiness and thanksgiving. It would be everlasting *in its outcome of an infinite good.* An everlasting destruction which was the extinction of evil, or which had that in intention, would be worthy of a supreme benevolence. A destruction that meant the dissolution of a state, an organism, a life and being that was faulty, —that could well be praised or justified,—the object in view being a new and better life and a perfect organism.

Now I say again, it is a good and glorious thing to affirm and maintain the infinite goodness—not a goodness in name only, but in fact. Not a goodness doctrinal, and not real. We are instructed to love God the Creator. And to do this we must believe him worthy of respect and confidence and love. Love indeed, the love of a Creator for his creature, is the very motive and condition of a creature's love in return. It is hard to conjoin love with craven fear. It is hard to realize love in one's self or in another, unless the object of affection have qualities to win affection. A goodness believed in will do this. A kindness not clouded with doubts will do it. A true Fa-

therhood in God—this can touch and win the creature's faith and gratitude. We can pray to a God we believe in, and our prayer and our believing imply gentleness, patience, kindness, and goodness in the Father, who is indeed the Father of all the myriads of the family of man.

God must be the Father of every creature that lives,—or else that creature's birth and life were an accident. It must be a thing of chance or fate, and in myriads of instances, of evil chance or fate. Where then is the Presence of Omnipotence? Where is the universal benevolent Providence? Where is the eternal ordaining Sovereignty? Where is the fiat and the fact that is over all and in all? Is life an accident? Is there no God, no power with intelligence, over all, in a world where creation is *seeming* to be ever busy, or where at least production is constant, and multiplication continuous? Is not every child of Adam a creature of God? and is not every creature a child? If some are said to be children of the devil, surely it must be a phraseology employed and applied to emphasize a certain perverseness of evil in some natures. It is, beyond question, a figure of speech for emphasis, as in a thousand ways may be illustrated. We may say of some hardened offender—some one wicked above all common occasion—"He is a devil incarnate," when we mean that he is *like* Satan in the cruelty of his acts and the desperate depravity of his nature. Still he is surely a creature of God, an alienated and perverted human life. "All souls are mine," is the claim of Creative Being. They are his indeed, and benevolence is and must be the motive and intention of creation, not malevolence. This is a fair question: *Can* God, who is love, be capable of any act of work, not benevolent in its issue and outcome? We may then rightfully stand for the perfect integrity of his nature and the wisdom of his work, under the impelling influence and in the spirit of kindness, which is, or has its root in love.

Now this goodness has its illustration very early in sacred writ. It is seen clearly in the calling of Abraham. And indeed it was thus early that the gospel was preached—yes, the gospel of the grace of God. The apostle refers to it in the plainest way. The Scriptures before, that is *early*, preached the gospel to Abraham. And this gospel was far before the law, and in some sense, better and higher than the law. It had precedence in priority and in excellence, for its excellence was its benevolence. And there was a simplicity of positiveness—in positiveness and brevity. There are no conditions specified. Love looks to the end intended, and positively affirmed and assured—looks through all things intervening, through all things adverse in seeming, catastrophes, darkness, mysteries, wonders, to the one outcome, greatly grand and glorious—a *universal* blessing. For God said to Abram, prior to his leaving his old home,—country, birthplace and kindred: "Go, and I will bless thee." A great promise of good to innumerable people yet to be born, was given to encourage him. It should be a comfort all the way. He said: "I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing; and in thee shall all families of the earth be blessed."—Gen. xii. 3.

This closing part of the promise was supereminently grand and kind. It reveals the benevolence of Love. And we may be sure that the love has a fixedness and unchangeableness. Love is resolved. It sees and intends a great finality of happiness—finality and universality. It is extremely comforting to believe in the unchangeableness and energy of will, that is joined to goodness, that cannot be divorced from it. As love is eternal, so is will irresistible. And with will also is power, ample and adequate to attain the end intended. So here are the three things,—love, purpose and perfect ability, with wisdom present and inseparable. Love in God must be surely wise. And here is the greatest good assured, not to the greatest number alone, but gladness and good to all. For a blessing must imply gladness—and gladness will express itself in gratitude, since that is in the blessing itself, that it shall thank the Giver while it is gladdened by the gift.

Now I glory in this gospel preached to Abraham, and who should not? Preached so early, and so oft reiterated: preached to his son Isaac, and to his grandson Jacob. It was so simple that all could understand, and is so comprehensive that all are included. For we shall see that not alone shall all nations, but all families, be blessed. And if families are blessed, can we think that in this grandeur of fore-assurance, family membership is not to be reached in every item and iota of its componentship? Let us take the first repetition of the Abrahamic promise,—for Love here seems to insist on repetition. Love joys to encourage Abraham, father of the faithful in all ages. Over and over, the love and kindness shine in promises of multiplication and blessing. But it was just prior to the destruction of Sodom, and perhaps to fore-fortify him against doubt or discouragement as the rain of fire was impending, he renews the promise of Abraham's paternity of a great nation—with the far grander annex of the promise that in him shall all the nations of the earth be blessed.—

Gen. xviii. 18. And shall we limit this vast extent of blessing by our scruples or our fears? Are we not willing and able to credit a fore-ordered universality of good? Can we not believe that goodness is inherently broad and vast in nature, in intention, and in working? And when and where have all nations yet been blessed in Abraham? Look at all the awful record of calamities, wars and oppressions for ages. Consider earthquakes, famines, pestilences, sickness and death. Surely the promise is far from any such fulfillment so far. But it must yet come. It cannot fail. It is reserved for a glorious future. The promise is again repeated after Abraham's obedience of faith in offering up Isaac, who was a type of the coming Messiah. And in reverting to the very first place and time of promise to the great patriarch, we notice families instead of nations, as heretofore cited, and here we are comforted with ten times ten-fold comfort, for in families we have the social fabric of human kind. Nations are composite of families, and families make up the structure of nations. What a future of blessedness, when up and out from the host of the dead of all ages and nations there shall come forth the lost and forgotten—nay, from the earth itself, the host universal shall come, justifying the first act of creation by the *re*-creation, the new and better life, made possible by all the knowledge and experience of the failures and shortcomings and sufferings of the first short and imperfect life that had its end in death. Out of death come the myriads to live again. "All that are in their graves shall come forth," shall come in some way to be blessed, for that was the gospel preached to Abraham.

Creation will be proved not to have been in vain. The mystery of misery will be solved. The lesson of discipline, even in the penalties for misdoing, will be disclosed. Will God, always good, withhold hope in penalty? withhold prayer and thanksgiving from the creature, in another and new age? Aionian fire and aionian penalty, may be not identical, for though the fire is aionian or age-long, or even literally everlasting, yet its action may be exceedingly rapid; and must we think that any subject of its action need *remain* a hopeless sufferer? A dweller on the river-bank may be precipitated into a river that rolls to the sea in a ceaseless current, but may be early rescued from the flood. One gazing at the mighty Mississippi may well term it everlasting in a common phraseology of speech, but he who is in its embrace is not everlasting in nature or in suffering. An age may be termed aionian, for so it is in the very nature of things, and the meaning of the word. He who suffers in that age, suffers aionian affliction, or, if you please, infliction, as one may suffer by living even for a day in a land of intense summer heat, or a climate of freezing cold. And really an age may be a very uncertain and variable period as to its duration. A single night is often an age to one acutely suffering. An hour is an age to one in very great distress, nay, even a minute to one who is in the heat of a fiery flame. All may well pray God to save us from such a momentary and intolerable torture.

So he who is cast into a lake of fire *may* suffer, and it is to be hoped that he *will* suffer, but for a time mercifully brief. The more intense the heat, the more rapid must be its action, and sometimes the less agonizingly painful by far. The precipitation may be quick as lightning, and the action of fire correspondingly short and quick, and the true aionian quality and distinction of the hour or moment of immurement may prove to be the everlasting end of blessedness to be gained by it, for when good is aionian, we may think it is suitable to the nature and duration of God himself. Aionian punishment is aionian or eternal in its blessed outcome.

As to the literalness, or not, of the lake of fire, we need not discuss that now. But this much may be said, that fire is over and again a symbol of severe but salutary discipline, destructive of evil, and if the life itself suffers, and in some sense is consumed, we may reasonably hope that with evil eliminated or destroyed a new life may succeed that shall be durable and blameless, and free from the embarrassment and debasement of an unholy nature. May God grant that this may speedily in his good time come gloriously to pass.

C. COLEGROVE.

(To be continued.)

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

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☞ WE ARE AGENTS for all papers and magazines, and would be pleased to receive orders for what you want.—ED.

ARE YOU DYING?

"I die daily."—1. Cor. xv. 31.

THERE seems to be in the minds of some, a misunderstanding regarding the nature of the deaths which the Christian dies. Paul had a clean-cut experience and knew what it is to die, because he declares, "I die daily." And he was rejoicing at the thought of such a blessed though painful experience; and all the more because his Corinthian brethren were rejoicing also with him. It seems as though we might gain more confidence, and have more fortitude to bear the ills of life, if we could get and keep in our minds the true order, purpose and nature of the deaths which the Christian dies.

We know from the Scriptures and experience that we have been dead in sin; that there was a time when we did not care for the things of God, were dead to God, dead in sin, but alive to the things of the world. We were born so. It was our first death; "As in Adam *all* die;" but through the mercy, love and power of God in Christ, we have been awakened, have been brought to life; but, as when we were dead to God, we were alive to the world, so now while being made alive to God, we are dying to the world and sin. This is our "second death" certainly, as there has been no other than the death in Adam and this one. The first death cannot be "the destruction of the Old Adam sinful flesh," because the first death is the death we die (to God) in Adam, and "the destruction of the old Adam" releases us from death, and makes us alive to God. It was after we were brought to life, awakened from the death in Adam, that we began to die to the world, and to live unto God through Christ. This is our "second death" by which we are "alive forevermore."

The death of the body, physical death, is one of the processes of nature, and not considered as death by our Lord, but spoken of by him as a condition of sleep: "The maid is not dead, but sleepeth." Of Lazarus he said, "I go to awake him out of sleep." Speaking of the dissolution of the body, the Scriptures say, "Dust thou are, and unto dust shalt thou return."

Painful though this death unto sin is, yet the results are so glorious that we should be able to bear all its pangs with fortitude, even as our Forerunner did, who for the joy that was set before him, endured the cross, which was but the finishing or completing of the death "unto sin once," a death into which we are baptized, and which is signified by Paul when he speaks of our having "been planted together in the likeness of his death."

Oh! brethren, do we, can we, sufficiently realize that we are associated with Jesus Christ for the redemption of the world? That we are "baptized for the dead" world? Do we understand that we are devoted to death by virtue of being branded as it were with "the *name*?" that we have stepped into the arena to meet the same enemy that Christ our Master met?

We are to die, but not by the hand of the enemy. The death of Christ, and our dying with him, is the victorious *coup de main* of infinite wisdom; for by this means the arch enemy is defeated, "the everlasting doors" are lifted, and the "King of glory" comes in.

Shall we then shrink from any tribulation or any experience which the blessed Christ shall see is "needful" for us? How many of us remember to thank him for the "needful" trials through which we are called to pass, and for the grace which sustains us in "the midst of the fire?"—Isa. xxxiii. 14-16. Do we murmur and repine, or do we rejoice in tribulation?

Let us then rejoice at every stroke which severs another tendon in the old body of sin, in every sorrow caused by separation of parts in the old Adam, in every slight shown to us by those who "know us not even as they knew him not." Let us consider every stroke as another nail driven into the coffin of the old Adam. Let us lift up our heads, "rejoice and be *exceeding glad*" as we see the day of our redemption drawing nigh.

J. C. SUNDERLIN.

BLAIRSTOWN, N. J.

EXTRACTS FROM LETTERS.

Satisfied With God.

SOME time ago you wrote me a letter of brotherly sympathy, (It was when I heard of the death of his wife.—ED.) which I appreciated very much, and to which my heart responds very sincerely. I just want to acknowledge that letter and send you greetings in the Lord.

I have been away since October 8, and expect to be home January 17. I go from place to place alone, but I am not lonely, for the Father is always with me.—John xvi. 32. It is wonderful how he can *keep* us.—1. Pet. i. 3-9. No one can know how much God can be to a trusting soul until *cast* upon him by circumstances. Then *He* comes into our life as never before, and we are "satisfied."—Deut. xxxiii. 23.

The Father becomes more and more to me day by day. I think John xvi. is very blessed along this line.

I trust this will find you well, and rejoicing in God. May His peace be thine. (2. Cor. ix. 8.) In Him, thy brother, A. P. ADAMS.

BEVERLY, MASS.

Revised Testaments Ordered.

DEAR BROTHER VEYSEY:—The Lord is good; in him we trust. Reach over the Rockies and shake hands and hearts. Inclosed find Money Order for 50 cents. Please send five little Revised Testaments, as per offer in WORLD'S HOPE.

About a dozen members of the larger hope family, fully consecrated to Christ and his service, meet at our house every Sunday for Bible study, prayer and praise; and they join with me in sending Christian love. Your brother in Christ. J. E. F.

WATERVILLE, WASH.

Beautiful and Precious.

DEAR BROTHER VEYSEY:—I saw your notice in THE WORLD'S HOPE, so I send you ten one-cent stamps, for which please send me a Revised Version of the New Testament.

THE WORLD'S HOPE is a great blessing to me. Last February, the Lord opened my understanding in regard to the salvation of all. What a time of joy I have had since I first saw this light! How beautiful and precious the Bible truths have become through this revelation! The Lord bless you in your work. Your sister in Christ, N. D.

CHICAGO, ILL.

Bitter and Sweet.

INCLOSED find renewal of subscription for Mrs. R. In the close of the old year and the beginning of the new, I have had the bitter and the sweet mingled. (Here follows an account of sickness and death in the family, which is the bitter.—ED.) The family expected I would break down when all was over; but I tell them God gave me the needed strength to bear the burden.

Bro. Adams was in the city from Dec. 28th. to Jan. 5th. He had meetings afternoon and evening. They were very interesting, though the numbers were small. Several came long distances to attend. I was able to attend all but four. They were regular love-feasts.

Brother Eaton (to whom you sent a list of names) and I were brought together providentially. I had company from Chambersburg, and had laid a plan for the day, when he desired to visit the navy-yard. On going on a vessel, we found two men, and fell in with them, as one was describing things. On coming out, my cousin addressed me as "Docter," and Bro. Eaton, (one of the men) asked me if I knew Dr. Shaw. He told me that he had intended to call on me that morning, but changed to the navy-yard. He was pleased to hear of Bro. Adams being here, and he attended the meetings. When he mentioned in the meeting how we had come together, all recognized

the hand of God in it. Truly, he moves in a mysterious way.

My son feels the loss of his wife very much, as do the little ones. It was a great shock, coming so unexpectedly; but I am riveted to the rock. All is of God, and he is love, and acts in love, not anger. If it were not for the revelation of his true character, how hard it would be to bear life's trials and troubles. God bless you in your work of love. ALEX. R. SHAW, M. D.

PHILA., PA.

Laboring for the Lord.

ENCLOSED find one dollar, for which send the HOPE for the year 1903 to the two following names. (All right, Bro. C.—ED.)

DEAR BRETHREN AND SISTERS OF THE HOPE FAMILY:—I am alive and well, and on praying ground, and in the Vineyard of the Lord laboring for all I am worth. I am preaching nearly every evening and twice on Sundays. The dear Lord is blessing my labors. Several have been brought into the fold of a loving Saviour in the past few months, and the brethren and sisters in different places have been strengthened and their hearts warmed; and some have received new light on the Scriptures of Truth. Praise the dear Lord for ever and ever!

I am now (Jan. 20th.) laboring down on the coast, in the city of Belfast, fifty miles from my home. I am preaching in a hall, and having quite good success. The interest has been gradually increasing for ten days. Two have taken the cross and are striving to follow Jesus. Praise the dear Lord!

Well, beloved brethren, what a good gospel we do have to preach to poor, dying men!—a God of love, and a sympathizing Saviour—one who has been tempted in all points like as we are, and yet without sin. Bless the Lord, O my soul! And let every thing that hath breath praise the Lord.

Well, dear readers, let us be good and faithful, and as we have received Christ Jesus, so let us walk in him; and soon we shall all meet beyond the river, where we will never need to say good-bye. Oh! will not that be blessed? Truly we are going home to die no more; no more to be sick; never, no never, to have another heartache; and we will never grow old. Amen! Alleluia! Glory to the God I love!

ELD. ORA M. CHASE.

CANAAN, ME.

One Divine Event.

I ENCLOSE a dollar for the HOPE another year. * * This life would be inexplicable to me if I had not seen the truths of the gospel so clearly portrayed in the HOPE. When I see our loving Father in the character of his Son, his love, his wisdom, sympathy, and forgiving favor, I earnestly desire to live the remainder of my life strongly, sweetly and gladly, to make apparent the divinity within me. This I believe every one has, if they would listen to the still small voice within, saying: "This is the way, walk ye in it." There is surely one divine event, to which the whole creation moves.

Yours waiting for that event, hoping to hear the welcome plaudit: "Well done, thou good and faithful servant."

BROCKPORT, N. Y. J. W.

Welcome and Highly Prized.

I ENCLOSE two dollars. Please place it to my credit on subscription to the HOPE. It is still a very welcome visitor, and highly prized. Laden with messages of comfort and hope, showing God's loving mercy, and not omitting his justice and righteous judgments as a warning to all, we consider it a safe paper to put in the hands of anyone. We hope and trust that your harmonious teaching on these subjects and the Eternal Purpose of God, will bring peace and reconciliation to many anxious hearts. Yours in hope.

B. AND F. M. AMBROSE.

EPSOM, N. H.

Not Explaining Away Hell.

I AM just in receipt of Rev. L's. letter, refusing even to look at THE WORLD'S HOPE. He is a fair sample of a class of creed-bound preachers, who are compelled to follow a certain code, or else be charged with heresy. Kindly transfer subscription to Mrs. B. Your article on "The Mystery of Evil" was good, and deserves a wide circulation.

I find my Bible becoming more interesting as I become acquainted with the deep things of God.

A clergyman has said to me that if one tries to explain *away* hell (whether it means the Grave or Fire and Brimstone), it is like trying to explain away heaven—making both unrealities. Your brother in Christ, A. H. SWANK.

FREMONT, O.

REPLY.—I think I can endorse the statement of the minister. But I think you know by this time that I do not try to "explain away hell," but to define it—and his own words imply that it needs to be defined. I thoroughly believe in hell (the unseen state, the state of the dead regardless of character.) This is from the Hebrew "sheol," and the Greek "hades." This is the "hell" to which Christ descended, and in which his soul was not left.—Acts ii. 31. And I as thoroughly believe in Gehenna fire (translated hell-fire.) Literally, it was, as you know, the place (the "Valley of Hinnom,") near Jerusalem, used for the accumulation and destruction by fire and worms of all the physical corruption from the city of Jerusalem. Jesus spoke of this to his Jewish disciples, who understood its meaning. But as Jesus always used the natural things to represent the deeper or higher things, he made use of the destruction of physical corruption to represent the destruction of moral corruption. If we do not willingly get rid of our evils, we will all (Christians, I mean) learn, either here or hereafter, that hell is a great reality, and that heaven cannot be reached without going through God's Gehenna fire.—EDITOR.

REVISED PERFECT DAY.

As stated before, we can fill no more orders for the book, PERFECT DAY, until we get out a new edition. In response to our "Special Notice," we have had encouragement enough so that we have begun the work on the new edition, and we will proceed with it as fast as the means are provided, and hope ere very long to fill the orders that are already in. We expected the new edition would be published, and that the Lord, through his interested people, would provide the means. He knows that what has been received from the sale of this and our other books in all these years has been used for the necessary living expenses, and in the work of publishing the HOPE and other literature. And we are very thankful for the confidence of our readers, and for the help they send in advance. I am not asking for money for myself, but standing where I am providentially placed in this work, I am giving others an opportunity to share in the work of publishing and sending out these truths that are as yet appreciated by a comparatively small number, and for the sending out of which we cannot expect help from the multitude who are engaged in the primary phases of Christian work. Those having the advanced light must do the pioneer work on this line. Those who have the light on any subject are the ones to let it shine; and "To whom much is given, of him much shall be required." In all this the Lord is kind and just.

As before stated, the preparation of the new edition will involve an immediate outlay of about $250.00. The opportunity for voluntary contributions is open. And it will help us if our friends will order and pay for the books in advance—one copy or more. The regular price, as before, will be fifty cents in cloth cover, and thirty cents in paper cover; but for one dollar sent now, to help us in getting the work done, we will send five paper-covered books, or three in cloth binding. The sooner the money is supplied, the sooner the books will be ready.—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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TWO PHASES OF PRIESTHOOD.

THE epistle to the Hebrews brings to view two distinct orders of priesthood—the Aaronic and the Melchisedec,—and it is important to see the difference between them, and their relation to each other. The Aaronic or Levitical priesthood was based on the law, and its work largely consisted in making bloody sacrifices for the purpose of atonement, or reconciliation, for offenders against that law. But Melchisedec was both king and priest, away back in Abraham's time, hundreds of years before the law was given; and, so far as known, he made no bloody sacrifices—his priesthood being one of blessing, as represented by the gift of bread and wine, without the idea of destruction,—or rather, after the destruction had been accomplished.—See Gen. xiv. 18–20; Heb. vii. 1.

These two orders of priesthood are related to each other much like the two covenants, one of law and death, the other of promise, grace and life; and Paul shows that the law, being four hundred and thirty years the younger, could not make the promise of none effect.—Gal. iii. 17. From the nature of the case, the Aaronic priesthood, like the law on which it was based, was to be temporal in its duration—its work of death and atonement being finished, it must end. The apostle asks: "Wherefore then serveth the law?" [and therefore its priesthood?] And he answers the question: "It was added because of transgressions, till the Seed should come to whom the promise was made."—Ver. 19. But the Melchisedec priesthood, being related to God's promise of blessing, has no limit, and it and its work will last as the Seed and its work will last, as before shown.

The apostle makes the contrast between the two orders of priesthood very emphatic in his letter to the Hebrews, and brings it to a climax when, in speaking of Melchisedec, he says: "Who was made, not [as Aaron was] after the law of a carnal commandment, but after the power of an *endless life*. For he testifieth, Thou art a priest *forever* after the order of Melchisedec."—Heb. vii. 16, 17. And the following verses confirm the claim here made, that the two orders of priesthood are related to each other as the law or covenant of sin and death and the "better hope" based on God's covenant of life and blessing.

That the word "forever" often refers to limited duration, meaning "for an age," is true; but when it is contrasted with things or times that end, it is fair to assume that it re-

fers to endless duration. And in this case, there are several reasons for regarding the "forever" of the Melchisedec priesthood as endless. 1. As above noted, it is based on the "power of an *endless* life." 2. This is confirmed by the following: "Here [that is, under the Aaronic or legal priesthood] men that *die* receive tithes; but there he receiveth them, of whom it is witnessed that *he liveth*," or never dies. Heb. vii. 8. 3. It is said that he "abideth a priest continually."—Ver. 3. 4. The priests under the law "were not suffered to continue by reason of death: but this man [Jesus, made a priest after the order of Melchisedec] because he continueth ever, hath an *unchangeable* priesthood," and "*ever* liveth to make intercession."—Verses 23-25.

As the priest is immortal, and his office continual, the priestly *work* must also be unending. This implies that there will always be people who will *need* the mediatorship and help of such an abiding priesthood. Does not this require perpetual generations?

Some think that all the saved will always need these merciful ministrations of Christ, and that this will make sufficient reason for endless priesthood, without continued generation. But it does not seem reasonable that those who are perfected in the nature and life of the Father should always need the bread of life, or forever require the intercession of Christ. And this seems specially clear when we remember that the saints, when perfected, become one with Christ, and share his glory, even the glory of his royal priesthood, for the good of others—those not yet perfected. For, as Paul said, "Without all contradiction the less is blessed of the better." Heb. vii. 7. And as the object of such blessing is to elevate those under its influence, it appears evident that an endless priesthood must require a continual supply of new pupils in the unending school of life; and this shows the necessity of endless generation.

CHRIST THE ANTITYPE.

BECAUSE the apostle emphasized the Melchisedec phase of Christ's work, some have supposed that he did not fulfill the typical work of the Aaronic priesthood. If he did not, then a very important feature of the law remains unfulfilled; and he himself taught that it was easier for heaven and earth to pass away, than that even a jot or a tittle of the law should not be fulfilled.—Matt. v. 18; Luke xvi. 17. Christ fulfills all types. Nothing is more clearly shown in the epistle to the Hebrews, than that the whole tabernacle arrangement, with its three apartments,—court, holy, and most holy,—its priest, its sacrifice of beast life, and the sprinkling of blood in the most holy, are all typical of the heavenly places and of the sacrifice of Christ and his priestly work in connection therewith. What the law foreshadowed, the work of Christ *is* in reality. He was not only the antitype of the priest, but also of the beast to be slain for the purpose of making atonement or reconciliation. The blood—which is the life—must be shed;—that is, the beast must die, by the shedding of its blood. And it must be slain by the priest. All this was fulfilled in and by Christ. This required that he should have two natures.

What did the beast represent? This is an important question, the correct answer to which would untangle the theology of many people. The beast certainly was not a type of the pre-existent life of Christ. That life in the glory he had with the Father was anything but low or beastly. That was not what stood between man and the friendship of God, and which must therefore be destroyed. Then the coming in the flesh was not the sacrifice that made atonement. That was not death. The spiritual life was not slain;—it was not the antitype of the beast.

Why will some persist in applying it so?

There must be some analogy between the beast and the real sacrifice, or sin-offering, of Christ, else the beast would not have been chosen as the type. The law required the sacrifice of neither the pre-existent life nor of man, but of a beast. Why? Because the beast represented that which must be destroyed in order that man may be reconciled to God. What, then, is the antitype of the typical sacrifice?—what is the real victim? Evidently it is the enmity, the lower nature, the sin-principle in the flesh, because only this stands between God and man, and the destruction of this alone can reconcile man to God. To this end Christ took our nature, being made sin for us (2. Cor. v. 21),—the sin-principle being in the flesh,—that he might condemn sin in the flesh, (Rom. viii. 3), and that we might be made righteous in and through him.

This destruction of the enmity, and making men righteous, is the real atonement, of which that secured by the death of the beast was a type. Whoever can see this is under no necessity of believing in the old idea of God's wrath being appeased by the shedding of the blood of the innocent instead of the guilty, —as only *sin* is the victim to be destroyed. Neither, in order to escape from that old view, will it be necessary to claim that it was Christ in the character of the Melchisedec priesthood who made the sacrifice, nor that it was made in the act of his coming in the flesh. Melchisedec made no sacrifice of life. The body of flesh was prepared for sacrifice, and "through the offering of the body of Jesus Christ," "we are sanctified;" and after he had offered this sacrifice for sins, he sat down on the right hand of God.—Heb. x. 5, 10, 12. See also Col. i. 21, 22. This sacrifice, and the going into the holy places to appear in the presence of God with the shed blood, (the evidence of the death of the lower nature,) was all in fulfillment of the Aaronic work. And only at the highest point does it merge into the higher and endless priesthood of blessing, as represented by the gift of bread and wine.

If it be urged that Christ is never *called* a priest after Aaron's order, because he was not of the tribe of Levi, still the fact remains that he fulfilled both orders of *work* in their relation to each other,—first the Aaronic and afterward the Melchisedec.

It is not here denied that, in a sense, it was a sacrifice—a loving act of condescension—for Christ to take our nature. But the point is, that he took it that he might destroy sin in the flesh, and so in himself reconcile the world to God. And so far from the atoning sacrifice resulting in his being brought into a lower state, it was the direct cause of his being highly exalted. The order of events is given in Philippians ii. 6-11. 1. He was in the form of God. 2. He took upon him the form of a servant, and was made in the likeness of men. 3. He humbled himself, and became obedient unto the death of the cross—the destruction of the sinful flesh, which he had assumed for us. 4. For this reason, or "Wherefore, God highly exalted him," and gave him the all-conquering name. His sacrifice of the *low* nature was the atoning sacrifice, and resulted in his glorification, and for this reason, his sacrifice and victory became the key of hope, and the assurance of salvation, for all mankind.

The relation between the two orders of priesthood, the Aaronic and the Melchisedec, can best be understood by seeing them in Christ. There is nothing in Scripture to show that he ever acted as a priest in any sense before he came in the flesh. And the priesthood of sacrifice,—for the destruction of the lower nature, sin in the flesh, the enmity, for the purpose of reconciling mankind to God,—was the first

in order, and paved the way for the endless priesthood of blessing. The enmity must be destroyed, or in other words, men must be reconciled to God, before the rich blessings of heavenly truth, love and peace can flow to them. It is on the same principle that the conquering reign of Christ must precede his reign of peace.

It is thus that "God our Saviour will have all men to be saved [reconciled by and through the death of his Son—Rom. v. 10] and [then] to come unto the knowledge of the truth."—1. Tim. ii. 3, 4. This salvation is in fulfillment of the Aaronic, priestly work, and the knowledge of the truth coming afterward is like the bread and wine of the Melchisedec priesthood. The two orders of priesthood are related in Christ's work as the thorny road and the sweet fields of peace and glory under the bright sunshine of the perfect day. Melchisedec was king of righteousness, and also king of Salem, which is king of peace.—Heb. vii. 2. The full application of the atonement wrought in Christ, as typified by the Aaronic work, takes away the sin of the world, and therefore makes them righteous, and so paves the way for the endless reign of peace.

THE MULTITUDINOUS PRIESTHOOD.

WHAT is true concerning the growth of the Seed, from the Personal to the Multitudinous, as seen in the last chapter, is also true concerning the priesthood. Christ in Person was the Seed of God; so is he the Priest of God. But the Church is Christ's body, and is therefore called the Seed, and also a royal priesthood.—1. Pet. ii. 5, 9. And in the perfect state, they sing: "And thou hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. v. 10. All that Christ is, he shares with his saints. The two orders of priesthood, as seen in him, are also seen in them. They are related as the sufferings and the glory—the former as a means to the latter. Indeed, what is done in Christ is the key and foregleam of God's plan of salvation for the world—he being the Unit of the whole, the one Seed that contains the whole race.

While the sacrifice of Christ represents all sacrifice on the line of the atonement, still, in its development, it has two distinct parts, of which his personal work was the *leading* sacrifice, and the work of the saints is a *following* sacrifice. His work was not only meritorious, but it was our example.—1. Pet. ii. 21. The *followers* of Christ fill up "what is behind [or is unfinished] of the afflictions of Christ," (Col. i. 24), and so are said to "suffer with him," (Rom. viii. 17 and 2. Tim. ii. 12), or to have "the fellowship of his sufferings, being made conformable unto his death."—Philip. iii. 10. The degree of the suffering, coupled with the degree of intelligent acquiescence in it, determines the degree of glory with him in his gracious reign.

This idea of the *plurality* of the sacrifices is mentioned in Hebrews ix. 23, which refers back to the sacrifices in the day of typical atonement.—See Lev. xvi. There we find two sacrifices unto death for atonement—the bullock and the goat: and the bullock was the *leading* sacrifice, while the goat *followed*.—Verses 14, 15, 27. All that was done with the blood and body of the one, was done also with the blood and body of the other. This is evidently a picture of the relation between the personal sacrifice of Christ Jesus and the sacrifice of all that follow him, and shows that the work of the personal and multitudinous priesthood covers all the ages of suffering, until the work of reconciliation is complete.

It is worthy of attention that in the Mosaic dispensation there was a gradation in the priesthood. There was the high priest, who represented Christ, the great High Priest in the antitypical economy. There was

also a lower order of active priests, under the high priest. Those doubtless represented the consecrated and faithful Christians — the elect out of the Church. Then there was the priestly tribe, the Levites, who seem to have represented the whole company or Church of believers, who with the few exceptions, are not so fully set apart to the Lord's work. But it did not stop there. The whole nation was called "a kingdom of priests," (Exod. xix. 6); and if the tribe of Levi represented all the grades of priesthood in the Church, what could the whole nation, with its twelve tribes, represent, but all the nations of suffering humanity?

It is evidently true that the sufferers of humanity become the priests of humanity. This is doubtless the case, to some extent, whatever may be the cause of the suffering. In the nation of Israel, all were more or less related by suffering, and even the least consecrated, or the most rebellious, were a part of the "kingdom of priests." So, it seems, will it be with all the grades of the suffering race. Those who are most fully enlightened, and consecrated to the Lord's service, cheerfully accepting the crosses, the losses and troubles that come to them because of his service, will be nearest to the heart of Christ and have the greatest power with men. Others less devoted will be farther from the center of life and power. And so all will be properly fitted into place, and rewarded according to their fitness and their works. And as even the most ignorant and rebellious suffer on account of being connected with a plan which is to result in freeing the future generations of mankind from the sufferings which all in the past have endured, it seems evident that there will be a compensation in their being a part of the priestly nation, however remote from the heart of the great High Priest;—for *all* in heaven, earth and under the earth, are yet to be (through God's judgment process) gathered together in *one*, under Christ.—Eph. i. 10 and Phil. ii. 10, 11. And if we are among the firstfruits, and nearer to the Center, we will not boast against the others who have been less favorably placed. We will remember that it is "by the grace of God" that we are what we are;—and that too for the purpose of bringing all the others in, and not that we may announce their condemnation and keep them out. And when the most ignorant are enlightened, the most willful subdued and reconciled, and the most deformed in mind or body healed—all through the merciful judgment of the Son of man and his active associates in the royal priesthood--they too will be conscious monuments of the saving grace of God, and therefore fit to fill their appropriate place in the "kingdom of priests," to bless the endless generations to follow, after sin, pain and death are no more.

In view of the endless results, it will be a glory to have suffered. And as the ages roll on, those who have suffered will become less than a drop to the ocean of humanity. But they will stand forever as the witnesses of the righteousness and the mercy of the Lord—their experience being a safe-guard for all future generations, their victory, the strength of the world. This principle, of men learning by the experience of others, is illustrated in every step of the world's progress. The saved world, developed into the kingdom of priests by the experience of sin and suffering, and the gracious deliverance, will love mankind as God loves them, and on account of experience will know how to guard the coming generations from sin, and guide them in the way of righteousness and peace, and prevent them from being sick, so that God's will shall be done in the earth, and men will have full time and opportunity to develop all their faculties to the utmost, and

instead of being nipped in the bud, or in partial growth of life's true plan, they will naturally and fully ripen for the transplanting or translation to the heavenly state.

Why has the Lord permitted the sufferings of these ages? This is often asked, and the answer is, that only through suffering could such a strong and intelligent priesthood be developed. These— comparatively a mere handful, however many they may be—have suffered and died to bring out the truth as to God's character, and to *prevent* the suffering and death of the endless generations. This may not meet the demands of a theology developed in the dark ages, but in present light, it seems to be the Bible idea of Vicarious Atonement. It is not the suffering of the innocent instead of the guilty to appease the wrath of a vengeful God, but is Love's own method of creating an unlimited race in His own image, and making *endless* suffering or death utterly impossible.

If the idea of endless generation be not true, the priesthood of Christ and the saints must soon end; and would it not seem strangely out of harmony with the divine wisdom to develop a priesthood through suffering, causing them to graduate ready for the work of reaching down to lift others, and then in a short time—an age, or a few ages—leave them entirely out of the employment for which they were trained and fitted? What *would* they then do? Those who see the priestly work of the saints in the age to come have been pleased to contrast their view with that held by some, of heaven being a place where there would be nothing to do but sing and play on a harp. But how much better would be their own position when the work should all be done? It has been suggested that the Lord might create another race to be lifted up after this one is all saved. This would be good. But it seems far better, when it can be seen that the Scriptures give us many evidences of the endless increase of God's kingdom out of the resources hidden in the race of mankind, and that he has thus provided for the free and full exercise of the faculties of an endless priesthood. They will ever be leading men from the lower to the higher, from earth to heaven.

—*From* THE PERFECT DAY.

NOTES ON SUNDAY-SCHOOL LESSONS.

Paul at Ephesus.—Acts xix. 13-20.

(Lesson for Mar. 8.)

GOLDEN TEXT.—The name of the Lord Jesus was magnified.—Acts xix. 17.

INTRODUCTION.—This lesson is closely related to our last. In that we saw Paul's first work in Ephesus, (Vs. 1–6), following the work of Apollos there. Probably Paul preached longer there than at any other place. In connection with this lesson, it is interesting to read Acts xx. 17–38.

Ephesus was situated on the river Cayester, which flows into the Icarian Sea, an arm of the Ægean. It was called one of the eyes of Asia, Smyrna, forty miles to the north, being the other.

Ephesus was an important place—the capital of the Roman province in Asia, and the principal place of trade in Asia. It became very rich. It was famous for its idolatrous worship, and its Grecian art and architecture. The famous Temple of the Goddess Diana was there. It was the largest Greek temple ever built, and has been called "one of the seven wonders of the world." Ephesus seems to have had the qualities of both Athens and Corinth.

After his experience with the twelve disciples of Apollos, Paul spent three months preaching to the Jews, in their synagogue, concerning Christ and his kingdom. This required courage on his part, in view of his former experience. The present result was the same as before—the Jews were divided. Some (the Lord's sheep) heard the voice of the Good Shepherd, and the rest were hard-

vned, and spoke evil of the way of salvation. Then Paul separated the disciples—getting the wheat from among the chaff—and commenced holding another meeting, in the school (or lecture-room) of Tyrannus. In this place the gospel could be freely preached, and Paul accepted the opportunity. Probably he was blamed for making division, but in this he was following the example of Jesus.—John x. 3, 19. Truth is of more importance than union, unless it be union in him who is the Truth. And to grow in the knowledge of Christ is better than to have large congregations.

Paul's preaching in that place continued about two years, giving the people of Asia Minor a good opportunity to hear the gospel. It appears that special power rested upon the apostle at this time, both in healing disease and casting out evil spirits, which no doubt furthered the work at the time; and it was also a foregleam of the coming victory of Christ.

I. THE EXORCISTS AND THE DEMONIAC.—Vs. 13–17. "Certain vagabond Jews, exorcists." It was quite common for such people to be traveling in various parts of the world, trading on the credulity of men, professing to be magicians, and claiming to have power to cast out evil spirits by some occult art. The law of Moses was against such practices. These men, seeing the power of God as manifested through the name of Jesus, tried to make capital of it by adjuring the spirits "by Jesus whom Paul preacheth." Seven sons of Sceva, a Jew, and one of the leading priests living at Ephesus, attempted to practice exorcism in the name of Jesus. But the evil spirit, which at the time they were attempting to cast out, said: "Jesus I know [as the Master even of demons], and Paul I know [as the servant of Jesus]; but who are ye?" This degree of knowledge was greater than the possessed man had; it showed the supernatural power of the spirit that possessed him; and it caused the man, as the instrument, to leap on the exorcists, and overcome them, so that they fled from the house partly stripped of their clothing (as the word here rendered "naked" implies) and wounded. This fact became known to all the people, both Jews and Greeks, and fear came upon them. They were afraid to misuse the name of Jesus.

II. THE TRIUMPH OF THE GOSPEL.—Vs. 17–20. "The name of the Lord Jesus was magnified." He was a real power for healing and salvation, and not a charm or magical power. His glory shone in a clearer light, and made a great impression on the city. The effect was specially seen on the believers. They openly confessed their faith in Jesus as their Saviour and Lord, and also showed their deeds, their former manner of life, and their determination to follow Jesus. They proved their sincerity by their willingness to sacrifice for the truth. Many who had been practising the art, brought their books—parchments and papyrus volumes—together, and publicly burned them. The money value of this sacrifice was "fifty thousand pieces of silver." Each piece was worth about seventeen cents, making the sacrifice amount to over $8,000. But as the "piece of silver" was a day's wages, the sum would be equal to $50,000 to $100,000 in our day. And so the word of the Lord grew mightily and prevailed.

When people become Christians they are expected to leave behind them their bad habits and bad business; and sacrifice for Christ is one of the strongest proofs of faith in him, and one of the best means of spreading his truth and religion.

The Riot at Ephesus.—Acts xix. 29–41.

(Lesson for Mar. 15.)

GOLDEN TEXT.—The Lord preserveth the faithful.—Psalm xxxi. 23.

INTRODUCTION.—After the things

(*Continued on page 73.*)

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EDITOR'S APPOINTMENTS.

Mar. 1, Detroit, Mich., 1354 Woodward Ave. at 3:30 p. m.

Mar. 6, Chicago, Ill., at Masonic Temple, Room 510. Door open at 7:30 p. m.

Mar. 8, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Mar. 15, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Mar. 21, & 22, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Mar. 29, Open for special arrangements.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 71.*)

mentioned in our last lesson, Paul purposed to revisit the churches in Macedonia and Achaia, then go again to Jerusalem, and finally to visit Rome. But instead of starting at once, he sent two of his helpers—Timothy and Erastus—through Macedonia to Corinth (1. Cor. iv. 17–19; 2. Tim. iv. 20), to prepare that Church for his approaching visit. From them he expected to receive a contribution for the poor at Jerusalem.—1. Cor. xvi. 1–4. He expected to carry this collection for the poor to Jerusalem when he went. After sending his helpers away, he himself staid in Asia for a time. And this was when the opposition to his work was stirred up.

In most places the opposition came from Jews, on account of their religious intolerance; but in this case it came from the Gentiles, on account of the effect of Paul's preaching on the business of the idol-makers. The gospel coming in contact with the bad business of men is sure to stir up opposition. In our last lesson we saw men giving up their bad business for the sake of Christ; now we see how the gospel lessened the gain of those who opposed it. It vexed them because it touched their covetousness—their love of money. It is quite common even now for men to be against needed reforms in business and politics because they interfere with their financial gain. And even professed Christians often stand with them. This is true of the liquor business and those who support it.

As a business project, Demetrius, a silver-smith, a maker of shrines for the Goddess Diana, called together his craftsmen, and showed them that their business, the source of their wealth, was in danger, because so many were accepting Paul's teaching that "they be no gods, which are made with hands." He also urged upon their attention the fact that their religion—the worship of Diana—was likely to be despised, and the temple and the city be degraded in the eyes of Asia and the world. The argument of the silversmith was successful; and the craftsmen were full of wrath, and began to cry aloud, saying, "Great is Diana of the Ephesians."

I. THE MOB AND THE RIOT.—Vs. 28–34. The spirit of the enraged workmen was contagious, and the whole city was soon filled with confusion, and the mob spirit was aroused. It would have been very natural under the circumstances for them to arrest Paul, but, instead of this, (They may have been afraid of him on account of the wonders the Lord had done by him), they caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, and rushed into the theatre—the Colosseum—the favorite place for public meetings on special occasions.

Paul was probably unwilling that others should suffer in his stead, and so was determined to enter the crowd. Perhaps he thought he could quiet the mob. But the disciples held him back. They may have thought that, as the great leader in the gospel work, his life was too valuable to be risked. And some of "the chief men of Asia,"—heads of the political-religious organization of the province,—being Paul's friends,—either converts to Christianity, or fair-minded men who observed Paul's character,—sent him word, urging him not to venture into the Colosseum. They knew the spirit of such a mob too well to regard such a move as safe.

The confusion was very great, some crying one thing, and some, another—the majority having no knowledge why they were thus assembled. The Jews put Alexander forward to make a defense. No reason for this appears. (This may be the man Paul mentions in 2. Tim. iv. 14.) He beckoned with his hand, and would have made a defense

to the people; but when they saw that he was a Jew, the people would not hear him, and for two hours they kept up the cry, "Great is Diana of the Ephesians."

II. THE RIOT QUELLED.—Vs. 35-41. Finally the town-clerk—who was no doubt the most influential man in the city—succeeded in quieting the multitude, and made a very ingenious speech. His first argument was an appeal to their faith—that the Ephesians were devout worshipers of Diana, and that the things concerning their religion could not be gainsaid, and therefore they ought not to do anything rash. His second argument was really a defense of the disciples—that they were neither robbers of temples, nor blasphemers of the goddess. This suggests that Paul's method of preaching was the presentation of positive truth, rather than an attack upon error. The clerk's third argument was that there was a better way for Demetrius and others to have their trouble settled—to appear in the courts. And if anything pertaining to the public welfare should come up, it must be settled in a lawful assembly. And his fourth and last argument was that they were in great danger of being called to account for the irregular assembly of that day. To be accused by the Roman government of getting up a riot would bring greater calamity on them than anything the Christians could do. Death was the penalty for raising a riot; and they were in danger of losing their prized liberty as a city. By his ingenious speech, he thoroughly quieted the mob, and he dismissed the assembly. And soon afterward Paul left Ephesus, and went to Macedonia.

Mob violence is a bad method of advancing a good cause; and persecution never prevents the real advancement of the Lord's work. The word of the Lord can not be bound.

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7. Why only and exactly seven?
8. What does "seven" represent in scripture?
9. How many times is our Lord called "Son of God" in Luke's gospel?
10. How many times "Son of man?"
11. How many times "God the Son" in the whole Bible?

H. V.

TOLEDO, O. 704 Hamilton St.

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RESTITUTION.

RESTITUTION, O yes, that word is so dear,
To those who believe what the Prophets foretold.
No promise shall fail, not a covenant broken,
God made to his chosen in days of old.

Shall earth be restored? Yes, and man also;
I believe in my heart the work has begun.
The Stone it is smiting, and kingdoms are trembling,—
Not anything stable under the sun.

Shall mankind be restored, is that what you're teaching?
Yes, so it is written in words that are plain.
The sins of their fathers no more shall enslave them:
What they've lost in Adam, in Christ they'll regain.

But do we not read of the weeping and wailing
Of those who're not ready when Christ shall appear?—
How with loud lamentation they'll call for the mountains
And rocks to fall on them, so great is their fear?

Oh, yes, the word says so, I fully believe it.
They'll sorrow as never they sorrowed before;
And with heartfelt repentance they'll fall on their faces,
And ask for forgiveness, and mercy implore.

But remember, my friend, e'er this the Bride's taken;
She's entered the chamber, and shut is the door.
The Head and the Body have now been united,
And fitted for labor as never before.

The Christ, now complete, is mighty to conquer.
The Bride and the Spirit, they both shall say, Come;
And "whoever will" may drink from the Fountain,
Whose Life healing water so freely doth run.

For do we not read how our "Father's mercy
Endureth forever?" and does it not say
That the children of Rachel will come to their border,
And also a nation be born in a day?

The prodigal son now returns to his father,
The fattling is killed and joy fills each heart:
His sins are forgiven, his wanderings forgotten,
And never again from his loved will he part.

The sheaves of the brethren will bow unto Joseph's;
This truth is so precious, it rejoices me so.
Go read in the Bible, search nook and corner;
The types and the shadows are for us to know.

Then Israel and Judah shall dwell safe together;
The blindness in part is all in the past.
The lost are all found, not a kernel is missing,
Their land is restored, they're all home at last.

A king shall they have, 'tis David, yes David,
The David we read of, the anointed of God.
Long hath he slept, but he will awaken,
With others now slumbering under the sod.

For the field is our Saviour's, by his blood he hath bought it;
The pearls that are in it He's guarding with care;
The place where they're resting will ne'er be forgotten,
No more than the sparrow that flies through the air.

Yes, the work will go on till all is subjected,—
The whole of creation, for *sure*, my kind sir.
God's plan and his purpose are seen then so clearly,
That a wayfaring man, though a fool, shall not err.

Do you want to hear more of this wonderful story?
And of wondrous love to all of mankind?
Go search in his word, you surely will find it.
If searching you do with unprejudiced mind.

For the night's far advanced, and I am so weary;
To write more I certainly now must refuse.
So I lay down my pen, and ask Father's blessing
To rest upon all who these lines may peruse.

MRS. L. H. VROMAN.

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LOVE UNIVERSAL AND ENDLESS.

(*Continued.*)

Now we find that glorious gospel given to Abraham repeated to Isaac: "I will make thy seed to multiply as the stars of heaven; and in thy seed shall all the nations of the earth be blessed."—Gen. xxvi. 4. And the apostle elsewhere explains that the seed is not a multiple, but a unit, and that unit is Christ. Again is the promise repeated to Jacob, (Gen. xxviii. 14) at Bethel on his journey to Haran: "In thy seed shall all the families of the earth be blessed." Thus have we this promise of blessing given to the three patriarchs in succession, the blessing of universal application and intention, additional to various promises of vast posterity.

It is to the blessing for all nations and families of the earth, that we look in assured hope of fulfillment, and for which oppressed, stricken and anguished creation looks, even half unconsciously, for deliverance. What woes have deluged and desolated the world for 6000 years! And in millions of grave-yards lie the sleeping dead. And the insatiable sea has swallowed up its unnumbered host. Fire has reduced its millions also to undiscoverable ashes. And unmarked and unknown in solitary graves apart, lie millions, who have died, unjoined in burial to the vast multitude sleeping in cemetery enclosures. Heart-aches never cease, not alone of those who bid adieu to their beloved and dying, but heart-aches of all pitiful minds who look daily on the confusion and desolation of neighborhoods and nations. Is it pessimism to say or to ask how relatively unimportant are all the devices for convenience, the inventions to facilitate intercourse and to brighten existence in these later days, when catastrophes are appalling in magnitude and frequency still? Has the earth ceased to tremble, and earthquakes to gather in their death-harvest? Volcanic fury has been most notable in this year of 1902.

It is thus painfully that our twentieth century opens. And the very things in which we glory, are ominous for fatalities. Many thousands die annually by reason of those great powers of steam and electricity that we in some sort use as servants, and compel to act for our convenience. The record is frightful. The railroads shatter and mangle annually their thousands of employees, besides all the other thousands that are killed by collisions, and explosions and at road crossings. Gunpowder and dynamite are daily making havoc of human life. The former—what a minister it is to the madness of man, whether in wars, or in personal encounters, in moments of hate and frenzy, whether for murder or suicide! Yet not many are so deeply grieved at the picture, as to seek and ask in healthy and unceasing earnest for a new age, a new world, wherein righteousness and rest shall dwell in blessed synchrony.

No! the common mind is forever prone to estimate the whole situation poorly and partially. It sees things very much in a faint or false light. Illusion is almost everywhere. But imagine all people of all nations praying earnestly for a new age, begging Heaven to come down for help, or to send down help, to send down the ascended Messiah, to change the whole order, that misery may end.

How long would the universal cry be unheeded? But this was not and is not to be. Only an agonizing few will wait for the Lord from heaven, and beseech the Arm Omnipotent to interpose. Ignorance, unbelief, illusion, love of money and of pleasure, pre-occupation, the glory and glitter of transient and visible things, supersede and indispose to the great supplication. Yet some day God will hear and answer the agonizing few. The Messiah will come suddenly. His ready ones will be caught away, while the heedless will have their hour of tribulation.

A prayer (supposed) with thanksgiving, of one who with conscious imperfection of heart and mind and life still seeks for the best possible that God in mercy will grant.

"Thou givest the light of morning, and I thank thee. Thou givest air to breathe and the solid earth on which I tread. Thou keepest me yet alive in the time of unconscious sleep, and I wonder at the heart beats never ceasing through all the hours of darkness. It is by thy power, and I give thee thanks. For every blessing of health and strength, and for all power and comfort of mind and body, and for children and friends, I give thee thanks. But all is full of imperfection. There is always some conscious lack, some failure, and some consequent uneasiness and fear. And we have been taught by those who arose to interpret Scripture and teach and preach the gospel, that the impenitent should suffer the vengeance of eternal fire. I have tried much to repent, and I have tried much to believe; but I am extremely shortcoming in faith and in true rectitude. O, that I were far, far more filled with that love and hope and delightful freedom thou canst easily and abundantly give—freedom from fear and doubt and all sin. And in my moments of weakest faith and most harassing doubt, I pray, O, do not suffer me to be tormented above what I am able to bear. Let me never suffer the torment which the preacher of my early days, declared should come upon

the unregenerate forever. Far rather had I never been born. Far rather had I died in unconscious infancy. And far rather would I go back to uncreated oblivion. Far rather return to thee the Infinite Good from whom I came, and be absorbed into thy glorious self, for then I would not be lost, even if I were not a breathing entity, conscious of myself and of my life. If I were from the beginning predestined to suffer forever, I would have said, had I the gift of speech, O, do not create me, but rather let me remain in thy goodness, unborn; for oblivion were infinitely better than everlasting torment. And now I say, and I believe, and I know, thou canst be whatsoever thou wilt. Thou hast all power, and thy name is Love. Thou canst end all my doubts. Thou canst scatter every cloud of darkness. Thou canst rebuke every enemy. Thou canst change darkness to light. Thou canst give hope and joy and blessed rest. What power of evil can resist or defeat thy goodwill to me and all the myriads of the posterity of Adam? Thou canst do good infinitely, and thou canst do good *now* to all thy suffering creatures, mothers and widows heartbroken, and children of want and affliction in every climate and in every land. How canst thou still look forbearingly on all the woe of human-kind, and not utter the word of command for the widespread misery to cease? For though there be many that are content and comfortable, yet how can the benevolent and humane be at ease, with all the villainies of the wicked prosperous and active in a thousand cities and ten thousand villages, and in the myriad settlements and hamlets of the rural world? Is it not time for thee to speak the word of power? Is it not time for thee to end the career of the vile, and paralyze the hand of the oppressor? Is it not time for thee to heal the heart-broken, and give rest to the crying children who live only to struggle and suffer? Are not the wronged and unfortunate thy children? Could they have been born without thee? Could they live a day without thee? Dost thou not know and mark all the misery of the afflicted? Canst thou longer endure the woes of thine own creation? Surely evil is not beyond thy rule and mastery. Satan is not more powerful than thou. How could it be thy will, the will of infinite good, joined to infinite power, that evil should be endless?—that it should be ungovernable and lawless?—that it should be unmanageable and indestructible? Nay, surely thou canst make it serve thy benevolence. Thou canst make it a very minister of good. But consider the long ages of its duration hitherto. Is there not a limit in thy sovereign fore-knowledge, and in thy pity and merciful kindness? How long shall the cries of the tormented and poor be unregarded? Nay, by One who is heedful and all-hearing and compassionate, how can they be unregarded? Much rather they must be garnered in thy memory, and present to thy notice through all the long ages and generations. But now is it not time for a grand deliverance? Can pity longer forbear? Can love longer be silent? Can it be restrained from interposition to change and rectify and renew the whole order of things? How is creation supplicating with tears! And I too with all that mourn, bring my cry and offer my petition. O, great deliverance, come! Come quickly! Come not in name only, but in deed. Come not as a mist or a dream, or a lure, or a fable, but as a life-saving joy and an eternal glory."

HOLLAND, N. Y. C. COLEGROVE.

(To be continued.)

SIX GOOD OFFERS.

IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. We now have something new—THE GOLDEN LINK in paper cover. Single copy, 50 cents. Look over the following offers, all postpaid.

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☞ See notice of PERFECT DAY elsewhere. We will fill orders soon as possible, so above offers will hold good.—EDITOR.

DAY DAWN FUND.

ON account of contributions by interested friends, the book DAY DAWN will be furnished to those not able to pay the full price, for 25 cents less than the regular price—that is, 75 cents for cloth bound or 25 cents for paper covered books.—EDITOR.

REVISED PERFECT DAY.

As stated before, we can fill no more orders for the book, PERFECT DAY, until we get out a new edition. In response to our "Special Notice," we have had encouragement enough so that we have begun the work on the new edition, and we will proceed with it as fast as the means are provided, and hope ere very long to fill the orders that are already in. We expected the new edition would be published, and that the Lord, through his interested people, would provide the means. He knows that what has been received from the sale of this and our other books in all these years has been used for the necessary living expenses, and in the work of publishing the HOPE and other literature. And we are very thankful for the confidence of our readers, and for the help they send in advance. I am not asking for money for myself, but standing where I am providentially placed in this work, I am giving others an opportunity to share in the work of publishing and sending out these truths that are as yet appreciated by a comparatively small number, and for the sending out of which we cannot expect help from the multitude who are engaged in the primary phases of Christian work. Those having the advanced light must do the pioneer work on this line. Those who have the light on any subject are the ones to let it shine; and "To whom much is given, of him much shall be required." In all this the Lord is kind and just.

As before stated, the preparation of the new edition will involve an immediate outlay of about $250.00. The opportunity for voluntary contributions is open. And it will help us if our friends will order and pay for the books in advance—one copy or more. The regular price, as before, will be fifty cents in cloth cover, and thirty cents in paper cover; but for one dollar sent now, to help us in getting the work done, we will send five paper-covered books, or three in cloth binding. The sooner the money is supplied, the sooner the books will be ready.—EDITOR.

EXTRACTS FROM LETTERS.

Help on Perfect Day.

FIND inclosed two dollars to help on the new edition of PERFECT DAY. I would have liked to do more, but am not able at present. We hope and pray that you will succeed without much trouble. God bless you and all your helpers. I am very glad that I have been able to see so clearly into your line of work. I wish we were close by you, that we might join in your services and enjoy fellowship together, for surely our fellowship is with the Father and with his Son Jesus Christ. G. W.

KEEWATIN, ONT.

Poor but Deeply Interested.

ONCE more I write you a few lines to let you know that I am still alive and one of God's poor, as the drouth drove us from Texas to this country. But I am still deeply interested in the larger hope teaching; and though I have to wash for a living, I am going to send you two dollars, for which I want you to send me a copy each of DAY DAWN and MOSES AND CHRIST, and continue my HOPE. This is the third copy of DAY DAWN that I have bought of you. I think it is one of the grandest messengers of light that I have ever seen; and I have sent all of mine out as messengers for Christ, and I want these I am now ordering for the same purpose. I am living in a town where this larger hope teaching is unknown, and I think I can make use of these books in giving light; and if you can send me a few of your tracts I will take pleasure in distributing them, and will do my best to get you some new subscribers for the HOPE.

Your sister in Christ, H. C. W.

DUNCAN, IND. TER.

Avoid Entanglements.

THE time is short for our acquiring or perfecting (as workers together with God) the "seven Christian graces," which are the prerequisite to an abundant entrance into the kingdom and glory of our Lord Jesus Christ. There is great temptation in some things to entanglement that would hinder, especially in the perfecting of "Brotherly kindness" and "Love." The heavenly messengers are gathering out—one by one—from among men the "called and chosen and faithful" to "meet the Lord in the air,"—(the middle heaven.—ED.) Is not this the special work of our Head? and is not preparation therefor the special endeavor (and necessarily the all-absorbing purpose) of such as "love his appearing," in these early morning hours of the Day of the victorious reign of Christ and his Church?

These queries are not put because we think your reply would be doubtful; because you are emphasizing this very counsel to the household of faith, and we rejoice in your faithfulness. May the Lord strengthen and cheer, sustain and comfort you day by day.

Sometime will you kindly revert to page 379 in last volume of the HOPE, and write a note concerning two expressions there, and in further elucidation? In the last sentence of the middle parapraph of the first column, you say: "If a perfect and holy being could sin and fall, there would be no security for us at any time." Then in the middle of the paragraph on the second column, you say: "Tartaroo * * has reference to the condition of 'the angels that sinned.'" Question: Were not these angels "perfect and holy?" Your brother in Christian fellowship,

EAST ORANGE, N. J. S. I. H.

REPLY.—The first statement seems to me to be self-evident. If a perfect and holy being (like God) could sin, or has sinned, then we must admit that a similar thing might occur again; so that when man is made perfect, as the Father in heaven is perfect, as Jesus has promised that he shall be, he might sin and lose his perfection as the angels did before. Indeed, what security would there be that God himself would not fall from his high estate? From my point of view, there is but one answer to the brother's question, and that is that the angels that sinned, and lost their first estate, were never perfect and holy as God is perfect and holy. I know it is often assumed that they were perfect and holy beings, and that they sinned and were cast out of the heaven of God and the holy angels. But I know of no Scriptural reason for so believing except the one in Rev. xii., and I think whoever will carefully read the chapter, will see that the casting the devil out of heaven (or out of ruling power) is something that brings salvation to the brethren whom he had been accusing.—Verses 7–11. If there is any evidence that this took place away back before man was created, I have failed to find it.

For my part, I cannot imagine a perfect and holy being like God having any desire or inclination to sin. What a person is, is shown by what he says and does, just as a fountain is known by the stream, and the tree by the fruit that it bears. The words of Jesus express the thought in my mind: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree *cannot* bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."—Matt. vii. 16–20. From this teaching I infer that whoever has sinned, whether angels or men, were not perfect and holy.

Instead of thinking of the good angels falling, it seems more rational to think that all the angels must have been on trial somewhere, and that some were successful and were perfected, while the rest failed and are "reserved

in chains of darkness until the judgment of the great day." It is well to remember that the judgment shall be unto victory.—EDITOR.

Golden Link Excellent.

THE books came all right. I have read the GOLDEN LINK, and think it is excellent for the purpose for which it was written. God bless its author, Sister Stray. I am now reading DAY DAWN, and feasting on its Bible truths. I have a former edition of DAY DAWN and MOSES AND CHRIST. My brother, I think your writings are as plain and conclusive as possible. Our Heavenly Father will reward you for your studious labors in his vineyard.

I inclose Two Dollars for "Offer No. 2," the HOPE for a year, and the remainder for such other matter as you think suitable for new readers. Send the paper and books to V. R.—a new subscriber.

I am looking at Palestine. I know its past history, and part of its future. There must be a change of ownership shortly. Your brother in the Lord,

MT. VERNON, ARK. G. C. B.

The Memorial Name.

I WILL be as good as my word, and write to you. I have put it off for some time, on account of much work. We arrived here on schedule time. Godliness and contentment reign supreme in St. Andrews by the sea—sitting under our own vine and tree, no one molesting or making us afraid.

This became much more so when I read your article in the HOPE of November 15, headed, "God and Man in Christ."—Yahveh-Christ in Man reconciling the Man to Himself—the one Memorial Name for all generations—the Alpha and the Omega—the Beginning and the End. You surely have laid the ax at the root, and surely will hew down that tradition that has caused a world of sorrow by hastening after another Christ than the one testified of by the law and testimony. Jesus and all his apostles said nothing else than what Moses and the Prophets said—but it was the spirit of the law that Jesus was. He fulfilled every jot and tittle of it, and was the righteousness of the law.

Jehovah took on humanity as I take on a coat; and that humanity was nothing more than ours—filthy rags—and to be chastened or made pure by hellfire and brimstone—but Jesus was man enough to submit to his Father's will. Upon his loving obedience hangs the salvation of the world. It seems to me people cannot see the distinction between the house and the one in the house. The temple of Jesus was God's—or more Scripturally, Yahveh's temple; for it was he that said, "If you tear it down, I will build it up again,"—which he did. It was the same temple into which Malachi said Christ would suddenly come, when John got the way prepared.

Are not two persons in the Godhead as bad as three? Yes, worse—one vindictive, whose wrath cannot be appeased, and the other just the reverse. How can they be one? But the One that took upon himself the redemption of the world from the beginning is the Alpha and will be the Omega.

JOHN D. COFFMAN.

BROTHER AMBROSE AT REST.

DEAR BROTHER PATON:—Please insert the following in THE WORLD'S HOPE:—

IN Deerfield, N. H., February 6, 1903, our dear brother, Byron Ambrose, fell asleep in Jesus, in his sixty-fifth year. His life was blessed, and a blessing to others; and the end was perfect peace, with an unshaken faith in Jesus. He awaits a glorious immortality. He leaves a wife and six children, four sons and two daughters, to mourn his loss. May the good Lord bless the dear, bereaved family. Your brother in the largest hope, J. H. BARTLETT.

BEDFORD, N. H., FEB. 15, 1903.

(A short letter from Bro. A. appeared in the HOPE of Feb. 15.—EDITOR.)

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 21., No. 6. ALMONT, MICH., MARCH 15, 1903. $1.00 a year.

LOVE AND JUSTICE.

In a little paper sent me, I find the following: "Many Christians seek to avoid their responsibility to the heathen by affirming that God is too good to send them to Hell. They seem to think ignorance a door to Heaven. If this were so, God need not have sent His Beloved Son to suffer and die that we might be reconciled to Him. Because there was no other way of salvation, Jesus came to seek and save the lost.

Some even declare that God can not be a just God and let the heathen perish. To me, such assertions are blasphemous. Men forget, in the exultation of their own reasoning, that God's justice is not limited by their finite conception of it. God is not dependent on man's approval for the continuance of the Universe, and we do well to remember this when we assert what He can do and can not do."

This item strikes me as rather peculiar—as if suggested by a strange spirit. I suppose there must be a class to whom it is applicable. If that class of "Christians seek to avoid their responsibility to the heathen" on the ground "that God is too good to send them to hell," the writer of this item seems to imply that the responsibility of Christians to the heathen is to keep them from going to the hell to which God is *not* too good to send them. Can it be that he expects Christians to be better than God, or to take more interest in the salvation of the heathen, from hell, than he? He seems to imply that to save the heathen from going to hell is the great, if not the only reason for sending the gospel to them. Surely there are other good reasons for doing so. He speaks of it as "blasphemous" to say "that God cannot be just and let the heathen perish,"—hopelessly, I suppose is meant,—and calls such a view of justice a "finite (limited) conception of it." Of course, all man's ideas—whether of justice or love, or any other attribute of God—are finite. The reality—both of love and justice—must be greater and better than we can think. Is it any more "blasphemous," (because of his infinite justice), to say

that God cannot justly *damn* the heathen hopelessly, than to say that God cannot *save* the heathen from going to a hopeless hell, by the exercise of his infinite justice and love combined? And have we not as good a right to limit his justice as to limit his love? I confess freely that it looks to me like a strange justice—even a gross injustice—to send the poor, ignorant heathen to a hopeless and endless hell, and take these "Christians" to heaven, if, as is assumed, it is through their neglect and selfishness that the heathen did not hear the gospel, and thereby have even one chance in ten thousand to be saved. If, in such a case, the question of *guilt* is to be considered, (and does not justice always take this into account?), does it not seem that the "Christians" should be sent to hell, and the poor, helpless heathen go free?

For my part, I do not believe that God is too good to send people to hell; but I am glad to be able to say, with the open Bible as my standard, that a *hopeless* hell is not a fact in the Universe of our just and loving God and Saviour. Would that all might see that God's Gehenna (translated hell) is his means of burning up all worthless qualities—even the carelessness and selfishness of Christians. I am glad to know that while ignorance is not a door to heaven, neither is it a sufficient cause for endless hell. I am glad to know that there is no other way of salvation but through God's Beloved Son; that he was sent by the Father—who is infinite in both justice and love—"to seek and to save the lost," by reconciling the world to God; and that the Word of the Lord has positively asserted that he will not fail:—that though the wicked perish, he is abundantly able to restore them. I am glad to know that this paper (as one of God's small instruments) has carried light, hope and blessed comfort to many a heart and home. I know that some of the Lord's sincere people think I am running a terrible risk in teaching such things; but while I believe in the perfect balance of all our Father's attributes, still I had rather run the risk (if there is any risk about it) of erring on the side of emphasizing his love, than on the side of exaggerating his justice, for it is never said in the Word that God *is* justice; but twice we are told that "God is Love." An extreme view of justice may excite undue fear, and even cause repulsion from God; but love tends to produce love. "We love him (and others) because he first loved us." "He loved us with an everlasting love; and with loving-kindness he has drawn us." I am glad that both God's justice and love are greater and better than finite minds can realize; and that there are good reasons for sending the gospel to all mankind, leaving the idea of hopeless hell out.

THOUGHTS ABOUT JESUS.

JESUS is the divine human Founder of the Christian Religion. There are many religions founded by men, human leaders, who have long since died; but the Leader of the only true religion still lives; and Christianity will never perish as long as Christ lives. He is the same yesterday, today, and forever. He is not only the Founder of Christianity, but he is the Author of our Salva-

tion; the plan of which is not to be found in any other religion, because the leaders are only human and very imperfect at that; while the perfection of Christ's humanity is the greatest proof of his divinity. Being a Miracle himself he must perform miracles with the same ease with which ordinary men do their ordinary work. Standing on the Rock, Christ, one cannot but feel safe against all attacks of infidelity. The existence of Christ is a fact, just as much so as our own existence, whether we believe it or not. To give up faith in Christ is to give up faith in humanity, or Christianity. If Christ died like other men, and remained dead like other men, "then is our preaching vain, and your faith is also vain," (1. Cor. xv. 14), and the Christian Religion would long ago have perished with him, and our hope of eternal life would be no more.

Nineteen hundred years have passed since Christ came on this earth to redeem a fallen race from sin and death, and to open up a fountain of righteousness and life. The ages before him anxiously awaited his coming, as the fulfillment of the desires of all nations; and the ages after him proclaim his glory. The history of his birth and life is only a repetition of prophecy, so perfect was its fulfillment, although given hundreds of years before his advent,—a fact which ought to satisfy the most skeptical that he was truly the Son of God and the Saviour of the world. The noblest and best of men of every age hold him in divine adoration and worship. They are not ashamed to own him as their Lord and Saviour. His name is above every name in heaven, or on earth, and the only one, whereby the sinner can be saved. He is the only man that ever lived who was able to overcome *all* temptations, and thus leave behind him a perfectly sinless record. His aim and object all through life was to show the Kingdom of God, and to alleviate the sufferings of the human family. He is the Author of the new Creation, the regenerator of all mankind, "For, as in Adam all die, even so in Christ shall all be made alive." "He is the way, the truth and the life,"—the Prophet, Priest, and King of regenerate humanity. He is the manifestation of God the Father, the word made flesh. He is the Hub of every Christian denomination. Much as they differ in doctrines, yet they all agree in their love and adoration of Jesus. Great generals of past ages founded empires by the sword, but Christ alone founded his empire upon love. Christ won the greatest victory that was ever known since the creation of the world, when he burst the bands of death, and came forth out of the grave. Then it was that he could say, "O death, where is thy sting? O grave, where is thy victory." Then it was that he could bid defiance to the prince of this world.

DUNEDIN, FLA. WM. GOLDIE.

SATAN FALLING FROM HEAVEN.

A BROTHER (J. W.) in Barbados, having heard of the HOPE, writes to subscribe for it, and to inquire about our books. He says: "There is so much hell-torment preached; but as I begin to see something of God's plan of redemption, my heart goes out to know more of this great

truth." In closing he says: "I would like to have you explain Luke x. 18 to me, and tell me if you think the word Satan means *one* through the New Testament."

The eighteenth verse says: "I beheld Satan as lightning fall from heaven." In reply I will say briefly, that I understand these words of Jesus to be the proper answer to what the disciples had been saying to him: "Lord, even the devils (*demons*—spirits) are subject unto us in thy name." What the disciples had been doing (what they had been commissioned and empowered to do Vs. 9, 19) was an attack upon the power or kingdom of Satan—the enemy (ver. 19) and their success was proof that a greater than he had begun to show His power, and that he had lost supreme control—which loss of power is represented in the language of Jesus by Satan falling from heaven. As the power of Jesus was manifested, the power of the enemy — the adversary — was lessened or cast down. A similiar form of expression is found in Matthew xi. 23: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hades." It was a great reversion, as is suggested in the words: "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Again, as what was then done, in showing the kingdom of God, was a foregleam of the final success of Christ in destroying the works of the devil, I think our Lord's words may well be taken as a prophecy of that success. The mission of Christ is to bind Satan and to spoil his house.—See Mark iii. 22-27.

As the word Satan means "adversary," I think it may be used of Beelzebub, the prince—leader, commander—of demons, (Mark iii. 22), or of the whole kingdom of Satan. On the same principle, the word Christ sometimes means our Lord Jesus, and sometimes includes his whole organized body—all who are truly baptized into him.—See 1 Cor. xii. 12, 13 and Gal. iii. 16, 27-29. As the Spirit of Christ in the believer is called "Christ in you," (Col. i. 27), so the spirit of sin in man may properly be called the devil.—See John vi. 70 and Heb. ii. 14, the same Greek word, *diabolos*, being used in both places. Then, again, sometimes (as in Rev. xii. 3, 9) the Devil and Satan evidently are names of the Roman Empire,—the beast "having seven heads and ten horns,"—because that empire is the visible manifestation of Satan in government.—See also Rev. xx. 2.

Though it is not provable by Scripture, I think the man was not wide of the mark when he called *alcohol* "the devil in solution." It is a blessed hope that all kinds of devils, whether personal or impersonal, shall be done away through the power of Christ, so that there shall be no more curse. To fall from heaven is to lose influence or power.

DAY DAWN FUND.

On account of contributions by interested friends, the book Day Dawn will be furnished to those not able to pay the full price, for 25 cents less than the regular price—that is, 75 cents for cloth bound or 25 cents for paper covered books.—Editor

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NOTES ON SUNDAY-SCHOOL LESSONS.

Paul's Message to the Ephesians.—Eph. ii. 1-10.

(Lesson for Mar. 22.)

GOLDEN TEXT.—By grace are ye saved through faith.—Eph. ii. 8.

INTRODUCTION.—We are asked to take a glance at the whole letter to the Ephesians, and to study the second chapter, as a key to the book. Let as many as possible carefully and prayerfully read the book at one time. This letter was probably written sometime during the two years of Paul's first imprisonment at Rome. In it he twice speaks of himself as "the prisoner."—iii. 1; iv. 1. It is a wonderful letter. The apostle was naturally drawn toward those who had received the good tidings through his preaching during the three years of his ministry at Ephesus. It was probably a circular letter to the several churches in Asia Minor. It has a plan: (1) A salutation; (2) Doctrinal lessons; (3) Practical lessons; and (4) Benediction. In the Bible, the doctrinal is always used as the basis of the practical. The apostles taught before they exhorted. This short letter is far-reaching and very comprehensive. It opens with the Fatherhood of God and the Sonship of Christ, and the all-inclusive blessings of redemption through Christ. It was written to Christians, and deals with them as the Body of Christ, elected from among men to bless the world in "the ages to come." It emphasizes the truth of the present dispensation, which had been hidden from the former generations. The special point is that the Church—the Christ Body—is neither Jewish nor Gentile, but is composed of both—made one in Christ. It lays stress on "The love of Christ which passeth knowledge." It shows that the Christian ideal is "The stature of the fullness of Christ." And after this, though he had called them "saints," he recognizes their imperfections, and earnestly exhorts them to "put off the the old man," to "put on the new man," to "walk in love," as "children of light." He gives many practical lessons to wives and husbands, children and parents, servants and masters. His experience under guard of a Roman soldier made him give the picture of a faithful Christian as a soldier having on "the whole armor of God." Someone has called this letter "A divine epistle, glowing with the flame of Christian love and the splendor of holy light, and flowing with fountains of living water." It shows that "Prisons may palaces prove," when Jesus is with the prisoner. Evidently the apostle's inconvenient mode of life—chained to a Roman soldier—did not exclude from his mind the vision of heavenly light and life and hope. The keynote of the epistle is found in our present lesson; it is the new life in Christ—the Church being His Body, and therefore filled with his Spirit. "In Christ," or its equivalent, is used over twenty times.

I. DEAD IN SIN.—Vs. 1-3. The subject of this lesson may be called "From Death to Life, or the Great Transformation." The first chapter closes with the presentation of Christ as the Head of the Church. The apostle now shows how the Ephesians were brought into the Church. What he says of them without Christ is true of all sinners in their natural or unregenerate state. He makes a dark picture with four colors.

First color: Death. "And you hath he quickened." The Revised Version says: "You did he quicken." And the American Revised says: "You did he make alive." In the original Greek this sentence has no verb. Rotherham and the Emphatic Diaglott both omit the verb "hath he quickened." Our translators supply it from the context.—Ver. 5. Murdock, in his translation of the Syriac Version, supplies the words "he filleth," referring to the preceding verse. Dead men are empty of life. God fills them by making them alive. "Who were dead in [or through] trespasses and sins." This does not

mean physical death. They had never been so without life, and had not been so made alive. This is what is commonly called "spiritual death," though it is really the *un*spiritual state—of which the physical death is used as a type. "To be carnally minded is death."—Rom. viii. 6. Death of either kind is not only a low state, but a helpless condition. Dead people cannot make themselves alive. God alone can make them alive. There is no freedom of the will toward spiritual life when men are dead. They do not even know that they are dead. They can have no desire for life, nor power to pray for it. All such desires and prayers are evidence of the new life begun.

Second dark color: Worldliness. In this sinful state (this living death state) they had walked according to the course of this world—that is, according to the manners and customs of the people of this age. Having the same nature, they acted like the rest. Until they were quickened, they could not do otherwise. "A corrupt tree cannot bring forth good fruit." Men and trees alike show what they are by the fruit they bear.

Third color: Like Satan. "According to the prince of this world,"—"the prince of the power of the air—the spirit that worketh in the children of disobedience." Jesus spoke of Beelzebub as "the prince of devils." Paul evidently believed in Satan as a personal spirit of evil, and as the power that ruled evil spirits "in the air," and wicked men. Evil is not an abstract principle; neither is good. They can only exist in beings good or bad. All Christians—those who had been quickened—once lived like the rest, and did the things that Satan and the flesh suggested.

Fourth color: God's wrath. "We were by nature the children of wrath, even as the rest." "Children of wrath" and "Children of disobedience" are analogous. They are elsewhere called "the children of the wicked one." God's wrath is not like a faulty human wrath, but is the necessary indignation of holiness against sin. It is perfectly consistent with love. God hates sin because he loves his creatures. God's wrath is the penalty of the law—the natural result of the violation of the law. Read Deuteronomy xxviii. and see the "terrors of the law." They were all earthly—diseases, famines, wars, barrenness, etc. — the greatest being "death without mercy."—Heb. x. 28. Christ is the end of the law to the believer.—Rom. x. 4. Hence the unbeliever is subject to the law and its penalty—death. "Christ hath redeemed us from the curse of the law."

II. ALIVE WITH CHRIST.—Vs. 4-7. Here is the great counter-fact. Ye were dead; ye are now alive. Those who understand the other picture, should be able to understand this—its opposite. The colors here are God's "mercy," "love," "grace," "kindness." We did not do this ourselves; God made us alive. We did not choose him, but he chose us. He raised us in Christ. What was done in Christ—the death of sin and the destruction of death, and the exaltation to the heavenlies — God counted to us. But it is a great and important truth, though often overlooked, that this election and exaltation are not merely for our own sake, but to make us the instruments for the manifestation of the "exceeding riches of his grace" "in the ages to come."

III. THE GREAT TRANSFORMATION.—Vs. 8-10. In these verses the apostle emphasizes what he had virtually taught before—that salvation, that is, eternal life, is not of works, but of grace—God's free gift—received by faith, which itself is of God, as the dead man cannot exercise it, nor even feel his need of it. If salvation were of works, men would boast. This view does not belittle good works; it only shows that they are the result of the salvation and not the cause of it. God creates us in Christ Jesus *unto* good works. The spirit of faith and hope which the Lord imparts is the spirit of love, and is the great transforming power. It is God who has undertaken to save us, and he will not fail. As sin and death are inseparable on the side of the law, so are righteousness and life inseparable on the side of God's all-conquering grace.

In verses 11-22 Paul plainly shows that the gospel is for all the race—both Jew and Gentile. The barrier between Jew and Gentile is called the "enmity," and it was destroyed at the cross, and all alike were reconciled to God.—See Rom. v. 10. The difference between the believer and the unbeliever is that in the one the redemption has been believed and applied, through God's elective grace, and in the other, the blessed fact is still unknown. But it shall be known and applied in the ages to come.

Paul's Farewell to Ephesus.—Acts xx. 28-38.
(Lesson for April 5.)

GOLDEN TEXT.—Remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive.—Acts xx. 35.

INTRODUCTION.—We are asked to read the whole chapter, and to study verses 17-38. This lesson naturally follows that of March 15. After closing his work at Ephesus, Paul went to Macedonia. How long he staid there we are not told. Then he went to Corinth and remained there three months. It is thought that the second epistle to the Corinthians, and the epistles to the Galatians and the Romans, were all written during these months between his leaving Ephesus and our present lesson. Paul was starting on the homeward journey toward Jerusalem. In verse 16 we learn why he would not go to Ephesus—he was anxious to reach Jerusalem by the day of Pentecost. The vessel in which he was sailing stopped at Miletus, a celebrated city in Asia Minor, thirty miles south of Ephesus. There he called the elders of the church at Ephesus to come and meet him. When they had come he gave them a most touching address. His heart was full of love and sympathy. See verses 18-21 for his review of the past. He had put himself on the altar for their good. He had taught, and wept, and labored, and sacrificed, and suffered. He kept nothing back that was for their good. In verses 22-24 he gave the present outlook. He was bound in spirit to go to Jerusalem, not knowing what would happen to him, but having the Spirit's witness that he would be bound and afflicted. But he would not shrink. He was willing to suffer, and, if need be, to die, in the work to which he had been called of the Lord. In verses 25-27 he tells them that they shall see him no more; declares himself free from the blood of all, on the ground that he had declared the whole gospel truth to them. It is worthy of note that he did not preach about hell.

I. CARING FOR THE FLOCK.—Vs. 28-35. Paul exhorts these overseers (bishops—all in the same church) in behalf of the flock (both the sheep and the lambs) over (in—R. V.) which the Holy Spirit had made them shepherds. They were to feed the Church of God (Christ) which he had bought with his own blood—sacrifice of his life. They all belonged to him who had laid down his life for the sheep.—John x. 11. It is a great responsibility to be even under-shepherds; he that would rightly teach others, must be willing to learn.—2. Tim. ii. 2. He forewarned them that after a time "grievous wolves," (false teachers) would come in, not sparing the flock, and even among themselves some would arise, and speak perverse things, to draw disciples after themselves. He therefore urged them to be on the alert, and to remember what he had taught them and the warnings he had given them. That these warnings were in order, there and elsewhere, is

(*Continued on page 89.*)

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EDITOR'S APPOINTMENTS.

Mar. 15, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Mar. 21, & 22, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Mar. 29, Detroit, Mich., 1356 Woodward Ave. at 3:30 p. m.

Apr. 3, Chicago, Ill., at Masonic Temple, Room 510. Door open at 7:30 p. m.

Apr. 5, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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shown in several Scriptures.—1. Tim. i. 20; 2. Tim. i. 15; ii. 17, 18; Rev. ii. 6.

As a safeguard, these elders were commended to God and his word—the revelation of his loving favor—which was able to build them up, and give them an inheritance among the sanctified—those separated unto the Lord's service. This implies that in some form the Church at Ephesus had the gospel history and the essential truth. God's revealed word is as important now as it was then.

Paul had practiced what he preached. He had not coveted their money. He had a right to live by preaching the gospel (1. Cor. ix. 14), but instead of using this right, he had supported himself and helped others by tent-making. He had shown them by his own example how the strong ought to support the weak. He illustrated the words of the Lord Jesus (which are not recorded in any of the four gospels, but are mentioned by several early Christian writers): "It is more blessed to give than to receive." Those who are able and willing to give, in any good cause, know something of the joy of the Lord, who is ever giving and ever blessed. It might have done the churches good if Paul had expected them to give of their means in reward of his labor.

II. THE FAREWELL SCENE.—Vs. 36-38. These verses give us a most touching picture. Having finished his address the apostle knelt and prayed with them all. They probably all knelt. This seems the most appropriate attitude in prayer. Of course, God looks on the heart; but no doubt an attitude of body is an aid to the spirit of prayer. Then came a sad parting. They wept bitterly, and affectionately kissed the apostle. They sorrowed most of all on account of his words that they should see his face no more. Such partings are not easy. Most of us know by experience. Who was it that said:

"Say not Goodnight, but in some better clime,
Bid me Goodmorning?"

REVISED PERFECT DAY.

As stated before, we can fill no more orders for the book, PERFECT DAY, until we get out a new edition. In response to our "Special Notice," we have had encouragement enough so that we have begun the work on the new edition, and are doing it as fast as we find it practicable, and hope ere very long to fill the orders that are already in. We expected the new edition would be published, and that the Lord, through his interested people, would provide the means. He knows that what has been received from the sale of this and our other books in all these years has been used for the necessary living expenses, and in the work of publishing the HOPE and other literature. And we are very thankful for the confidence of our readers, and for the help they send in advance. I am not asking for money for myself, but standing where I am providentially placed in this work, I am giving others an opportunity to share in the work of publishing and sending out these truths that are as yet appreciated by a comparatively small number, and for the sending out of which we cannot expect help from the multitude who are engaged in the primary phases of Christian work. Those having the advanced light must do the pioneer work on this line. Those who have the light on any subject are the ones to let it shine; and "To whom much is given, of him much shall be required." In all this the Lord is kind and just.

As before stated, the preparation of the new edition will involve an immediate outlay of about $250.00. The opportunity for voluntary contributions is open. And it will help us if our friends will order and pay for the books in advance—one copy or more. The regular price, as before, will be fifty cents in cloth cover, and thirty cents in paper cover; but for one dollar sent now, to help us in getting the work done, we will send five paper covered books, or three in cloth binding. We are doing our best to hasten the work.

—EDITOR.

LOVE UNIVERSAL AND ENDLESS.

(*Continued.*)

We have seen how grand and gracious were the promises to the patriarchs. Nowhere in all history has it transpired that in them and their posterity all nations have been blessed. Far from it. Blessings have been limited exceedingly in number and never have had any such application as we see and feel and know those promises intend. By application I mean evolution and fulfilment. How utterly futile must be any endeavor to show that all nations have been blessed in Abraham, and his son Isaac, and his grandson Jacob. One might as well attempt to make a pyramid stand on its apex. All nations blessed? When and where and how? Suppose they had bread to keep soul and body together. Suppose they had covering for their bodies to shield them from a burning sun or the biting and bitter polar winter. Suppose they even had ceiled houses, and flocks of sheep, or could live by fishing in the deep sea, or shooting winged things with bow and arrow, or smiting an unwary doe with a spear. No matter for food and drink and shelter. But have they had the gospel? Have they had religious light, and learned to pray and sing praises to the true God? Have the nations lived in amity and peace? Have they thrived with all sweet virtues of mutual love, and the blessed harmony of unbroken brotherhood? What a needless question! Jealousy, suspicion, aversion, and contention. O, that is the bitter record for six thousand years. War to the knife has made the pages of history crimson with blood. Victorious hordes have rode rough-shod over the lands of their beaten enemies, and trampled them under foot. Is it assumed that the blessing upon all nations shall come only on such as are living in the latter days? Shall the myriads of sixty centuries be left out of the reckoning? Why *should* they be? Were not the people of other ages as dear to God as we are,—as dear to him as the nations of the nineteenth and twentieth centuries? And even now, all the genius and art in invention, of the most gifted and original minds, are busy with methods of making war more destructive than ever. When it is said, all nations shall be blessed, then we must disinter the dead long ago gone back to dust. We must have them raised to life by the mighty word of him who promised to call them up out of their graves. He promised, and who will stand up and say he will fail? Even those who have done *ill* shall come up in a resurrection to judgment and that judgment shall have hope and help in it some day. O, it is a blessed hope that all nations and families shall be blessed; and to tell the truth, when we have nations and families named, we have all the people of the world of all ages, for every child had some sort of family membership or derivation. We can even include the children that were still born. There is room for all in God's power, and his power is set in action by love. The cripples, the insane, the idiotic, the disabled by diseases—(O, what a multitude!)—shall be blessed in great Abraham, in noble and gentle Isaac, and in Jacob, who, though he had faults, was nevertheless a true servant of God.

And now what next have we of hope and promise to kindreds and nations long ago dead, and to all but a few of their own mortal contemporaries, lost in oblivion, and the contemporaries, yes, all, all are gone down to dust. Look at Psalms xxii. 27, and see. Here is openness and opulence in assurance of good will, and irresistible merciful intention. "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." This is something to provoke a holy joy and laughter of thanksgiving. It is something to give hope and gladness to the believer, amid the appalling havoc of adverse energies that seem to be, and are, here and there, at war with the welfare and happiness of districts, tribes, colonies and races of men. And who are all the ends of the earth? Are they those who have lived in the remotest corners of far away lands, from Cape Colony to Kamtchatka, or from Cochin China to Tierra del Fuego? Yes, they are, and more yet. The ends of the earth are nations in widely separated periods of time. The day of Adam and Abel and Seth, may be truly called an earth's end in *time*, and the day of Queen Victoria and Abraham Lincoln, another earth's end, and the people contemporary with these are ends of the earth. And what shall they do? They shall remember. And what shall they remember? This is not intimated or explained, but they will remember that they once lived, remember that they suffered, remember their foolishness and ignorance, remember that they sinned, and when God wills it, remember that they never knew or feared the true God or were saved by him from their sins, and their mistakes and death that cut them down at last. And when God shines into their hearts they will gladly receive the light. They will gladly turn to Him who is gloriously Light. What a day of revelation and good fortune to them. To what extent they will suffer for sins of ignorance we know not, but they who sinned in ignorance will have but few stripes. We know so much. To turn to the Lord, will be to turn away

from darkness. It will be to be drawn and saved from mortal and moral maladies. It will be to begin to live a new life of gratitude and love to the infinite and supreme Good,—Father of mercies and God of all grace.

Remembrance of past darkness will make the light exceedingly sweet, and the retrospect of past sufferings will make rest unutterably blessed, and the memory of old sins will make purity delightful, for in purity is freedom, and freedom is happiness with neither sin nor Satan to harass or make afraid. And the people "shall worship before God," and worship will be a blessed change from the worship of old idols of stone or wood, or idols of any or every inferior and unworthy kind. To worship before God, is to feel the joy of his loving kindness and of his perfection, and the joy of knowing him in his manifold mighty works. It is to render the homage of an unutterable admiration and adoration, and to speak and sing thanksgivings. It is to offer the tribute of profoundest homage, with joy unspeakable and full of glory. And all the creatures of all lands and ages shall do it. They who shouted war-whoops, and they who sang libidinous songs to miserable idols, and they who shouted or hooted in drunken frenzy, or they who wailed in the desperate sorrow of trials and bereavements without hope, they shall all come. They will turn to the Lord, because God draws them and moves them, and they feel the power and are led and constrained and saved by it. I know well that many will say *no!* The miserable heathen, they say, will wail in everlasting despair. Their old torments will begin again on an immeasurably larger scale. What they once felt of misery, will be but a drop in the bucket compared with what they will come to in another world. The old wailings will be infinitesimal as compared with the future and the new. The old sins will be as nothing compared with the sins of blaspheming and rage of an irreconcilable hate, laid up in store for the long ago dead heathen sinners. But, O my soul, come not into the counsel of these teachers, and these repeaters and propagators of scriptural misinterpretations, and the fables, and I may say, vagaries of tradition.

But there is another glorious inspiring Psalm. That may be named as verse 9 of Psalm lxxxvi. How does it read? Let us see: "All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name." Now if there was anything ambiguous in the precious text, it is clarified and compensated here. Did God make all nations? If not, who did? They were not created by an evil power. Evil does not create, but is set and active to destroy. Least of all can evil produce or bring forth life. It could not create creatures with reason and memory and perception, and creation could not proceed from chance, nonentity or accident. This would be beyond measure absurd. Creation means power and wisdom to create, and the very word *creature* itself implies a Creator. Now it is enough to say that God made all nations. They did not evolve from apes. Their father was not a tiny marmoset, or a ferocious giant gorilla, beating a tattoo of defiance on his broad and hairy breast. God has made all nations, and this agrees with the great apostle, who at Athens testified that God "made the world and all things therein, and he made of one every nation of men."—R. V. "And we are the offspring of God." And all these millions shall come. All the uncounted dead will arise. Uncounted, did I say? No, they are all known and counted, for he who could create, could count, and could remember perfectly every breathing entity, for every one was his offspring and his work. Yes, they shall come and worship and glorify the name of God. And will he not be glorified in the recovery of the dead who had no record among men? Will not his memory be glorified, and his pity and his kindness and his power? Will he not be glorified in the gladness of the dead alive again, and loving and loyal to him? Will he not be glorified in their unspeakable gratitude, in their praises, in their enthusiasm of thanksgiving, and in their doing good to others? Will he not be glorified in the redemption of the mighty host, in reward of a costly expenditure, and in their accession to the Sufferer, who was and is their Saviour? Will he not be glorified in the ratio and proportion of their numbers. *Could* he not save in the end all he created. That is the question of his power. And *would* he not save all that he had the ability to save? That is the question of his benevolence and love. And are not both boundless? Could aught of sinister sort paralyze his arm? Or could aught of evil influence or intent nullify or defeat his love in that great and blessed enterprise of recovery to the lost, that it might be seen and known by all the angels and hierarchies, that he never spoke in vain the word, saying, "Let light be, and light was?"

HOLLAND, N. Y. C. COLEGROVE.

(*To be continued.*)

☞ ANOTHER TRACT.—"Eternal Judgment," a chapter of the PERFECT DAY, has been made into a 16-page tract. Price 15 cents a doz., or $1.00 a hundred. Can *you* use any?

ALL THINGS FOR THE BEST.

Man who was made of the dust of the earth,
Wasn't made to remain aye in joy and mirth.

Nor was it planned that such an one
Should ever remain completely undone.

'Tis often suggested, when Adam fell,
The hosts of mankind were fore-doomed to hell.

And if the orthodox theory be true,
The gate's too narrow for all to pass through.

One class will say, Just hear me relate,
And you can't miss the way, though narrow the gate.

It's so easily found, and so smooth to walk,
You need never stumble, if you mind our talk.

Our way is easy, and our burden light,
Unlike the great Paul, you don't need to fight.

We'll save you all right, if you follow our way;
You needn't read the Bible, but we need some pay.

How terribly shocking for men to utter
The most blessed Word for bread and butter.

Why will you call only Christians your brother,
When by nature one man is as good as another?

The difference in men is not in the clay,
But in life and deeds, their works and their way.

You all must confess that the Lord foreknew
Right from the beginning what people would do.

But listen to this, (God bless your soul),
Through great tribulation, we must reach the goal.—Acts 14: 22.

We must love our neighbor as well as ourself,
And labor for Christ instead of for pelf.—Matt. 10: 10.

That the Bible teaches the salvation of few,—Matt. 7: 14.
If applied to this age, is certainly true.

But an age is coming in the march of time,—Eph. 2: 7.
When all men can sing that "Jesus is mine."

The apostle Paul foretold the good days
When every tongue shall sing God's praise.—1. Cor. 4: 5.

The words that were spoken by Zeph'niah and Ruth,—Zeph. 3: 8,9.
Will all be fulfilled by Paul's "knowledge of truth."—1. Tim. 2: 4.

Though subject to vanity the creature was made,—Rom. 8: 20, 21.
And his groundwork of hay, wood and stubble was laid.—1. Cor. 3: 12.

He may sink for a while, in the mud and the mire,
But himself shall be saved, yet so as by fire.—1. Cor. 3: 15.

'Tis often proclaimed, God will shut mercy's gate,
But show me the words on the sacred plate.

That a door will be closed, there's no if or but,
But "I open," he said, "and no man can shut."—Rev. 3: 8.

Oh! happiest thought, God bless the good day,
When wayfaring men shall not miss the way.—Isa. 35: 8, 9.

Such good words as these weren't spoken by one,
But by *all* God's seers since the world begun.—Acts 3: 20, 21.

With an unfailing God we now shall rest,
As we know he made all things for the best.

KETTLE, W. VA. A. W. SUMMERS.

SIX GOOD OFFERS.

IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. We now have something new—THE GOLDEN LINK in paper cover. Single copy, 50 cents. Look over the following offers, all postpaid.

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OFFER NO. 5.—The retail prices of these books are as follows: GOLDEN LINK, cloth bound, $1.00, in paper cover, 50 cents; DAY DAWN, the same; MOSES AND CHRIST, cloth bound, 50 cents, in paper cover, 30 cents; PERFECT DAY, cloth, 50c. Pick out three dollars' worth of any of these books, and we will send them to any address for $2.00.

OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN, in offers 4 and 5.

☞ See notice of PERFECT DAY elsewhere. We will fill orders soon as possible, so above offers will hold good.—EDITOR.

The revised ATONEMENT has a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment." Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

IS CHRISTIAN SCIENCE CORRECT?

I MAKE the following brief extract from the letter of a dear sister who wrote to renew her subscription for the Hope:

"Our old home was sold in September, and we expected to move as soon as we could pack; but my sister, who had been an invalid for some time, was taken very sick. We had to get rooms here, and move her on her bed. As each month went by, we would think: 'In another month we can go.' She is much better, but hardly fit for a twenty mile drive; and we are that distance from the railroad.

I am very thankful for her life, which we owe to Christian Scientists. The doctors could do nothing for her. She was failing steadily, when my attention was called to Christian Science. I was somewhat prejudiced, but it was our last hope, and I thank God for what he has done for us both through Christian Science. God has been a refuge and strength, and we have found him to be a *very present* help in trouble. He has comforted and sustained us, and we love and trust him more for the way he has led us."—L. S. H.

I have thought it best to let this sister give her testimony in favor of what she believes to be the truth; and, assuming that the facts are just as recorded, I make the following reply:

I am glad you have found the Lord to be "a very present help in trouble." I have long believed that all healing is of the Lord, whether with or without remedies. (And I have known people to get well, sometimes rapidly and sometimes slowly, under the doctor's care; and sometimes without any doctor, any prayer, or any "Christian Science.") But many people have been able to lay hold on the Lord for healing, or help, without any medicine. Such ones are found among Mormans, Roman Catholics, Mennonites, Methodists, Adventists, and other denominations, Christian Alliance people, followers of Dr. Dowie, and many others, including many who call themselves "Christian Scientists." They are not all alike. When a person gets well under any treatment, or without treatment, it is useless to deny the fact; though there has been a strong inclination on the part of many to credit all the cures, except their own, to the devil.

I am led to make a distinction between healing through "Christian Scientists," and "Christian Science" itself, for the same reason that I make a distinction between the healing done through the members of the other sects, and their theories. What I mean by this is, that the fact that healing is accomplished by any class of people does not prove the truth of their theory: otherwise, all the theories would be proved true. I do not question that many have been healed, or helped to a greater or less extent, through those calling themselves "Christian Scientists," but such healing does not prove to me that so-called "Christian Science" is true, or Scientific. I have read the book, "Science and Health," which is commonly regarded as the true "Christian Science" teaching; and I have also read other books and lectures along that line, and have talked with several of the teachers and "healers," and if I understand them, it is a part of their theory that sin, sickness and disease are not realities, but only "false beliefs of mortal mind," which itself, they claim, is not a reality. Because of this, it seems clear to me that every case of healing, even by themselves, proves the *falsity* of their theory; for if there is no sickness or disease, there can be no healing, nor any need of it.

Christ, the great Healer and Saviour of men, never denied the reality of sin, disease or death; but he met them as stern facts, and conquered them. I am glad to note that you do not deny the existence of disease nor of weakness, and that you also give God the credit for the benefit that has come to you and yours. A good thing is good, and is of the Lord, by whomsoever it may come. But I cannot help thinking that if the Lord were to undertake the healing of anyone without the use of remedies, he would make a perfect and, probably, an immediate cure, as of old.

Understand, I do not object to people doing all the good they can do, whether they are "Christian Scientists," or hold to some other theory; but I do not accept the healing as proof of any sectarian theory.

EXTRACTS FROM LETTERS.

Anticipated with Pleasure.

PLEASE accept the enclosed belated subscription renewal—one dollar—which credit to my account.

Next to the Lord's promised return, I scarcely know of anything I anticipate with such pleasure as the arrival of THE WORLD'S HOPE. Surely God has used you, brother, in your teaching, to mellow my heart; and I could not possibly reconcile the eternal torment doctrine with a God of love. May you be long spared to lead others as you have led me. Your brother in the blessed hope, J. M.

BROOKLYN, N. Y.

A Libel on the Loving Father.

I THINK it is about time you heard from me, so I will send you a few lines, hoping they will find you and your family in good health. I am very thankful to be able to say that we keep well—about the same as when you saw us. I feel grateful to our Heavenly Father for all his mercies bestowed upon us daily. I begin to feel my age more (being in the nineties), am weaker, and tire quicker. It is more trouble for me to write than formerly. But if I do not write often to you, I think a great deal about you, and always remember you in my prayers. I enjoy reading the HOPE, and trust you may be spared many years to proclaim the truth. I speak to friends and others as I have opportunity. One thing I ask them, how they can think that God, who is love, and who knows the end from the beginning, could permit so many millions of people to come into this world, knowing beforehand their destination would be endless suffering. I tell them I think it is a libel on a loving Father. Yours in the blessed hope, J. B.

BROOKLYN, N. Y.

Complete Surrender to God.

MY daughter and I have been much encouraged by reading the HOPE the past year, especially the letters, to which you have always replied so kindly and charitably. I wish to ask for your explanation of Matthew xxv. 14–30: "For the kingdom of heaven is as a man, etc." and similar passages. I think it shows the need of a complete surrender to God, rather than his approval of usury. I think that church members fall into the business habits of the world too easily, and fail to apply gospel teaching to our social and political action.

Inclosed find $1.25 to renew for the HOPE and for six copies of the "History of Israel." J. T. S.

MAYVILLE, MICH.

REPLY.—I think the brother has answered his own question quite well. I would not take the teaching of Jesus here as being an endorsement of the world's method of doing business, any more than I would take the parable of the unjust steward as justifying fraud. Luke xvi. All false and oppressive methods must give way before the principles of love and equity that will characterize the reign of Christ. It seems clear that the parable in Matthew xxv. teaches the importance of the full consecration of all our talents or powers to the service of Christ; but it is nevertheless true that the proper use of our powers increases them, and that if we do not use them, we lose them, as illustrated in that parable.—EDITOR.

Comfort in Affliction.

INCLOSED find stamps for two copies of the "History of Israel."

At the time of poor J's death, I sent you a few lines. You know something of her sufferings, and my terrible experience. God knows all about it, and how it was all for the best. When her remains were brought home from the hospital, and I saw the peaceful expression on her face, her suffering and sorrow all over, a restful feeling came over me that I had not felt since she

left home. I am comforted by the hope that her life, so troubled through these many years, shall find sweet employment in the spacious fields of eternity.

I am very well for one of my age, and able to walk down the street two or three times a week. I usually attend church on Sunday. The truth has made me free. I never hear a sermon without finding some good in it. The Catholics have been holding a mission here for ten days. I went one evening. The sermon was mostly on Hell. Oh! it was terrific, or must have been so to them that believed it. I could only think: "Is it possible that you believe what you preach?" He quoted two passages of Scripture, one from Isaiah and one from Matthew,—"Where the worm dieth not, and the fire is not quenched," and, "These shall go away into everlasting punishment."

Once I too was puzzled to reconcile some such Scriptures with the idea that God is a loving Father, who sent his only begotten Son to redeem a lost world; and it will not be a failure. Churches fail to see the connection of Scripture, and the great Plan of the Ages.

I was visiting with an old lady last week. She said: "I was reading my Bible yesterday, about the leaves of the tree for the healing of the nations." I do not quite understand it. I thought there was to be no sickness there." I tried to explain many Scriptures that belong to the coming ages; about the saints ruling the nations, and the restitution of all things foretold by all the prophets since the world began; that John in vision saw everything in heaven and earth and in the sea praising God; and that we will have something to do. We would tire of sitting on a cloud singing doxologies. We tire here of doing nothing. Some get so tired of the drudgery of this life that they want to get away. I heard of two old ladies talking of what they would do in heaven if they were so happy as to have an entrance. One of them said she would be perfectly happy if she could put on her white apron and sit down.

"It has not entered into the heart of man to conceive what God hath prepared for them that love him."

(It will be well to correct that rendering by reading 1. Cor. ii. 9, 10: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for those that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." What man could not otherwise know, God has revealed. —ED.)

"God's purposes will ripen fast,
Unfolding every hour.
The bud may have a bitter taste,
But sweet will be the flower."

I hope this will find you all well and happy. I am as ever your friend, and a lover of the great and grand truths which you have been permitted to see, and are willing to proclaim. J. W.

BROCKPORT, N. Y.

"Let Him Be Filthy Still."

I INCLOSE $1.00 to renew my subscription for the HOPE. I do not know how I could do without it. Since reading your books and paper I realize more than ever the goodness of God. How few in the sects believe the simple, plain utterances of the word when speaking of the restitution of *all things*, or, that God will finally reconcile *all things* unto himself by the Son, as spoken of in Col. i. 20.

Will you give an exposition of Rev. xxii. 11, in the HOPE sometime in the near future, as those who believe in the eternal torment theory advance it as proof that there will be no hope for a class there mentioned after the second coming of Christ.

Please send sample copies of the HOPE to the following addresses: * * * * * Your brother in Christ,

SHAMOKIN, PA. L. L. E.

REMARKS.—Those who use Rev. xxii. 11 to prove the terrible doctrine of endless torment must be anxious to have it true, and therefore read into it what it does not say at all. It says nothing whatever about endless conditions. And in view of the fact that the Bible plainly teaches that the Lord will make an end of sin, and subdue and reconcile all enemies, and that the time will come that there will be no more pain, nor tears, nor death, nor curse, those who believe in the harmony of the Word ought to be able to see that "filthy still" cannot mean hopelessly and endlessly filthy. It only can mean that they have not yet been washed and made clean. If the order of the statement gives the order of events, it is before the Lord's coming, rather than after, as the next verse tells of his coming to reward men according to their works. It appears to teach that there is to be a certain unvailing of the true character of men; that there will be no hiding of the real conditions; that the good will be good, and the bad be bad, and be treated accordingly. But the fourteenth verse shows that the filth is not always to remain, for a blessing is pronounced on them that do his commandments, (wash their robes—R. V.), for they shall have a right to the tree of life, and enter in through the gates into the city. Those who are saved before the Lord's coming will be the charter members of the heavenly city, and those who come later must come in through the gates. The walls of the city are salvation; hence the saved are in, and the unsaved are out.—Ver. 15. But the seventeenth verse shows that "the Spirit and the bride" shall say Come, to those outside; they are then the only ones that need to come and be washed and healed; and the true "whosoever will" doctrine of the Bible will be applied. The whole passage teaches the success of Christ, and there is nothing in it to teach the terrible idea of hopelessness for man, and failure for Christ. If people could but see the purpose of the Lord's coming, as it is spoken of by the prophets of old—that it is to rule and bless the world—and that those called out and trained in advance, are to be the assistants of Christ in his future gracious work, they would never read the idea of hopelessness into any Scripture, and then use it as a proof against the success of Christ and his Church. He comes to reign until all his enemies are subdued and reconciled, and God shall be all in all.—1. Cor. xv. 22-28.—EDITOR.

Restful Comforting Thoughts.

WE want to renew our subscription for the HOPE. We are always glad when we find it in our mail. To read it brings such restful, comforting thoughts to us. I think we both enjoy it more since *you* were here two years ago, and we heard you preach. I often wish that others whom we know could lay aside their prejudice and enjoy its pages.

Enclosed find $2.50—one dollar for renewal, one for the GOLDEN LINK, to be sent to O. D. W., and the balance for the Mission Fund.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 21., No. 7. ALMONT, MICH., APRIL 1, 1903. $1.00 a year.

THE SHEEP AND GOATS.

THE judgment scene, brought to view in Matthew xxv. 31–46, deserves further attention. It is quite a common idea (held as Orthodox) that the coming of Christ here brought to view occurs at "the end of the world," which they regard as the final consummation of all things pertaining to this earth; that then all probationary life is past, and the character and destiny of all forever fixed; that then the resurrection of all takes place, and all—the righteous of all the ages past represented by the sheep, and the wicked of all these ages represented by the goats—are then brought to judgment, being all together in one place, and after a formal examination of their former lives,—their good and bad thoughts, words and actions being exposed before the whole world thus assembled,—their destiny will be fixed or sealed for heaven or hell, for endless weal or hopeless woe,—and the whole work of judgment done in an ordinary day of twenty-four hours, supposed to be "the last day."

This judgment scene is often portrayed with fearful vividness, by able men, as a great motive for immediate repentance, and acceptance of Christ, as a means of escaping endless hell and securing a place in heaven. Of course, it is not to be expected that they will stop to consider the inconsistency of their own teaching, according to which the destiny of both classes had been fixed long before, as each one died down through the ages,—to say nothing of the Calvinistic claim that in the councils of eternity they had been predestined thereto,—and that they were actually brought out of heaven and hell thus to appear in judgment. Such a judgment changes no one's condition. It is not for the development of character. It reveals nothing either to the Judge or the judged—as they all knew their fate and the reasons for it before. Would not such a judgment be a farce?

The view held by many Adventists is similar to that of the Orthodox, differing in the direction, perhaps, of consistency and mercy; though some will question that. As they hold to the sleep of all be-

tween death and the resurrection, they get rid of the absurdity of having them taken out of heaven and hell, as commonly understood, to be judged and then sent back. And instead of teaching that all will be rewarded in heaven and hell (in the Orthodox sense of these words), they teach that the wicked will be sent back into hell—the grave—or into a state of endless death, and that the righteous shall live on the renewed earth forever.

People who think are liable to ask questions, (and it is well, for this is one of the Lord's ways of giving more light), and so another class, holding to the absolute mortality of man, to the idea that man's entity is inseparable from his earthly body, and to the unconscious state of the dead, asks: "Wherein lies either the consistency or the mercy of bringing up the wicked to judge them and then kill them again—seeing that God knew that eternal death was to be their doom? Why not let them remain dead when they are dead?" And it must be admitted, so far as the wicked are concerned, that it seems much like the Orthodox view of taking them out of hell (the grave) to send them back again. Can a judgment that does nobody any good be the judgment by Christ?

That there is some plausibility in the presentation of these several views need not be denied. But as God's plan is carried out in a succession of ages, no man can understand the truth pertaining to it without knowing the plan itself. And no theory can be correct that does not have room for all the revealed facts. And whether or not the correct view has yet been given to any man, (and "A man can receive nothing, except it be given him from heaven."—John iii. 27), it is evident that there are several good reasons for rejecting both the Orthodox and Adventist views.

1. It has been shown that the coming of the Son of man in his glory is at the beginning of the millennial age, and not at "the final consummation of all things."

2. It has been shown that the Church has been judged during the age of election, which precedes the millennium: that when Christ appears in his glory, and is seated in his throne of judgment, the saints are to appear with him in glory, and, as his bride, to share with him in the judgment of the world, both the living and the dead; and therefore the "sheep" of this judgment scene cannot be the saints of former ages at all.

3. While the first resurrection—of those who have suffered with Christ, and are therefore to reign with him in the following judgment work—must take place before Christ appears in his glory, in order that they may appear with him; still there is no evidence that either the "sheep" or the "goats" in this judgment scene have ever been dead physically, and have experienced the resurrection. It is pure assumption, to claim that the punishment of the "goats" is a second physical death, even if it be death at all, [*Kolasis*, in this passage rendered punishment, means restraint, pruning or correction.] or that it is the result of rejecting Christ after being brought to a full knowledge of the truth. All rejections of Christ re-

sult either from ignorance of him or of the sinner's need of him; all willful sin, or prodigality of sons, must result from partial knowledge, or natural pride and willfulness; and there is no Scriptural evidence that such a case of ignorance and willfulness will ever exist after all are made alive in Christ.

4. There is nothing to show that even the "sheep" of this parable had previously accepted Christ, or that either class had ever heard of him. The decision of the Judge,—the "Come, ye blessed," and the "Depart, ye cursed," whatever they involve,—was not based either on faith or the want of it, but on what they had done, or had not done. If there is any meaning in language, both classes were surprised to learn that their conduct had any reference to Christ. Both classes said: "When saw we thee an hungered, etc." Their kind acts, or the lack of them, "to one of the least," showed their condition, none the less because done, or not done, without reference to Christ. For any Christian not to know that kind acts done to the needy are recognized by our Lord as done to him, is an unsupposable ignorance. Besides, a look at the order of events, as given in Matt. xxv., shows that the closing act of the judgment of all the servants of God by which they are placed in power as rulers over many things, precedes the Lord's coming with the saints to judge the nations. The Lord's coming *for* his saints must precede his coming *with* them.

In view of all the facts, it appears evident that "the nations," here brought before Christ and those with him in the throne of judgment, are those on the earth at the beginning of the millennial reign. They are the "living" who had never died, who are to be judged at Christ's appearing and kingdom. Can it be shown that the dead are ever in the Bible called "nations?"

It has been shown in a former chapter that the opening of the millennial reign requires the restoration of Israel as a nation—the ingathering of the "remnant" on earth as the nucleus of the future earthly kingdom of God. That other nations are to be acted upon through them, as the earthly representatives of the heavenly kingdom, is evident; and the twelve apostles have the promise of twelve thrones, in that time of regeneration or restitution, to judge the twelve tribes of Israel.—Matt. xix. 28. With this in view, the idea has been suggested by some, and is worthy of attention, that the first phase of the judgment of the living is not individual, but purely national, and that nations will be honored or dishonored then according as they have treated the Jews—"these my brethren." Whatever their faults, they are a people of special providence, and of destiny. Woe to the nations that persecute them!

But it seems reasonable that this judgment should also have an individual application: and whatever special favor or relationship may pertain to the Jews, it is evident that as "Christ is the head of every man," "these my brethren" means every human being. And it is important to see that the principle of Universal Brotherhood, which of course involves God's Universal Father-

hood, is the first truth proclaimed by the Judge in that great day. Blessed fact, that Christ feels what is done to the least of human kind! The kinship is vital and eternal.

It is the relation of the *hearts* of men to that truth that causes men to do or not to do, as in this lesson. Even in the gospel age, the good seed of God's kingdom finds lodgment, or is rejected by men, according to whether the "ground" is good or otherwise.—Luke viii. 5-15. This is not so of all that has been preached for gospel, but it is so of the word of the kingdom.—Matt. xiii. 19-23. And it is not difficult even now, in the early dawn of the new age, when this glorious judgment message (Rev. xiv. 6, 7) is beginning to be proclaimed, to see the division on this principle among men who make no profession of knowing Christ or of serving him. Those whose hearts are in touch with human needs, readily take to the blessed truths of the love and Fatherhood of God, and the fullness of mercy; but those who are otherwise, are severe in their judgments, and are inclined to say that such and such ones "do not deserve mercy," even if it involves their own exclusion.

The judgment parable will no doubt be fulfilled in a very natural way. For some it may not be easy to see it being fulfilled in the ordinary process of life, but it has been so in the judgment of the Church, and there is no other way in which men could be so effectively tested and developed. Whenever any man receives Christ, he receives eternal life.—John iii. 36; 1. John v. 12. This has been so in the past and will continue in the future. The "sheep," by their actions, proved that their hearts were "good ground" for the blessed truth. They did not gain the truth, which is eternal life, (John xvii. 3), by their goodness of heart, but it was given to them, or planted in such ground, by Divine Wisdom. The "goats" were not yet in the right condition to receive such good seed; and those whose hearts are in such bad condition that they cannot receive Christ, need and will have such fiery treatment as will cure them. This is illustrated when a farmer sows the seed in the prepared ground, and puts the rough, uncleared ground under the action of fire. It is not to destroy the ground, but to prepare it for future use, when it too will be ready to receive the good seed—which is the life—and therefore bear good fruit. The "sheep" receive the life and blessing due in that age: (*aionios*—translated everlasting and eternal—means agelasting, or pertaining to the age); and the "goats" receive the fiery discipline of the same age, which their condition requires.

That this process of judgment in the natural circumstances of life will go on in the future as in the past, there is no good reason for doubt. And it may be equally as natural in the judgment of the dead. The saints, being in the immortal state, may preach or make known the gospel truth directly to the dead, as did Christ to the "spirits in prison;" but the living nations are to be reached through the visible agency of men in the flesh, under the influence of the invisible kings and priests, as before seen. And

both will go on until no enemy shall be left (1. Cor. xv. 28), but all be reconciled to God (Col. i. 20); for, "All the ends of the world shall remember and turn to the Lord," (Ps. xxii. 27, 28); "for when God's judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. xxvi. 9; Rev. xv. 4. And the saved world of men will be God's "kingdom of priests" in the ages beyond, world without end.

—*Extract from* PERFECT DAY.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Resurrection.—1. Cor. xv. 20, 21, 50-58.

(Lesson for Apr. 12.)

GOLDEN TEXT.—Now is Christ risen from the dead, and become the firstfruits of them that slept.—1. Cor. xv. 20.

INTRODUCTION.—This is a lesson for Easter Sunday which is observed in commemoration of the resurrection of Christ. There is nothing that people more need, nothing that would give them more peace, joy, strength, comfort in affliction, and cheerful hope, than to *realize*—to have the full assurance—that Jesus lives, that he is immortal, that he is our personal Friend and Saviour, and that because he lives, we shall live also.—Rev. i. 18; John xiv. 19. And the best reason for believing this is because it is true whether we believe it or not.

I THE RESURRECTION OF CHRIST.—Vs. 1-11. The fifteenth chapter of 1. Corinthians, in which we have our lesson today, is the great resurrection of the Bible. We are asked to study it all. In it we have a brief but comprehensive statement of God's purpose and plan for mankind through Jesus Christ. Its substance is "Death and life,"—the death first. Here the apostle declares the death and resurrection of Christ to be the gospel—the good tidings—which he had preached to them, which they had believed, and by which they were saved, (Rom. i. 16), unless they had believed in vain—which they had not, because it was true.—Vs. 1-4, 14, 20.

Of course, the reality of the resurrection of Christ requires that he actually died. Six things may be regarded as proof of his death: (1) His crucifiers were accustomed to the cruel business, and were likely to make sure work of it; (2) the Roman Governor had the body officially examined; (3) his heart was pierced with the soldier's spear, and the stream from it was water and blood; (4) his body was placed in a tomb, and the entrance closed with a huge stone, securely sealed; (5) a strong guard of Roman soldiers kept strict watch over the sepulcher; (6) all the precautions against fraud were taken, not by his friends, but by his enemies.

We might name as many proofs of his resurrection; (1) the statements Paul had received from eye-witnesses of the event, which had occured only twenty-five years before; (2) the large number of independent witnesses, Peter, the twelve, James, five hundred brethren, most of whom were still living, and finally Paul himself; (3) Paul's own conversion from being a fierce persecutor to being a faithful Christian—a change that cannot be explained unless we except his account of Christ appearing to him; (4) the four independent accounts of the resurrection, so plain and clearly honest; (5) the impossibility of believing any other theory; for had he not risen, his enemies would have produced his body: and (6) the wonderful effects of the gospel in the world.

II. IMPORTANCE OF CHRIST'S RESURRECTION.—Why is it good news that Jesus died and lived again? This requires that there must have been a direct relation between him and all for whom he died. Paul says he died for (on account of) our sins. Whose sins? If he died for only a few, then he was related only to the few; but as "he tasted death for every man," (Heb. ii. 9), he must have been related to all.—1. Tim. ii. 4-6. The

vital oneness of Christ with mankind is the key to the whole subject. What Paul says farther on about his being the Second Adam (the Head of the race for regeneration, as the first Adam was the head of the race for generation) makes it plain. Christ was the Seed, and mankind is the crop. The crop is first germinally in the seed. Think earnestly of this. This is why he could and did "bear our sins,"—"the sins of the whole world,"—in his body to the tree.—John i. 29; 1. Cor. xv. 3; 1. Pet. ii. 24; 1. John ii. 2. This shows how he could taste "death for every man," far better than by dying instead of them.—Heb. ii. 9. It explains how that "when he died, all died.—2. Cor. v. 14, R. V. It shows how all that was done in him involves us. By taking our nature, he was made sin for us (Rom. viii. 3; 2. Cor. v. 21), and by dying to sin (Rom. vi. 10), he was able to "condemn sin in the flesh," and "bear away the sin of the world."—John i. 29. With this in view, it is plain how we were "reconciled to God by the death of his Son."—Rom. v. 10.

This being true, that we were justified by his death, (he having died on account of and to our sins), it follows that his resurrection was not the *cause* of our justification, but the *result* and *proof* of it. His resurrection proved the efficacy of his death—his reconciling sacrifice. "Therefore being justified (by his death), by faith we have peace with God, etc."—Rom. iv. 25-v. 1. The enmity (our sin) was slain by the cross, hence he rose free from the load of sin, and then came, by the Spirit, and preached peace.—Eph. ii. 14-17. We believe it because it is true, and so have peace and joy. The resurrection of Christ is the assurance that his death to sin for us was a success; and "God hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 31.

III. THE RESURRECTION OF ALL.—Vs. 12-34. From the promise that Christ had risen, the apostle goes on to make it an argument for the resurrection of all mankind. The Corinthians had not doubted the existence of death; but the apostle wrote this chapter to remove the doubt of some concerning the resurrection of the dead—not the resurrection of Christ (for that they believed—Ver. 2)—but the resurrection of mankind. And in his reply to this doubt, he began at the root of the gospel—the death and resurrection of Christ—and carries his argument forward step by step, to the resurrection of all (the believers being next after Christ), the triumphant reign of Christ, and his final victory over sin and all other enemies—even death, the last enemy, being vanquished.

He begins his argument thus: "If Christ [the Head of every man] be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? If there be no resurrection of the dead, then is Christ not risen." "If the dead rise not, then is not Christ raised." As death is the wages of sin, so justification is the cause of resurrection. As the doubters in the church at Corinth had not doubted the resurrection of Christ, and yet denied the resurrection of the dead, it shows that they had not learned the true relation between Christ and mankind. Otherwise, they would have seen that it was *their* justification, by his death, that secured *his* resurrection, and therefore that there was nothing to prevent them from rising.

The apostle makes it very emphatic that the resurrection of "the dead" is as sure as that Christ was raised, and declares that the doctrine and hope of immortality has no foundation if this is not true. Following the logic of the doubters, he works up to a climax of hopelessness, and then at verse 20, he turns on again the light of faith and hope: "But now is Christ risen from the

dead, and become the firstfruits of them that slept. For as by man came death, by man came also the resurrection of the dead."

"The dead" is an expression that cannot be limited to Christians. It includes all who died in Adam. As Christ gave himself a ransom for all, they are all included in the resurrection. When the apostle referred to the believers—he said "the dead in Christ." "The dead" is not thus limited. In Acts xxiv. 15, Paul explains it to mean "both the just and the unjust." As that was Paul's hope, it shows that he did not regard the resurrection of the unjust as a hopeless thing. We are not left to inference. In verses 22, 23, he explains what he means in verse 21 by the resurrection of the dead: "As in Adam *all* die, even so in Christ shall *all* be made alive; but *every man* in his own order." This idea of different orders shows that it is not limited to believers only. In addition to his declaring that all shall be made alive in Christ, he virtually teaches the same thing, by referring to the conquering reign of Christ after the saints are with him, even to the final subjugation of all enemies, and the destruction of death—the last enemy—when God shall be all in all. As to destroy life is to kill, so to destroy death must mean to make the dead alive.

By referring to Luke xx. 27–38, where Jesus explains the resurrection of the dead to mean that "all shall live unto him," it may be seen that Jesus and Paul alike used the expression "the dead" as including all mankind. Language could not be more comprehensive. As he died and rose for all, all shall be made alive in him.

It is in harmony with this glorious gospel of the resurrection of the dead, that Christ and his followers are not "baptized" merely for themselves, but "for the dead." The firstfruits—the overcomers—are to sit with Christ in his throne, and share with him in the glorious future work of the restoration of the dead.

IV. THE NATURE OF THE RESURRECTION.—Vs. 35–58. Whether the resurrection of all is gospel for all, depends upon its nature. Hence the importance of the apostle's question: "How are the dead raised up? and with what body do they come?" This is the only place in the Bible where the nature of man's future body is defined. Some think it must be the same body in order to have a resurrection at all. But if that were true, the apostle never would have asked such a question. The true nature of the resurrection and the future body is more than implied in the statement that all shall be made alive in Christ. As to be in Adam is to be partakers of his nature, so to be made alive in Christ can mean no less than to have the nature of Christ. And in this, as in all else, the nature produces its own form or body. If this great truth were fully realized, we would hear no more of the non-resurrection of the unjust, nor of any being raised and then consigned to endless woe or death. When the resurrection is complete, involving, as it does, the judgment unto victory, there will be no sinners nor dead people. All shall be alive and reconciled to God.

We are not left to inference concerning the nature of the future body. Having asked the question, "With what body do they come?" the apostle goes on to answer it. And using the sowing, dying and growth of grain as an illustration, he plainly shows that the body sown is "*not* the body that shall be," and yet that God will give every seed (or entity) a body of its own. He shows that each person will not only have a different body, but also a different kind of body. He shows that there are two kinds of bodies, one (the earthly) for this life, and one (the heavenly) for the next life. He speaks of three degrees of glory in the resurrection (the heavenly) life, as illustrated by the sun,

(*Continued on page 105.*)

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EDITOR'S APPOINTMENTS.

Apr. 3, Chicago, Ill., at Masonic Temple, Room 510. Door open at 7:30 p. m.

Apr. 5, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Apr. 12, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Apr. 18, & 19, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Apr. 26, Detroit, Mich., 1356 Woodward Ave. at 3:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 103.*)

moon and stars, which are all heavenly bodies. Hence all who are made alive in Christ will have the same kind of bodies (the heavenly), but will not all have the same degree of glory. Some will shine as the sun (Matt. xiii. 43) others like the moon, and still others as the stars.

Paul shows that the difference between the two kinds of bodies—the earthly and the heavenly—is the same as the difference between the two Adams. By the first Adam God gives us all earthly bodies by the law of generation; and by the Second Adam, he gives us all (every man in his own order) spiritual bodies by the law of regeneration, which includes the judgment process. Paul names four elements in the contrast. In the first Adam, we have corruption, dishonor, weakness, a natural (animal) body; and in the Second Adam we will have the opposite—incorruption, glory, power, a spiritual (or heavenly) body. The order is: "First the natural, and afterward the spiritual." "And as we have borne the image of the earthly, we shall also bear the image of the heavenly."—See also Psalm xvii. 15.

The earthly, or "flesh and blood," body is the result and expression of the earthly nature, and is adapted to the conditions of mortal existence, but it cannot inherit the kingdom of God—that is, the heavenly phase of life, the condition of the immortals. Hence, though all shall not sleep (only those who die before the time of the Lord's presence shall sleep), all shall be changed from the flesh and blood condition to the heavenly or spiritual body condition. To be changed "in the twinkling of an eye" (instead of waiting in sleep) will be the Lord's method of dealing with men during the sounding of the seventh or last trump—and who can prove that it will ever cease to sound? To bring men from the corruptible to the incorruptible, from mortality to immortality is the Lord's method of bringing them to victory. And that will be victory indeed.

The change of the caterpillar which grovels in the earth to the beautiful butterfly that floats in the air, may illustrate the change from the natural to the heavenly body. We shall be the same persons, though our bodies will be glorious and heavenly.

The change from the death-state of Winter to the new life and beauty of Spring may illustrate to many the death-destroying and life-giving power of Christ. It is not the resuscitation of the old body, but the bringing forth from the sleep of death into activity, beauty and perfection, by the power of the Sun of Righteousness. Not when men fall into the Winter of death, but when the glorious Springtime comes, shall they sing the victorious song of verses 55–57. Then sin and death shall be no more. The destruction of sin and death means righteousness and life for all. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

The Apostle did not regard this large faith and hope as dangerous, but used it as the motive to faithfulness: "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." The Lord's work is sure to be a glorious success.

The Law of Love.—Rom. xiii. 7–14.
(Lesson for April 19.)

GOLDEN TEXT.—Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Rom. xiii. 10.

INTRODUCTION.—Paul wrote the epistle to the Romans when he was on a visit to the church at Corinth, and sent it to Rome by Phebe, a servant of the church at Cenchrea. Paul had not yet been at Rome, and the letter was written to instruct the church in the truth of the gospel plan, and to counteract the influence of Jewish unbelief. This letter contains the most complete state-

ment of the truths of the Christian system to be found in the Bible. After the introduction, it gives a dark picture of the low and sinful state of man by nature. The apostle did not deny the existence of sin and death. Next in order he presents the gospel of universal redemption, through Christ and the doctrine of justification by grace (favor) through faith. He does not show that "where sin abounded, grace did much more abound," to encourage people to continue in sin, but as a motive for loving obedience,—not only in the ordinance of baptism, but in the life-long dying to sin and rising to righteousness which the ordinance symbolizes. The warfare between the flesh and the spirit is recognized. Then the Bible doctrine of election, the calling of the gentiles, and the fall and restoration of Israel, after the glorification of the church are plainly stated. And after that the apostle comes to the practical purpose of this revelation of God's plan of the ages: believers are exhorted to consecration and holy living, in view of "the mercies of God." This lesson is taken from that portion of the epistle, and is used as a Temperance Lesson, as the truly temperate life is controlled by the law of love.

Romans xiii. has been called "the Christian citizen's chapter." It deals with three subjects: the Christian's duty to government, his neighbors, and himself.

I. THE CHRISTIAN'S DUTY TO HIS RULERS.—Vs. 1-7. This must have been one of the most perplexing questions to Christians in the time of the apostles, when the vilest idolatrous practices and the most cruel persecutions had the support of national authority. The question, What should be the attitude of a Christian toward such a government? would naturally come up at Rome, the centre of Pagan despotism. This might have been answered in such a way as to develop a revolutionary people, who would have been crushed out by the Roman government; but Paul inculcated the principles of submission and peace. This is closely connected with the teaching of the preceding chapter: "Bless them that persecute you: bless and curse not;" "Recompense to no man evil for evil;" "As much as lieth in you, live peaceably with all men;" "Avenge not yourselves, but rather give place unto wrath;" "Overcome evil with good;" "Let every soul be subject unto" government, because it is "ordained of God."—See Dan. iv. 17, 25. To resist brings condemnation.

The apostle here assumes that the rulers are for the right, not the wrong—that they "are not a terror to good works, but to the evil;" that "the power" is "the minister of God for good," and as "God's revenger, " "beareth not the sword in vain," but "executes wrath upon him that doeth evil."

That this power has often been perverted in its use, cannot be denied; and yet, (may it not be safely said?) the worst government is better than no government—that is, while man is ignorant and lawless. The rest of the New Testament shows that Christians were not to obey laws that were contrary to the laws of God: "We ought to obey God rather than man."

"Render to all their dues,"—this includes all others as well as rulers. Tribute, customs, taxes, fear, honor! It requires much wisdom to know what is really due; and it is surely ours to plead for the improvement of conditions as far as possible. Our political problems are different from those in Paul's day, but they should be treated in the same Christian spirit. How can Christians be satisfied to allow the continuance of oppressive social and financial conditions? It is surely right to pray, preach and vote on the same side—the side of purity, temperance, justice and equality.

II. THE CHRISTIAN'S DUTY TO HIS

NEIGHBORS.—Vs. 8-10. This has been partly included in the preceding section; but here Paul passes from civic to social duties. These include outward obligations, and the obligation of love. Honesty and love are here combined. If this allows borrowing, it also requires payment when due; and, broadly, the fulfillment of all obligations of service, as well as of money. Let all be done in love. Love is the only debt that we can never fully pay. Christians owe the world a debt of love—to give them the gospel and its blessings. "Love is the fulfilling of the law."

All the commands of the decalogue here named were either to do or not to do. But the second of the two commands of the higher law is: "Love thy neighbor as thyself." Though the others do not include this, this law of love includes the others. If men really thus loved, the commands to do or not to do would not be needed. Pure love is greater than statutary law to bring about right conditions among men. Drunkenness leads to the violation of all good laws.

III. THE CHRISTIAN'S DUTY TO HIMSELF.—Vs. 11-14. The development of personal Christlike character is very important. The apostle here uses the coming of the Lord and his Day as an argument for love, purity and temperate life. (See 1. John iii. 2, 3.) "Knowing the time * * high time to awake, * * salvation nearer than when we believed. The night is far spent, the day is at hand." These things are urged as a strong reason for putting aside all the works of darkness and putting on the armor of light.

As perfect salvation is due at the Lord's coming or presence (Acts iii. 19; 1. Pet. i. 5-9) it would seem that the apostle thought it might be very near. He certainly did not think it was fulfilled at Pentecost. And that he did not expect the day of Christ immediately, is shown in 2. Thess. ii. 3. He did not know how long it would be, but the falling away, and the development of the antichristian system must precede the Lord's day.

As Paul, by the Spirit, wrote for the church of the whole age, this teaching may have special force to those living after the rise and decline of the antichristian system? It has been "consumed by the spirit of his mouth," and shall be destroyed by "the brightness of his coming,"—the outshining of his presence.—2. Thess. ii. 8. Can we not see "the day approaching?"—Heb. x. 25.

With the view that the death state is a period of perfect sleep, may we not truely say that each person, all through the age, has been, virtually and experimentally, as near to Christ's coming and the resurrection as to falling asleep? Perfect sleep has no experience of time.

As heirs of the day, we are called upon to "walk honestly, as in the day." Then follows a statement of the intemperate things, the things of "the flesh," which are condemned. Drunkenness is but one of the elements of intemperance, but it is often the accompaniment, and even the cause, of almost every other sin and crime. Paul's remedy for all these evils is to "put on the Lord Jesus Christ," (of which their previous baptism was but a symbol), which means to become like him, in purity, unselfishness and love. The more fully he is kept in mind, the easier it is to make not provision for the flesh, to fulfill its desires." For the spirit of this lesson, see 2. Cor. vii. 1.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

LOVE UNIVERSAL AND ENDLESS.

(*Continued.*)

I KNOW how needful it is to write reverently; and they who glorify the breadth of the goodness of God may well beware of lightness in thought or word. How blessed is humility, and how instructive it is to the new-born and enlightened mind. Never let the penalty be ignored that is affixed to transgression. Never let any careless or hardened transgressor take liberty to persist in evil-doing, from hearing of a mercy, that at last will include the myriads of all ages:—for truly, "The way of the transgressor is hard;" and the flagrantly disobedient have no warrant for their sins, nor can they escape the reward of a fire, destructive of a nature hostile to good. So, with this warning interpolated, we will go on to evolve the doctrine of the eternal goodness.

Here is Isaiah xxv. a blessed short chapter. The great and pestilent Babylon is overthrown, and after it comes peace to nature and rest to creation; and in the mountain of God's choice —a center of light and hope—shall there be a feast to all peoples—a feast of the experience of a new life, let us hope, the gladness of a knowledge of the riches of love before unknown. And there and then will be a day of destruction,—and of what? Of blindness and the covering of mist that for ages has draped the world. What a long night of ignorance and darkness! How have the nations groped in the gloom! A glimmer of light has here and there illumined a little the waste of heathenism. Even today, with Bible Societies and Missions multiplied and multiplying, the saved by faith are relatively exceedingly few. Well-nigh impossible is it to win a Mohammedan or a Jew, so inveterate is the antagonism to Christianity. But a better day is coming. The great darkness will be dissipated by a sudden outburst of the light of the knowledge of the glory of God. And when "all peoples and nations" are signified as beneficiaries of this blessedness, can we not include the millions of the dead, who lived and died under a cloud? "The Lord is good to all, and his tender mercies are over all his works." But the record of life has been dark in a thousand times ten thousand histories of toil, of hardship, of slavery, of bitter poverty and a thousand forms of physical and mental misery. So we will look for room for the dead unfortunates in the new world of light, the morning of a millennial glad new day and age. And, in very fact, just here, in the very central grandeur of the chapter, life is promised to the dead.

What! To the Christian and sanctified only? The very hills may shout "hallelujah," for now hath "God swallowed up death forever." And by death we do not see how dying alone has ceased. Though death-beds have vanished, that is by no means enough. We will look for those who have been for ages under the power of this havoc-maker—Death. When death is destroyed, then there is life again to those long lost in forgetfulness, whose puny headstones have crumbled, and who are as if they never had been. Messiah promised life again to the universal dead, by the resurrection might of his own mandate, "*All* shall hear his voice, and come forth." When "death is swallowed up forever," then there is a grandeur indeed for that "forever;" for every "forever" is glorious that means the final end of evil,—but not glorious if it is imagined to mean evil perpetuated, world without end, in the endless sinning of accursed sufferers, who blaspheme without ceasing, and are tormented without hope.

Death forever swallowed up will be some counterpoise, yes, grand counterpoise to the thousands of sea-going ships, that the pitiless and angry waves have swallowed, whose hulks darken the sea bottom of all the watery world. What a history and what a spectacle! What a multitude of the drowned that the gales and storms have assailed and overcome! Now, to make up for this, that great Sea-Rover, that Hunter after the precious life, shall himself be taken down, swallowed up, and shut up forever. Then there will be a great shout and a grand psalm, when death is swallowed up, and all the dead are set free.

And what is more, "the Lord God will wipe away tears from off all faces." And what myriads have wept! Widows, orphans, drunkards' wives, the robbed and wronged of a thousand tribal and petty states, and in the islands where barbarism and cruelty have been enthroned or rampant. Yea, and in a coming day, the Jews "shall mourn when they look on Him whom they have pierced,"—and the Jews are examples for others too. And when their tears have been poured out as a flood, cannot and will not Jesus wipe them away also?—for he is their forgiving brother and Messiah: and he prayed at his very dying, that God would forgive them. What prayer of Jesus was ever will be denied? A petition unqualified, and whose greatness may be said to be in inverse proportion to its brevity,—for it was a prayer of only three words, with a reason for it, of seven more words only. And when all tears are wiped away; when even their dry residuum is removed, when the heart-aches that were the fountains of tears are all healed, when the brains that have felt death pains through adversity, have been anointed with

balm of Divine consolation,—then there will be thanks, thanks, thanks, from every heart, psalm-singing in every company of the blest, and joy rolling in waves of praise upward ever, even as the waves of anguish once rolled over hearts breaking with afflictions.

"And the reproach of his people shall be taken away." What a history of crushing wrongs endured by them! They have been as the earth's offscouring. And yet not alone are the saints His people. In the higher sense they are indeed, but in the broader sense, truly as all are God's creatures, they are his people also. He is their Father as well as their Creator. This is the grand comfort of all reason, reflection, and assurance. Abraham would disown none of his children. Earthly parents love all their progeny, even the unfortunate, who have not much loveliness of person or disposition. They can pity, not only the maimed in body, but the erring or perverted in mind. "The reproach shall be taken away from off all the earth," with its graves more than could ever yield the secret of their tenant to the ransacking antiquarians.

And, now that we are speaking of tears, the tears of even repentant criminals, let us by anticipation call to mind the day when some of "those who sleep in the dust of the earth shall awake to shame and everlasting contempt." And this is a familiar text in Daniel's prophecy. Shame and contempt indeed! And whose contempt will these emergents from the sleep of death so keenly feel as *their own?* Self-abhorrent we may well believe they will be, acutely so,—enough for all lookers on to wish for,—as much as even they who have suffered by the evil deeds of the wicked could think right or wise. For even they can have pity when repentance is deep, and the poignancy of grief is absolute, and up to the very point of a second death. Nay, and that death we account the death of death,—the death of the love of sin,—the death and end of moral depravity.

Are there not wise who understand this? When, then, the resurrected sinners feel the depth and intensity of a penitential shame,—when they are pained and appalled at their own misbehavior,—can they not be forgiven? Is not Christ the same yesterday and tomorrow,—today and forevermore? Truly the contempt of others, and the shame which that contempt engenders could not be so searching and affecting as their own shame of self reproach,—and when affecting,—we may say effective also,—in the sense of reformatory and salvatory.

What! Is not God able to cause the resuscitated to feel the shame of their wasted lives? Is he not able, and is he not willing also, and, yet more, is he not determined?—for all this is in the line of an eternal goodness, the goodness of a true and wise Creator, who knows the end from the beginning, and whose aim and purpose from the beginning was *good*, even as his nature was *love*,—good to great and small, light and dark, old and young. That shame of remembered misdeeds, rolling over the souls of the revived, while it may be in a sense like a fire of Gehenna, yet why should it not be salutary, disciplinary, and forerunner of a new and better life—a life taught and made wise by sins, wise by a sense of their hatefulness, wise by their penalty, which includes the shame, if it is not the very penalty itself in its essence and operation? The dead having come to life, will remember and turn to the Lord. The contempt of themselves will not, or need not, be so overwhelming as to utterly and forever destroy them, except as it means the destruction of their old *evil* selves, their old evil natures; and being thus destroyed as sinners, they are ready to live as saints, that is, as souls redeemed from the evil that has ruled and destroyed them.

In chapter xxvi: "Other lords have had dominion" over Israel,—alien or unjust men;—and "they are dead; they shall not live." No, never live as wicked men and tyrants,—never! "They are deceased; they shall not rise." No! as once arrogant and despotic, they will never live or be known again, never have a career, never torment the poor. And a blessed thing, if they and their misdoing can be so far forgotten, as that it shall as a cloud never any more darken the world of mind or of matter, or be a plague in the reminiscence. The tyrants of olden time, will be, it may be, the infants of a new age; for except they be converted, and become as little children, they can never enter the kingdom of heaven, even as *subjects*. What a glory that the old sinners, the imperious, the implacable, have now at last become the meekest of creatures, and, if the prophecy may be so interpreted, the wild beast natures of the devastating princes and lords have become gentle and kindly, and lovely for amiableness! What a glory that as all things are possible with God, the worst and wickedest have been subdued. The wolf that killed the lamb, is itself no more ravenous, but in the human antitype has a deeper and intenser truth, a more blessed grace, a rarer excellence, than if sins had never had place or dominion in human nature.

HOLLAND, N. Y. C. COLEGROVE.

(*To be continued.*)

☞Get a *new subscriber* for the HOPE.

EXTRACTS FROM LETTERS.

Evangelistic Work.

To the Brethren and Sisters of the Larger Hope scattered abroad, Greeting. I am still laboring in the vineyard of the dear Master. I have just closed a series of revival meetings in Newburg, Me., where the dear Lord manifested himself to us as he does not unto the world. Several accepted Christ as their personal Saviour, one backslider was reclaimed, and the church was quickened. I think I never attended any better meetings during my pilgrimage. We had a good attendance night after night for fifteen days. Some came five or six miles; and some men in the community came out to hear the gospel who had not been in any meeting before for twenty years. I shall go back there the first of May, if the Lord will.

I preached once in Monroe, three times in Swanville and three times in Canaan (besides three funeral sermons in C.). God is blessing my labors, and the blessed gospel is shining out in the midst of the darkness. Praise the Lord!

Some who are partially blind are still saying that if God has a plan to finally save everybody, there was no need of Christ dying, and that there is no need of preaching. Strange that men cannot see that there was just as much need for Christ to die to save all as to save a few. Pray for me, brethren, that my faith fail not. ELD. O. M. CHASE.

CANAAN, ME., March 12, 1903.

Love the Bible Best.

ENCLOSED find Ten Dollars to use as you see fit. (It has been put in the Mission Fund.—ED.) Mrs. S. and I have been rereading MOSES AND CHRIST and DAY DAWN, and carefully looking up all the references. Just as we were finishing DAY DAWN, Bro. W. was thoughtful enough to call, and leave for us to read five bound volumes of the HOPE, which he knew we did not have.

Your Plan of the Ages has thrown light on a great many Scriptures, and shows beauty and harmony in what we once thought confusion. We have never been Bible students until the last few years. We have become deeply interested, and love the Bible best of all books. We are yours in Christian love.

ROSEVILLE, ILL. C. N. S.

Good Night to the Hope Family.

INCLOSED find twenty-six cents in stamps, to carry my subscription through the first quarter of the present year, and then please stop sending me the HOPE. It has been a source of great light and comfort to me in the years past; but my eyesight fails me, and my head tires me, so I have to give up reading. A serious disease is preying upon me, and my age is against me—nearly eighty-three years old. The shadows of night are gathering around my earthly tabernacle, which I hope soon to exchange for the spiritual house. So I will say Good Night to the HOPE FAMILY. May we all meet in the Morning, and bathe in the sunlight of an eternal day. God bless you all.

WESTFIELD, MASS. T. T. JENKS.

I think Bro. J. has read the HOPE as long as it has been published. It is not pleasant to drop him from our list, but it seems imperative. He is an old preacher who in his later years has grown into the larger hope. In spite of the perishing of the outward man, his life and his outlook have been brightened. God will be with him. Again I am reminded of the couplet:

"Say not Good Night, but in some fairer clime,
Bid me Good Morning."

—EDITOR.

Caring for the Poor.

I WANT to write you a few lines this morning, as I did not go to any place of public worship, on account of the storm without, as I am not very strong. After asking direction of the Lord, I am impressed to write and send you Five Dollars to send the HOPE to some of the

Lord's poor ones, who are old, and want it and cannot pay for it. As I find great comfort in reading it, I wish to pass it on. I cannot see the way open to do much work personally, only as I can speak a word, "here a little, and there a little." I think I told you that I had opened a room for mission work. But there were so few to help me, and so few came out, that we decided to give it up for the present. I am willing to leave it all in the Lord's hands. I know he will direct all things aright. I had the pleasure some time ago of attending a meeting in Philadelphia, conducted by Bro. Adams, of Beverly, Mass., and I enjoyed it very much. If at any time you should come to Philadelphia, or near there, and would let me know, I would do what I could to gather a few together to hear you. And now may the Lord still continue to bless you in your work, and help you to spread the glad tidings of his love. I will sign myself

AN OLD SUBSCRIBER.

Salvation of the World.

To the Brethren in Christ. "Grace be unto you, and peace, from God our Father." We give thanks to God for the fellowship we have with those of like precious faith. It fills our hearts with joy and praise when we think that we are called and chosen of God, to help in the wonderful work of bringing those that are dead in sin to the knowledge of the gospel that "God is Love."

How it fills our hearts with joy as we read the wonderful words of Christ, in his prayer to his loving Father (John xvii.): "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over *all flesh*, that he should give eternal life to *as many* as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—Vs. 1–3.

How I rejoice to know that when Christ said "all flesh," he meant just what he said. He also said (in John xii. 47): "If any man hear my words, and believe not, I judge him not: for I came not to judge [condemn] the world, but to *save the world*." In the next verse he says: "My word shall judge him," and we are told that the judgment shall be unto victory. And in the following verses, speaking of the commandment of God his Father, Christ said: "His commandment is life everlasting."

What a glorious gospel! And when the world, and others, who are his professed followers, scorn and ridicule us, what comfort we find in the words of Paul, where he says: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things,"—not tidings of everlasting wrath, or punishment, but tidings of a "love that never faileth, that beareth all things, hopeth all things." 1. Cor. xiii. 7.

Praise God for such good tidings to the world of sinful humanity! What a glorious time it will be for all, when "Every knee shall bow, and every tongue confess to God."—Rom. xiv. 11. Praise God that "whether we live or die, we are the Lord's."

My earnest prayer is that we may grow in grace, and in the love of God, and strive to be right, and to live the gospel of love, that we believe the dear Heavenly Father sent to this world, when he gave his only begotten Son, because he so loved the world. And now may the blessing of God rest on all his children wherever they may be.

Yours in the love of God,

MRS. GEO. L. FITCH.

WATERVILLE, WASH.

Often Wondered Why.

I WISH I could have heard you speak when you were in New York last summer. Perhaps I may some other time. Your article on "The Mystery of Evil," in the HOPE of Dec. 1, helped me. I have often wondered why God permit-

ted the evil in the first place. Being God, he knew the end from the beginning, and all the misery and suffering it would cause; hence, as our loving Father, he would not permit it, unless it was for the good of the world. Your article helped me to see why it was so.

I hope you will be able to continue publishing the paper. I like very much to read it. I inclose two dollars, one to extend my subscription, and the other for the Mission Fund, or to send the paper to some needy one, or to use in any way you think best. That God may bless and help you in your work, is the prayer of your sincere friend,

ROME, N. Y. M. B. L.

BIBLE SEARCHINGS.—No. 8.

1. How many times is God mentioned in the Book of Esther?

2. Under what titles?

3. At the same time as the Jews in Persia were passing through this dangerous crisis, Haggai was prophesying to the feeble remnant in Jerusalem. How many times is God's name mentioned by Haggai?

4. Under what expressions?

5. Why this extraordinary difference?

6. How many persons had returned to Jerusalem under permission of Cyrus?—Ezra ii.

7. Why so few?

8. Prove that Mordecai was not Esther's uncle, as generally supposed.—Esther ii. H. VEYSEY.

DAY DAWN FUND.

ON account of contributions by interested friends, the book DAY DAWN will be furnished to those not able to pay the full price, for 25 cents less than the regular price—that is, 75 cents for cloth bound or 25 cents for paper covered books.—EDITOR.

☞ ANOTHER TRACT.—"Eternal Judgment," a chapter of the PERFECT DAY, has been made into a 16-page tract. Price 15 cents a doz., or $1.00 a hundred. Can *you* use any?

A MISSIONARY SONG.

AT the opening of the century, in nineteen hundred one,
I asked the Lord to help you in the work you had begun.
And I sent along a dollar,—it was like the widow's mite,—
To THE WORLD'S HOPE Mission Fund, to help send out the light.
Each month I kept on praying, and sending you my mite;
God helped me in my effort, and made the burden light.
Twelve dollars for the first year, the second twenty-four;
And now the Lord has helped me to make it even more.
I thank God for his goodness, to all, as well as me,
For help this year, each month to send you dollars three.
I hope I shall be able next year to send you four,
And in the years that follow each month a dollar more.
God loves a cheerful giver, and when his heart is right,
He aids him in his purpose, and fills him with delight.
All those who have not read the book called PERFECT DAY,
Should send a contribution, and order right away.
There is a perfect flood of light in store for those who read
The story, how a perfect crop comes from a Perfect Seed:
And how the crop is all secured. The righteous see the way.
The pathway still grows brighter unto the perfect day.

With this missionary song, I inclose my remittance, to cover my year's contribution of three dollars a month, and my subscription to the HOPE for 1903. Some may direct how their money shall be applied, but I leave it with you to decide according to your needs. This is to pay a debt of gratitude I owe you, and to express my love for THE WORLD'S HOPE family. I trust it will bring as much joy to the receiver as it has brought to the giver. That God may continue to shower his blessings upon you and your labors, is my earnest prayer. Your brother,

(This contribution comes like a "Special Providence." In the midst of the work of preparing the revised edition of the PERFECT DAY—which has been requiring the use of all available means—it became necessary to get a new supply of DAY DAWN bound. With the bill for the binding—which was $36.50—came also this contribution, which paid the bill. I do not believe that such things happen by chance. This has been another cause of gratitude, and a reminder that we are under Father's care, and that he will supply all our need. The brother who sent this money wishes his name withheld.—EDITOR.)

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 21., No. 8. ALMONT, MICH., APRIL 15, 1903. $1.00 a year.

THE TWO COVENANTS.

It is important to see clearly both the difference and the relation between the two covenants. Paul gives a good starting-point, a key truth, in Galatians iv. 21–31. He states that "Abraham had two sons, the one by a bond-maid, the other by a freewoman." He then adds: "Which things are an allegory: for these [two women] are [or represent] the two covenants." He explains that Hagar, the bondwoman, represents Mount Sinai, where the law was given, and therefore "answereth to [or is in the same rank with, —see margin,] Jerusalem which now is, and is in bondage with her children;" but Sarah, the freewoman, represents the Jerusalem which is above, which is free. These represent not only the Jewish and gospel dispensations, but they are two systems;—one is of law, the other, of grace, or favor; one is of the flesh, the other, of the Spirit; the first son was by nature, the second, by promise; the bondwoman had a bondson, and the son of the freewoman was free.

The contrast here brought to view is generally seen, more or less clearly, by Christian teachers; but there is reason for thinking that there is more in this allegory than many people see. It is evident that Abraham here represents God the Father, that Hagar and Ishmael represent the natural, earthly, or Adamic order of things; and that Sarah and Isaac represent the spiritual, heavenly, or Second Adam order of things. This is why they are called the first and second covenants, (Heb. viii. 7), though the second was given as a promise first, 430 years before the law was given. These two covenants are closely related to the two planes of man's existance, and are the foundation principles of the two general judgments,—the judgment of all to condemnation and death, and the judgment of the same all to justification and life, which is victory.—Rom. v. 15–21; Matt. xii. 18–20. First the natural, and afterward the spiritual, (1. Cor. xv. 46), is God's order in the development of the race, and of his whole plan; and hence his allegories, or pictorial representations show this principle.

This is why the Jewish, or legal, dispensation came before the gospel, or spiritual, dispensation, and why the two wives of Abraham, and their sons, represent the Jewish and Gospel Churches. The principle of the first covenant is the basis of the Jewish dispensation, and the gospel dispensation is based on the principle of grace, or favor, in the second, new, or better covenant.

It is not that there were no legal elements in the lives of men before the Jewish age, nor that there will be none after it; nor is it that no spiritual or gospel elements had, or will have, place before and after the gospel age; but these two dispensations illustrate the relation of the principles of law and grace, as expressed in the two covenants. And it may be safely said that the arrangement of the plan of the ages,—first, a period without known law, second, a period under known law, and, third, a period above law, or under grace,—illustrates God's way in dealing with each person in his growth from the ignorance and innocence of youth, through the struggle of life under law, up to the perfection of character through grace—God's love being shed abroad in the heart by the Holy Spirit. The apostle shows that "Until the law, sin was in the world; but sin is not imputed when there is no law."—Rom. v. 13. And he also shows that what was true dispensationally, in God's dealing with the nations, has also an individual application: "For I was alive without the law once: but when the commandment came, sin revived, and I died."—Rom. vii. 9. The law at once made sin strong and full of life, and showed the weakness of the man, and condemned him to death.

The first two periods mentioned—without law and under law—belong to man's natural state, and end at the cross, or when he dies to sin; and then the third state begins, which is spiritual. So in the history of the race, in the plan of the ages, the cross of Christ (death to sin—Rom. vi. 10.) and his resurrection constitute the turning-point. There with him personally, and also dispensationally, ended the old things, and the new began. The law of sin, and the covenant on which it was based, were buried with Christ, and his resurrection was the key of hope, righteousness and life for the whole race of men. And yet all who live before sin and death are fully destroyed, must each in his turn come to the cross, die to sin, and overcome by the faith and Spirit of Christ. Until this is done, man is still under law, and in the bondage which it engenders. After that he is free indeed.—John viii. 36. "For Christ is the end of the law for righteousness to every one that believeth."—Rom. x. 4.

The two covenants are sometimes called the "Covenant of law, or works" and the "Covenant of grace." This is a proper contrast. "The law was given by Moses, but grace and truth came by Jesus Christ."—John i. 17. As the first covenant is of law, related to the natural state of man, and genders bondage, it follows that as long as a man to any extent is controlled in action by law, or the fear of penalty, to that extent he must be under law, is not dead to sin, and has not

fully obtained the freedom and righteousness of the new covenant.

It is not here implied that such an one is not a Christian, but that he is not perfected in the Christian or Christ-like character. His condition is a mixed one, and hence the warfare between the two natures, the flesh and the spirit, as described in Romans vii. 14–25. But whenever the Spirit of God has begotten a man to the new life, he must either be willingly on the cross dying to sin, or like the prodigal, who willfully left his home, be suffering the want and woe, pertaining to such. But when he has fully attained the freedom of the new covenant, or spiritual state, he can neither be prodigal nor on the cross. When the Son makes a man free, he is free indeed. And it may be truly said that the combined action of the principles and penalties of the two covenants will secure universal destruction, and afterward, universal salvation. The sin principle in the flesh, that wars against the spirit, must perish, either by a voluntary cutting off, or by God's judgment fire (Mark ix. 43–49), "that the spirit may be saved ["so as by fire,"—1. Cor. iii. 15] in the day of the Lord Jesus."—1. Cor. v. 5. It was the mixed condition that made Paul say: "So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Rom. vii. 25.

THE FIRST COVENANT.

LET it be observed that both the first and second covenants are said to be made "with the house of Israel and with the house of Judah,"—that is, with the twelve tribes.—Compare Heb. viii. 8–13 and Jer. xxxi. 31–34. These passages show that the first covenant was made with them when the Lord brought them out of Egypt—that is, at Mount Sinai. This was the law covenant, or covenant of works. It was conditional, and required strict obedience on their part, and this they promised.—See Exod. xix. 3–8; xxiv. 3. Poor, ignorant, natural men! They knew not what they said. They had not yet learned the weakness of the flesh.—Rom. viii. 3. No doubt they were sincere when they promised obedience. But the law tested them and proved their helplessness. They utterly failed, and so the covenant was broken, as illustrated by the tables of stone being broken.—Exod. xxxii. 15–19. That law was not intended to make them righteous, nor to give life.—Gal. iii. 21. The Lord knew human nature, and that they would break their covenant.

The same weakness of human nature and the same principle were involved in Adam's transgression. Man (the creature) was *made* subject to vanity.—Rom. viii. 20. He was not at first made holy and righteous, like God. Had he been so made, he could not have sinned,—for "A good tree *cannot* bring forth evil fruit."

It is true that the Lord called him "very good." He was good, just right, for the designed purpose,—as perfect as a mere natural man could be; but he was not high, and holy, and strong, and spiritual, like God. Such an ideal was in God's purpose, to be attained by the power of grace in the second covenant, (and the "very good" may refer to the final state); but the law,

"Thou shalt not eat of it," had another use. It aroused the antagonism of the lower nature, developed sin, and showed the utter weakness of the natural man, so far as reaching spiritual conditions was concerned.

The law was very important light, as far as it went, but it could not save. And Paul, speaking of the law, as given in statutory form to Moses, said: "It was added [to the covenant of promise given to Abraham 430 years before the law] because of transgressions, till the seed should come to whom the promise was made."—Gal. iii. 19.

It is a great mistake to suppose that men can be saved from sin, be justified, or gain eternal life, by keeping the law. It knows no forgiveness for past sin, and the natural man has no strength for future obedience. The higher the law, the greater the condemnation. No man ever has been able to love the Lord with all his heart, and his neighbor as himself. Yes, there are laws of much less import than that, which he has never been able to keep. If such obedience was not obtainable at first, it need not be considered practicable since man's lower nature is so fully developed. If it be thought unjust for God to give man a law that by virtue of his nature he could not keep, the objector must settle the matter with God, with the fact of his own weakness and sin staring him in the face. But it is good to be able to see that it was necessary to the future salvation and glory of man, not that man should then keep the law, but that his natural inability should be proved, to pave the way for the salvation through Christ.

"By the deeds of the law there shall no flesh be justified in God's sight: for by the law is the knowledge of sin."—Rom. iii. 20. The best it could do was to make sin "appear sin," "exceeding sinful," and thus by witnessing to man's weakness and need of the coming Saviour, serve as a school-master to bring him to Christ.—Rom. iii. 21; vii. 7-13; Gal. iii. 24. But the tendency of human nature is such that it does not realize its sinfulness and need of a Saviour until the law is emphasized by the Spirit convincing men of sin, (John xvi. 8,) and this is really the first act of grace under the new covenant. There is therefore no hope for any man by the law, the first covenant, "For the law worketh wrath," (Rom. iv. 15), and judges all men to condemnation and death, (Rom. v. 18), because "the law entered, that sin might abound," (verse 20), "For all have sinned, and come short of the glory of God;" and therefore all justification must come "freely by his grace, through the redemption that is in Christ Jesus."—Rom. iii. 23, 24.

THE SECOND COVENANT.

THIS brings us to consider more fully the second covenant, the covenant of grace, or God's loving favor, in Christ Jesus. The relation between the two covenants may be seen in the fact that the first being broken, makes the second a necessity. The breaking of the first covenant and the need of a second were doubtless typified by the tables being broken, on which the law was first written, and their being afterward renewed.—See Deut. ix. 10-17 and x. 1-5. The idolatry and

stupidity of the people which led to the breaking of the stones is typical of the state of the natural man. See the dark picture in Romans iii. 9-19, based on the law, the design of which is that "every mouth may be stopped, and all the world become guilty before God," and so feel the need of his mercy and help. The utter inability of the mere natural man to keep God's law leaves the way clear for the full exhibition of God's saving mercy and regenerating power through Christ.

All salvation (eternal life) is of God through Christ. God does not now say to man, "You do your best, and I will help you out;" or, "You do your part, and I will do mine." That is virtually what was said under the old covenant, and man always failed. Much of the so-called gospel preaching is just like the law. But God, by the first covenant, has proved that man can do nothing to secure eternal life, and now by the new covenant he proposes to *give* him eternal life freely, and by "the law of the Spirit of life" secure the fulfillment of the righteousness of the law.—Rom. viii. 1-4.

It is no longer, "Do, and live;" there is no such thing in the gospel plan as "probation for eternal life." Under the law it was, "Do, and live" (long), and it proved a failure; but it is now, "Live, and do." Men are not saved *by* good works, but by grace, *unto* good works.—Eph. ii. 8-10. They are not saved *by* good character, but to good character. All that men can work out, toward the higher life, is what God works in.—Philip. ii. 12, 13. But men are held responsible for the right use of all that is given them: "To whom much is given, of him much shall be required;" and willful sin, or stubbornness, after being made partaker of the Holy Spirit and its light, requires a severe remedy, and therefore, by God's mercy, will have the "sorer punishment" of the prodigal son.

It will be seen that such experience is possible only when the condition is a mixed one, during the judgment process, when there is a warfare between the flesh and the Spirit, as described in Romans vii; and therefore it cannot touch the case of an unconverted man, nor reach forward to the time when the new covenant will be in full control, unlimited by the sin principle in the natural or stony heart, which the Lord says he will take away. There can therefore be no sin, nor punishment, possible to men when God has given them new hearts, and brought them to the *full* knowledge of the truth. Such knowledge is inseparable from eternal life.—John xvii. 3. Knowing the truth, they will be free from sin—made free by the Son, which is to be free indeed.—John viii. 36. The new covenant has no death penalty.

NEW COVENANT UNCONDITIONAL.

It has been seen that the first or old covenant, the law from Sinai, was conditional, being an agreement between two parties, the Lawgiver and the people. The condition in substance was: "If ye obey my commands, ye shall be abundantly blessed in basket and store, and live long in the land; but if ye disobey, ye shall be cursed in many ways, and in extreme cases, the penalty will be premature

death," (see Deut. xxviii.); and, as we have seen, the people promised obedience, and always failed. The design of the second covenant was to undo the result of man's failure under the first covenant, and to prevent its repetition; hence this covenant of promise was unconditional.

This distinction between the two covenants cannot be too strongly emphasized. This was not like the other, a contract or agreement between God and the people; it was all on the Lord's side, a double promise to Abraham. One part of the promise was that he should have a Seed, a son Isaac, though from a natural point of view this seemed impossible.—Heb. xi. 11, 12. Isaac was a type of Christ, first personal, and afterward a multitude, through his wife, made one with him. This pair represented Christ and those baptized into him, (Gal. iii. 16, 27–29); and therefore this part of the covenant related to the coming of Christ and the development of the true Church. And though there are steps in their path, usually called conditions,—faith, repentance, baptism, and a life of good works, — still nothing is clearer than that their calling and salvation are not of works, but by the election of grace,—"created in Christ Jesus unto good works."—See Rom. ix. 11; xi. 5–7; Eph. ii. 8–10. And we have the assurance that when the Lord starts men in the new life, they are "sealed with the Holy Spirit," "unto the day of redemption."—Eph. i. 13; iv. 30. And being "able to keep" to "that day," (2. Tim. i. 12; Jude 24), he will bring them to victory, even though they be prodigal, and are saved by suffering and fire.

The other part of the covenant of promise relates to the *work* of the Seed, after the age of its election and development is ended. Then, through that Seed, shall all the nations, kindreds, and families of the earth be blessed. This is exactly opposite to the popular idea concerning the destiny of all not connected with the elect Church. But this is the gospel as the Lord himself preached it, and there is neither an if, nor a doubt, nor the possibility of failure. ALL SHALL BE BLESSED!

In order to see the force and fullness of this unconditional promise of blessing, let the fact be considered that this second or new covenant is to be made with the restored tribes of Israel, as declared by inspired men.

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah. [Not according to the covenant which they broke.] But this shall be the covenant that I will make with them after those days, saith the Lord, I will put my laws into their minds, and write them in their hearts, [instead of on tables of stone]: and I will be to them a God, and they shall be to me a people."—Jer. xxxi. 31–33; Heb. viii. 8–11.

Knowledge of God will then be universal, and sin and iniquity will be forgiven, and be remembered no more. The context also shows that this promise is connected with one of the perpetuity of Israel as an earthly nation, which involves the idea of endless generation.

In Ezekiel xxxvi. 24-38, this promise of blessing, which God's covenant to Abraham requires, is clearly connected with their future and final restoration, and it is shown that these blessings are not given as a reward of obedience, as under the first covenant, (their utter failure under that trial being declared), but they are then blessed for the honor of God's own name, and mercy, and promises. The blessing is defined as including "clean water," which probably means pure truth, a "new heart," a "new spirit," a "heart of flesh," instead of the "stony heart," and all blessings of earth. They are not only to have the knowledge of God, but to be true and loyal to him forevermore. Those who know God fully must love him, and therefore there can then be no more willful sin; and with such new and clean hearts and such knowledge, there can be neither sins of tendency nor of ignorance. No more curse!

IT is after the full development of the Seed, or the Royal Priesthood, that all the nations of the earth are to be blessed. This surely carries us beyond the period of sin and death, when "They shall not labor in vain, nor bring forth for trouble: for they shall be the seed [children] of the blessed of the Lord, and their offspring with them."—Isa. lxv. 23. Here are at least three generations on the earth at once, the first of which is said to be "the blessed of the Lord." This is under the new covenant, when God's will shall be done in the earth, because of the new and clean hearts, and the fact that "The knowledge of the Lord shall cover the earth." The conditional covenant will not then be in force, and under the second there can be no sin nor death.

If it be said that the new covenant cannot reach all nations, because it is only said to be made with Israel, let it be suggested that although Israel as a Church, represents the true Church, yet as a nation she represents all mankind. The twelve tribes probably represent all the varieties of men. And it should be remembered that God's promise to Abraham secures such a blessing for all. That it reaches Israel first, and through them to the other nations, there are many prophecies to show. Salvation will be of the Jews. And in his own good time and way, Christ will be the Saviour of the world, for he tasted death for all. As all died *in* Adam, so all were in the same sense made alive *in* Christ. And God will therefore have all to be saved, and then to come to the knowledge of the truth. And what is revealed as to the nature of the blessing upon Israel, is a key to the state of things on earth in the ages to come, when all nations shall be blessed in Christ, and all shall call him blessed, and the whole earth be filled with his glory.—Psalm lxxii. 17. Here David's prayer ended. For what more could he pray? And who will not say, "Amen and Amen?"

—*Extract from* PERFECT DAY.

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EDITOR'S APPOINTMENTS.

Apr. 18, & 19, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Apr. 26, Detroit, Mich., 1356 Woodward Ave. at 3:30 p. m.

May 1, Chicago, Ill., at Masonic Temple, Room 412. Door open at 7:30 p. m. Note the change of room.

May 3, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

May 10, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Paul's Journey to Jerusalem.—Acts xxi. 1-14.

(Lesson for April 26.)

GOLDEN TEXT.—The will of the Lord be done.—Acts xxi. 14.

INTRODUCTION.—After having turned aside for two weeks to study some lessons which Paul taught by letters written about this time, we now return to the narrative. We are now to travel with Paul on his homeward journey—the ending of his third missionary tour—and to note some of the events on the way.

I. FROM MILETUS TO TYRE.—Vs. 1-3. The words "gotten from them" imply the difficulty of parting from the elders of Ephesus. They had to tear themselves away. The "we" of this passage implies that Luke, the narrator, was with them. It is supposed by some that Timothy returned with the elders to Ephesus. From Miletus, Paul and his company sailed directly to Coos—forty miles south—a small island of considerable commercial and financial importance, off the coast of Caria, in Asia Minor. This was the seat of one of the great medical schools of the ancient world traditionally connected with Esculapius, and was the birth-place of Hippocrates, a famous Greek physician, the "founder of the school of a scientific art of healing," some of whose works are still extant. Perhaps Luke —"the beloved physician"—would be interested in this.

Next day they came to Rhodes—an island and a city fifty miles southeast of Coos, off the coast of Caria. This is said to be one of the fairest portions of the world, where, according to a proverb, "the sun shone every day," and it has been called "the sunny island of roses." It was an important trading place. It had a great temple to the sun, and was the site of the Colossus, one of the seven wonders of the world—a figure of brass at the head of the harbor, over one hundred feet high, between whose legs vessels sailed.

They next went to Patara—a seaport of Lycia, near the mouth of the river Xanthus, and opposite to Rhodes. Here was the famous oracle of Apollo,—a place where the god could be consulted,—which was regarded as scarcely inferior to the oracle at Delphi.

The ship appears to have stopped every night. On the Egean Sea, in summer, the wind usually blows from the north in the daytime, and it is calm at night. How very slow was their progress, as compared with modern travel.

At Patara the company changed from the coasting ship to a larger one, adapted to the Mediterranean Sea, and sailed for Phenicia—a part of Syria, of which Tyre was the chief city. They passed Cyprus on the left—the scene of Paul's first experience as a missionary, ten years before—and landed at Tyre, where the ship was to be unloaded.

II. TYRE AND ITS ASSOCIATIONS.—Vs. 4-6. Tyre was a celebrated commercial city of Phenicia, and is said to have been one of the greatest and most famous cities of the ancient world. "Long before Paul's time its old site on the mainland had been abandoned, and a new city built on a small island half a mile from the shore, and a mile in length. Alexander the Great united it to the mainland by an enormous artificial mole."

Tyre had many Hebrew associations. Hiram, king of Tyre, aided Solomon in building the temple.—1. Kings ix. Ahab, king of Israel, married Jezebel, daughter of a king of Tyre.—1. Kings xvi. 31. Several prophets wrote of Tyre.—Amos i. 9, 10; Isa. xxiii; Ezek. xxvi. to xxviii. Jesus visited Tyre or vicinity (Matt. xv. 21; Mark vii. 24), and said they would have repented if the mighty works had been done there which had been done in other places.—Matt. xi. 21; Luke x. 13.

Paul and his party found disciples in Tyre, and staid a week with them. They

did not wait for the disciples to find them, but searched them out. Here is a good example for the people of our day. Some of these disciples were inspired to see the dangers before Paul, and advised him not to go to Jerusalem. But Paul felt that he must go. These disciples manifested a deep interest in Paul and his work. With their wives and children they accompanied the missionaries to the ship. They all knelt on the beach and prayed. They then bid each other farewell; the missionaries went on board the ship, and the others returned home.

III. A VISIT AT CESAREA.—Vs. 7-14. When they had finished their voyage from Tyre, our party came to Ptolemais—about thirty miles south of Tyre. Here also they found disciples, saluted them, and remained with them one day. The next morning they started for Cesarea, probably by land, a distance of thirty or forty miles.

Cesarea was the Roman capital of Palestine, and the official residence of the Herodian kings and the governors of Judea. It was built by Herod the Great, and named after Cesar. It is about sixty or seventy miles from Jerusalem. This was Paul's third visit at Cesarea. Here was the home of Philip, the evangelist,—one of the seven deacons chosen at Jerusalem.—Acts vi. 5. With him the party made their home while here.

Philip had four unmarried daughters, and they all prophesied—that is, they were preachers of the gospel. The Lord inspired women as well as men to communicate the good tidings. How they did it is of less importance than the fact.

Here the party "tarried many days." The word "many" here is in the comparative degree, and means some, several, or more than they had planned. Not wishing to be at Jerusalem until Pentecost, they had several days at their disposal. While they were there, Agabus—a prophet, a seer—from Judea, came to them. He is probably the same one mentioned in Acts xi. 28. Taking Paul's girdle, he bound his own hands and feet, and by the Spirit foretold that thus would the Jews bind Paul, and give him over to the Gentile powers. Then all present, including Paul's own company, urged him not to go to Jerusalem. They entreated him even with tears. This was hard for him to bear. He exclaimed, "What mean ye, to weep and to break my heart?" But nothing could keep him from going. He felt that it was his duty to go; and he declared himself ready to be bound, or to die, for the cause of Christ. When his friends saw that he could not be persuaded, they said, "The will of the Lord be done." After this they went to Jerusalem.

Paul Arrested.—Acts xxi. 27-40.

(Lesson for May 3.)

GOLDEN TEXT.—If any man suffer as a Christian, let him not be ashamed.—1. Pet. iv. 16.

INTRODUCTION.— The journey described in our last lesson ended in Jerusalem, and with it ended Paul's third missionary tour. Here we begin to see the strange way by which the Lord fulfilled Paul's desire to go to Rome and preach the gospel there.

The brethren received Paul and his companions gladly.—Ver. 17. Next day they went to James, with whom the elders were assembled, and Paul told them what great things the Lord had done among the Gentiles since his last report,—about eight years before.—Vs. 18, 19. They were greatly pleased with his report, and glorified the Lord. But they called his attention to the fact that strange reports, some of which were false, had come to the Jewish believers about him. The decision of the previous Council had not changed the mind of these Jewish disciples; and they were greatly annoyed by the report that Paul was teaching that neither Gentiles nor Jews need keep the law of Moses. To them this seemed like tak-

ing away the foundation of their religion. The fact was that personally Paul observed the Jewish ceremonials, as a matter of form and race, but not as a condition of salvation. But he taught the Gentiles that they need not become Jews, nor observe their ritual; and that no rite could save anybody, but only the grace of God in Christ.

To disarm the Jewish prejudice, and by suggestion of the church leaders, Paul was led to purify himself with four others who had taken a vow, and to pay their expenses. This was virtually to make it appear that he was a Jew as well as a Christian. Whether he did right or not, the Jews from Asia regarded this as hypocrisy on his part, and had him arrested.—Vs. 20-29.

I. PAUL ASSAILED.—Verses 27–31. "When the seven days [required for the vow] were almost ended, the Jews from Asia," who probably had heard Paul preach at Ephesus, being filled with indignation and the spirit of persecution, seeing Paul in the temple, stirred up the people, and soon had him in the hands of an angry mob. They cried out, "Men of Israel, help." This appealed to their patriotic feelings, which were not dead though they were subject to the Romans. They cried out, grossly misrepresenting him, "This is the man,"—the traitor, the hypocrite, who teaches everywhere against the Jews, the law, Jerusalem and God's holy temple. They also charged him with defiling the temple by taking a Greek—an Ephesian—into it. They "supposed" this was true, but in their rage they were not anxious to learn the facts. In such a spirit, men are liable to think that the defense of their religion justifies all kinds of wrong.

It was a time of great excitement. The whole city was moved, and a large crowd was gathered. Paul was violently taken from the temple, and the doors were shut. To all appearance, Paul was about to be killed.

II. PAUL RELEASED FROM THE MOB. Vs. 31–40. Meanwhile tidings of the uproar was brought to the officer in command, and he immediately appeared with several companies of soldiers and their centurions (captains), and when the mob saw the soldiers, they stopped beating Paul. They themselves were in danger of being arrested.

The commanding officer, regarding Paul as the offender, had him arrested, and put in chains. This was his safety at the time; it released him from the mob. The officer "demanded who he was, and what he had done." But he could learn nothing from the multitude, as their answers were contradictory; and he commanded Paul to be taken into the castle. As he came upon the stairs, the soldiers had to carry him, on account of the violence of the people. The angry multitude kept crying, "Away with him,"—just as was said of Jesus.

As Paul was to be led into the castle, he asked "the chief captain" if he might speak to him; and the officer said, "Canst thou speak Greek?" This apparently surprised the officer. He had a suspicion that Paul was a notorious Egyptian who had been the leader of a large gang of murderers. (He may not have known that a religious "heretic" is deserving of as bad treatment as a murderer.) But when Paul declared himself "a Jew of Tarsus,—a citizen of no mean city," and courteously asked permission to address the people, the officer granted it; and Paul, standing on the stairs, beckoned with his hand to the people. This is a grand scene. The people became silent, and he addressed them in a Christianlike manner, beginning with the words, "Men, brethren, and fathers," and by his defense, sought to win his persecutors to Christ. His former experience as an honest persecutor no doubt made him more patient and forbearing with them.

III. PAUL'S USE OF HIS CITIZENSHIP. Chapter xxii. 24–30. (This is supple-

mentary.) As Paul in his defense spoke in Hebrew, it is probable that the officer in command did not know what he said, and therefore knew not why at a certain point the multitude cried out in the spirit of rage and execration; so he ordered Paul to be taken into the castle, and to be "examined by scourging." The object of this was to make him confess his crime. When being bound, Paul reminded the centurion that it was unlawful to bind and scourge him—"a Roman and uncondemned." This was reported to the commanding officer, with a serious warning from the centurion: "Take heed what thou doest: for this man is a Roman." The commander then came to Paul, and had the report confirmed. He then told Paul that he had bought his freedom with a great price. (Was he asking for a bribe?) But Paul proudly answered: "I was free-born."

His Roman citizenship saved him from scourging. It is sometimes well even for an heir of the kingdom of heaven to be a citizen of an influential human government. The life of a condemned man in Cuba was saved by being covered with the English and American flags. The Spanish soldiers did not dare to fire upon the Cross of St. George or the Stars and Stripes.

The next day Paul was loosed from his bonds, and under Roman protection, made his defense before the Jewish Sanhedrim.—Chap. xxiii. The Lord did not at this time work a miracle to deliver Paul, but allowed things to take their natural course, and left him a prisoner. His faith and courage proved equal to the emergency. He had wanted to preach the gospel in Rome (Rom. i. 7-16), and his being left a prisoner was one of the links in the Lord's providential chain by which he was to be brought there.

☞THE RESURRECTION is the name of our latest tract. 12 pages—right size to inclose with a letter. Price 15 for 10c, or 50c a hundred.

DIAMONDS WORTHLESS.

Now that Cecil Rhodes is dead and his holdings scattered, some of the secrets of the great diamond monopoly he created are beginning to come out. It is gravely asserted that there are now within easy reach enough diamonds, if mined and sold, utterly to demoralize the diamond market throughout the world and render the stones to which such a high value is now attached worth little more than so many pieces of glass. Gardner F. Williams, general manager of the De Beers mines, in his book on "The Diamond Mines of South Africa," declares that the market for this peculiar product is an extremely limited one. Diamonds are practically worthless for any commercial purpose, and an artificial value is attached to them simply because they are pretty and rare. The time came a few years ago, as a result of competition among the South African diamond mines, when the stones fell in value to almost the cost of production. The prospect was that there would be a still further drop which would bring them below other precious stones.

It was in this contingency that Cecil Rhodes and "Barney" Barnato effected the consolidation of the diamond mines, forming what was in some respects the first "trust," their principal object being to get rich by restricting the output and preventing a fall of values from which the diamond market might never recover. In this, both Rhodes and Barnato succeeded, and as soon as they secured control of the five South African diamond mines they put two of them out of business.—*Selected.*

DAY DAWN FUND.

On account of contributions by interested friends, the book Day Dawn will be furnished to those not able to pay the full price, for 25 cents less than the regular price—that is, 75 cents for cloth bound or 25 cents for paper covered books.—Editor.

COST OF SALOONS.

NOT less than 80,000 go annually to a drunkard's grave from the homes of this land. The waste of life wrought every five years by our 200,000 saloons, is equal to the destruction of life by both armies, during the entire war of the rebellion. 500,000 drunkard-makers are able to accomplish more than four times their number could with shot and shell. To realize the relentless cruelty of the liquor power, go to the dishonored homes, read the haggard faces, hear helpless children crying for food, see them stricken down by infuriated fathers. Witness the ruin of youth, and their utter degradation. Alas! how true and terrible is this indictment of the saloon, which transmits to our children a heritage of distilleries and breweries and chains; to society, paupers, criminals, idiots and insane. More than 30,000 children in Chicago are addicted to the use of strong drink.—*Selected.*

IF WE ONLY UNDERSTOOD.

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives;
Often we should find it better,
Purer than we judge we should;
We should love each other better,
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner,
All the while we loathe the sin;
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim, eternal roughness
Seem—I wonder—just the same?
Should we help where now we hinder,
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source—
Seeing not amid the evil
All the golden grain of good;
And we'd love each other better
If we only understood.—*Selected.*

☞ ANOTHER TRACT.—"Eternal Judgment," a chapter of the PERFECT DAY, has been made into a 16-page tract. Price 15 cents a doz., or $1.00 a hundred. Can *you* use any?

REVISED PERFECT DAY.

AS stated before, we can fill no more orders for the book, PERFECT DAY, until we get out a new edition. In response to our "Special Notice," we have had encouragement enough so that we have begun the work on the new edition, and are doing it as fast as we find it practicable, and hope ere very long to fill the orders that are already in. We expected the new edition would be published, and that the Lord, through his interested people, would provide the means. He knows that what has been received from the sale of this and our other books in all these years has been used for the necessary living expenses, and in the work of publishing the HOPE and other literature. And we are very thankful for the confidence of our readers, and for the help they send in advance. I am not asking for money for myself, but standing where I am providentially placed in this work, I am giving others an opportunity to share in the work of publishing and sending out these truths that are as yet appreciated by a comparatively small number, and for the sending out of which we cannot expect help from the multitude who are engaged in the primary phases of Christian work. Those having the advanced light must do the pioneer work on this line. Those who have the light on any subject are the ones to let it shine; and "To whom much is given, of him much shall be required." In all this the Lord is kind and just.

As before stated, the preparation of the new edition will involve an immediate outlay of about $250.00. The opportunity for voluntary contributions is open. And it will help us if our friends will order and pay for the books in advance—one copy or more. The regular price, as before, will be fifty cents in cloth cover, and thirty cents in paper cover; but for one dollar sent now, to help us in getting the work done, we will send five paper covered books, or three in cloth binding. We are doing our best to hasten the work.

—EDITOR.

EXTRACTS FROM LETTERS.

"The Hour is Come."

READING in the HOPE your article on the Greeks seeking Jesus, I am tempted to write you about the ideas that came to me one day when reading of that incident. (Others have had the same thoughts, as I found by comparing notes with other Bible readers as I had opportunity.) When reading, I pondered on the strange abruptness of the Lord in suddenly exclaiming: "The hour is come!" and it came to my thought: "This was a *sign* between our Lord and the Father—this coming of the Grecian Jews." Had they agreed on a signal? Was the fact of Jesus' fame having gone to the far-away home of these Jews a sign to our Lord that *now* was "the hour?" In verse 22, Jesus says: "The hour has come." In verse 24, he says: "Father, *save* me out of *this* hour, "but therefore came I unto *this hour*."

Might it be that he speaks of *himself* when he speaks of the dying kernel of grain, knowing that now he was near the death of his body which was to die? We are not told if the Grecians had the interview they sought, or if they only heard his remarks to the multitude.—Vs. 29, 30, 34, 35, 44-50. In chapter xiii. 1, (R. V.) John says: "Jesus knowing that his *hour was come*." In xii. 31, 32, he speaks of being *glorified*, as in verse 23. I can but think that the glorifying was the "drawing *all unto* him," of verse 32. To face that painful, shameful death was *dreadful*; (we who shrink so from pain can understand that); but the uplifting of a race of lost and ruined lives was indeed *glorious*. Well might our Lord look forward to "The recompence of the reward." What love! What anguish! What a recompence! He gave Himself to be *planted* that the *harvest* might be the race! What a gathering we shall see! I often long for the time when "He shall see of the travail of his soul, and be satisfied." And we shall be satisfied, for "We shall see him." Yours in Christian bonds,

LAPEER MICH, MRS. H. P. P.

REMARKS.—It had not occurred to me that the coming of the Greeks to see Jesus was a "sign" to Jesus that his "hour" had come. It is very evident that he knew, but how he knew, I do not know. I am glad to have the suggestion of this letter. It seems to be assumed by the writers of the four Gospels that Jesus knew that the end of his earthly life was very near. An intimation of this kind is given in Luke ix. 51,53. But it is evident that in his answer to the request of the Greeks, the imminence of the change was pressed upon him. If, as has been suggested, the Greeks were actuated by the motive of curiosity, it seems clear that Jesus was not in the condition of mind to gratify it. He was under the terrible pressure of deeper and overhanging realities.

Yes; I think Jesus was speaking of Himself when he used the illustration of the dying kernel of grain. I heartily endorse the statement of our sister: "He gave Himself to be planted, that the harvest might be the race." I also think that his personal glorification gave him the position and power which will culminate in his "drawing all unto himself." That is the real meaning of his glorification. He was not glorified unless he succeeds in "uplifting the race of lost and ruined lives." But he cannot fail. "He shall see of the travail of his soul, and be satisfied."

I now quote from the last paragraph of the article in the HOPE of January 15, headed, "All Shall See Him." "It is evident that no one can fully see Jesus, (I mean by faith), until he can see him as the 'kernel,' the Seed of the whole crop, and that he has vitality enough to bring them all forth into his own image." But I also believe that the dying and rising process through which Jesus passed must also be passed

through by all his followers. And the intent of the article, "Would We See Jesus?" was to emphasize the practical and experimental phase of the truth. But it is clearly true that, as Adam was the seed of the whole race for generation, even so Christ was the Seed of the whole race for regeneration. The first step in each is the development of the wife, which is followed by the marriage, and then the development of all the rest.—EDITOR.

Is the Unity Real?

I ASSURE you the disappointment is mutual that we were not able to see each other when I was in Almont. I hope the day is not far distant when I can see you and have a personal conversation on subjects near and dear to us. It is, as you say, much easier to talk than write.

Of course, we are not opposing those who are led to do other phases of religious work in the spirit of harmony. The point, it seems to me, is that while there is a surface impression leading the casual reader or thinker to suppose there is a spirit of unity in the "Orthodox" churches, there is evidence that this unity is somewhat a farce. Sectism and man-made creeds are largely responsible for this condition of affairs.

My thought on the subject of an evangelistic tract was to the end that there might be a unified, or universal church (body of Christ) established, along the lines of Old and New Testament prophecies. It must be clear to the greatest thinkers and teachers of our day that the time is coming, and not far off, when all man-made creeds and sects must come to an end. With this in view, we are taught to pray: "Thy kingdom come." It has been said that "All churches have a common end in view—Jesus Christ and the salvation of the world." But an examination of the various creeds proves conclusively that the end to be gained does not justify the means used to secure that end. Each body of Christian worshipers has its own peculiar interpretation of Bible passages. If any Scripture does not coincide with their views, it is not diligently examined, but passed by as a great mystery. They forget that every jot and tittle of the law must be fulfilled. They think that these "deep things of God" must somehow, sometime, strengthen their peculiar views on any given subject.

Our God is a God of order and harmony, and "will have all men to be saved, and to come to the knowledge of the truth." Christ is the great Musician of the Universe, sent to us when this old world of ours was out of tune with the Infinite. His career on the earth paves the way for the adjusting of the strings of human experience, and "Some sweet day, by and by," the discordant notes will cease, and "God shall be all in all." Even "*Every* knee shall bow," and the Golden Harp shall be in tune, producing harmony forevermore. Praise his holy name!

It is true we all have a special work to do, but let us do it after God's plan of the ages, as revealed in type and prophecy, always keeping in mind the fact that Christ's final victory in the destruction of death and hell (the death state) cannot be complete unless all his creatures come to the knowledge of the truth; and having this knowledge, Christ really shall be "all in all."

Your brother in Christ,

A. H. SWANK.

REMARKS.—I think there is a clear difference between "Christian Unity" and a "Union of the Churches." The latter might be artificial, like the union of the staves in a barrel, but the former is natural and real, like the relation of the vine and its branches. All efforts to unite and harmonize discordant elements are useless. I think what Christians need is not to seek to create a "Union of all Churches," but to recognize the essential and spiritual "Unity

of all Christians." They *are* one (though many of them do not yet know it) because they are all begotten of the same Father by the One Spirit. Different opinions on this or that cannot destroy the unity, because they are all begotten by the incorruptible seed, which liveth and abideth forever. The unity and relationship of those in the heavenly family are as real as in any earthly family. To deny it does not change the fact, and we do not need to *make* the fact, but to *see* and *own* it. And while this fact recognized does not make all man-made churches one, I think it sometimes leads to the cooperation of the Christians in these various churches. And I do not think I am mistaken when I say that there is a growing spirit of fellowship between Christians in the various sects. My observation for the last thirty years has led me to this conclusion. I do not doubt that this Spirit (I think it is the Spirit of Christ) will tend to lessen the sectarian spirit, and in due time to crumble the sectarian walls. And I am confident that it is better to crumble them from the inside, than to attempt to batter them down from the outside. The latter is artificial, and the former is natural, like the law of growth. Either the sect walls are getting lower, or Christians in the sects are getting taller, for they are at least shaking hands over the walls. This is far from saying that the sectism of Christendom is an ideal condition; but it is an expression of assurance that the indwelling Spirit of Christ is the only true basis of Christian fellowship, and confidence that it will work out the true ideal in its own way in due time, using those who have it as the instruments,

These remarks are not intended as a criticism on anything Bro. S. has said, for I am quite sure we agree on this. And we will rejoice together in whatever cooperation the Truth and Spirit of God will develop.—EDITOR.

Simply an Honest Confession.

THIS is not a whining, begging letter, but simply an honest confession of gratitude to you for your Christlike spirit in not condemning me for non-payment of my subscription. I am getting old—past seventy—and broken down, I have no income save my pension of twelve dollars a month. My wife, as you know, has been an invalid from nervous prostration for three years past. This has made considerable expense; and you will realize that my income is a small pittance on which to lean to meet all expenses, including rent and hired help. In the winter I can do no labor, except the chores about the house. In summer I work at light jobs, and garden a little.

I love the HOPE. I read and reread every number. Under God, it is my teacher and comforter. But I cannot ask you to send it to me any longer. I owe you for two years already. I would gladly pay this if I could.

The HOPE of Dec. 15, I prize highly. The article on "Strange Perfection" is a stunner, and the comment is inspiring. I think I can guess who some of the rebels are. The article on "Hell, What and Where is it?" I have read carefully, also the comments. Such articles and answers I love to read. My faith grows stronger, every HOPE I receive, in the perfect atonement.

Now, brother Paton, accept my hearty thanks for the HOPE these years. I hope that in the future; as in the past, you may be a light in darkness and a comfort to the sorrowing. If I ever can spare the money, I will pay what is due. E. P.

THREE OAKS, MICH.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00; DAY DAWN, $1.00; PERFECT DAY, 50 cents; and the new MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2 00 received at one time.

DID your subscription expire with December? If so, please renew now.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 21., No. 9. ALMONT, MICH., MAY 1, 1903. $1.00 a year.

MODE OF TRANSLATION.

Common View.

CHRISTIANS have always believed that at some time in the future the living people of God would be translated. This has been on the surface of at least two passages, 1. Cor. xv. 51, 52 and 1. Thessalonians iv. 13-18; and until the time approached when it was due to be expected, the mere fact was enough to be known. But in due time some are led to look into the subject more particularly; and it has become evident that the traditional idea of the church concerning the resurrection of dead bodies, the immediate, succeeding change of the living bodies, and all together being caught away bodily from the earth, up into the air, does not contain all "the mind of the Spirit" in the matter.

This is the extremely materialistic view of the resurrection and translation. No doubt whatever is to be raised in the case of the dead, will be translated in the case of the living. The materialistic view has probably been held by the masses of Christians, primitive, Catholic and Protestant. It is expressed in what is called "The Apostles' Creed:" "I believe in the resurrection of the *body*." This is the basis of that idea of the resurrection which requires and teaches that heads, limbs and other bones, amputated, or otherwise separated, shall, in "the last day," be seen flying in every direction through the air, each seeking its place in the natural body from which it had been separated. This view commends itself to many as the one which a child would naturally obtain in reading the Scriptures. But all should know that the deeper phases of truth are not for children, but for maturer minds, and that both Paul and Peter, when speaking of these things, said "things hard to be understood."—2. Pet. iii. 16.

The materialistic view, held by Christians generally, has been emphasized by the Adventists of modern times, partly because of the evidence that the *time* for the resurrection to begin was near at hand, and partly because many of them adopted the most materialistic view of man. With them, the natural or earthly body, living or dead, is

...dead man. If this were true, should the same body not be raised there could be no resurrection, and therefore no future life. Many other Christians also hold that should the old body not be raised, there would be no resurrection; but as they believe in the natural immortality of man's spirit or soul, (commonly regarded as identical), they think the future life is certain, with or without the resurrection.

ANOTHER VIEW.

IT now appears evident that both the "Orthodox" and the "Adventist" views are extremes,—both partly right and partly wrong. Perhaps this might be safely said of all views; but the Bible certainly speaks of man's spirit (not the soul, which often means the animal nature or life, and sometimes the whole animal man) as intelligent, and distinct from the natural body.—See Job xxxii. 8; John iii. 6; Rom. viii. 16; 1. Cor. ii. 11; v. 5; Heb. xii. 23. These and similar Scriptures are familiar to the "Orthodox." But, on the other hand, the Bible never even hints that man has immortality until he puts it on by the resurrection. On this point, the Adventist has the Scriptures on his side (Rom. ii. 7; 1. Cor. xv. 54; 1. Tim. vi. 15, 16), and he can forcibly use Paul's statement: "If there be no resurrection of the dead, then is not Christ risen; * * Then they also who are fallen asleep in Christ are perished."—1. Cor. xv. 13-18.

But let it be observed that the apostle never says, "the resurrection of the *body*," though this is the expression in what men call "The Apostles' Creed." He speaks of "the resurrection of the *dead*," and "every *man* [person] in his own order," but never of the *body*, like the later theologians.

There must be a reason for this. Some may think it of no consequence. Others may suppose it was because the apostle was a materialist, and that therefore in his mind the earthly body and the person were one and inseparable. But this inference is not satisfactory. If it were correct, the question in the thirty-fifth verse, and the apostle's answer, would be useless: "How are the dead raised? and with *what* [manner of, R. V.] body do they come?" This shows that the persons raised are distinct from the bodies with or in which they come forth. If the earthly body *is* the person, living or dead, there is no need for the further instruction concerning the manner or kind of body to be raised. Seeing this, materialists often ignore or explain away the apostle's statement. They know that if the natural body is the person, the *same* body must be raised, or it would not be the same person, and not a resurrection at all. Hence they have no use for Paul's statement and illustration: "Thou sowest *not* the body which shall be, * * but God giveth it [the seed or entity] a body of its own."—R. V.

It is evident that Paul used the seed to represent the personality or entity of man in all stages of his existence, whether in the natural body, in the intermediate state, or in the future or resurrection body; and he distinctly contrasts the two bodies which each person will have in due time and order, as natural and spiritual, earthly and heavenly. The real person, not the body or

house in which he dwells, is the subject of the resurrection or translation. Each person has first a natural body, and after the resurrection, a spiritual body. The change, whenever it comes, whoever obtains it, or how ever it is brought about, is a translation from one kind of body [earthly] to another kind of body [heavenly]. "We [the inner, the real selves] shall not all sleep, [It does not mean our bodies, because what is really dead cannot be asleep,] but [whether we sleep or not] we shall all be changed" from one body to another. The old body is defined as being earthly, animal, weak and corruptible; and the new body as being heavenly, spiritual, powerful and incorruptible.

The writer would not attempt to explain the difference in *essence* between earthly and heavenly things, if such a difference really exists. Let the philosophers solve this problem if they can. Man knows not the essence of anything; and, as all things in heaven and earth came from one Source, it may be that the terms natural and spiritual, or what some call material and immaterial, are, like cold and heat, comparative, and refer to condition, or degree of altitude, rather than a difference in essence. With this in mind, it is not necessary to argue whether or not the Lord can change the earthly body into a heavenly body. He can do what he will; and what he says he will do, it is safe to believe, though it be above human comprehension. It is not for man to limit his Creator, and say to him, "Impossible."

But, for the same reason, that the Lord can do what he will, it is not necessary to think that he *must* use the substance of the old body to form the new one. Even on the earthly plane the identity of the body is not dependent on the presence of the same particles of matter, as they are constantly changing. The question is, What say the Scriptures? In them the Lord has revealed himself as creating man in His own image by two laws, or steps—generation and regeneration. And the difference between what we are by generation and what we will be by regeneration is so great that John said: "It doth not yet appear what we shall be; but [he adds] we know that when he shall appear [to us], we shall be like him, for we shall see him as he is."—1. John iii. 2. From this it appears that the difference between what he was (as the Word made flesh) and what he is (having passed through the process of resurrection and glorification) is the key to the nature and extent of the change which God has promised to us. Probably all Christians will admit two things: (1) that the risen Christ had power superior to all the known laws of matter,—such as gravity, solidity, etc.,—so that he could appear, "the doors being shut," and ascend at will; and (2) that he could be visible or invisible at pleasure, or as it was necessary. Thus will it be with every one when born of the Spirit. John iii. 8.

Those who think that the identity of man is inseparable from his earthly body will not be able to admit that it is possible for a man to die, or lose his natural body, and yet be changed at once and live on in the spiritual body. But such a

change will not appear impossible to those who see that the personality pertains to the spirit, or inner man; that this is the "seed" which is first "sown a natural body;" that this is the subject of the regeneration, or the new birth (John iii. 6), and is, by this divine process, to be "raised a spiritual body." The earthly body is produced by the law of natural generation: and so the spiritual body is produced by the law of spiritual generation, that is, the regeneration. God gives each seed its own body on both planes, "First the natural, and afterward the spiritual." Many think of the resurrection as an instantaneous act of abstract power, instead of its being a divine process brought about by the regenerating, spiritual "power that worketh in us."—Eph. iii. 20.

Who, in thoughtfully reading the New Testament, has not been impressed with the fact that the resurrection power is said to be at work in the believers? This is so much the case that the work begun is sometimes spoken of as finished. "You hath he quickened [made alive] who were dead." "Even when we were dead in sins, hath quickened us together with Christ; and hath raised us up together, and made us sit together in the heavenlies in Christ Jesus."—Eph. ii. 1, 5, 6. In Philippians iii. 10-14, Paul speaks of this resurrection work as in process; not as though he had already attained or were already perfect, but in this process, he presses "toward the mark for the prize of the high calling of God in Christ Jesus." In Romans viii. 10, 11, he shows that the Spirit of Christ dwelling within is doing resurrection work, even in the mortal body; not changing the nature of the body, but, as he explains it, "though the body is dead because of sin, the spirit is life [or alive] because of righteousness." In 2. Corinthians iv. 10-16, this truth is emphasized. The dying and also the life of Jesus are manifest in our body, or "mortal flesh."

Some have supposed that this indwelling Spirit makes the flesh, or mortal body, incorruptible; if this were true, no Christian would ever die; but that this is not the apostle's idea is evident from the sixteenth verse, where, in reference to this inner work, he says: "For which cause we faint not; but though our *outward man* PERISH, yet the *inward man* IS RENEWED day by day." This shows clearly that though the work of regeneration, or raising up to the standard of Christ, is going on *in* the mortal body, (because the spirit which is being regenerated is in the body), and the spirit controls the body in the Lord's service, as long as it lasts or is needed, yet the body is not the subject of regeneration, and in due time must perish. John iii. 6 shows that the spirit, not the flesh, is the subject of the second or resurrection birth.

From this point of view, it is clear that it is not the body that has perished that is to be raised up and made spiritual, but that the "inner man" is to be perfected by regeneration, and so reach the spiritual body state, or put on, or be clothed upon with, a heavenly body, adapted to the higher state and work. In the passage immediately following, (2. Cor. v. 1-5), the apostle shows the three states of the inner man: (1) in

the earthly house or tabernacle (see also 2. Pet. i. 13-15); (2) the unclothed or naked state, when the earthly house is dissolved, or the outward man has perished; (This state the apostle did not desire:—"not that we would be unclothed, but clothed upon with our house from heaven.") (3) in the "house which is from heaven," evidently the spiritual body. It is from heaven because it is produced by heavenly power—the regenerating Spirit working within, even as the natural body is of or from the earth, because it is produced by earthly power—the law of generation.

It appears, from this point of view, that only those in whom the work of regeneration has not begun could, when the natural body is dissolved, be really naked, as it is evident from the analogy of natural things,—one of the Lord's modes of teaching,—that the spiritual body must begin to form from the time of the begetting of the Spirit. And yet the Word seems clearly to teach that both the believers and unbelievers *sleep* between death and the Lord's coming. The Christian dies "in the Lord," and is said to "sleep in Jesus." It seems self-evident that the dust in the ground cannot be truly said to "sleep in Jesus," but that the apostle must refer to the spiritual or inner man in the process of regeneration. The resurrection must refer to putting on and raising up the spiritual body, and all that remains to be done, for those who "sleep in Jesus," is to complete the work begun at their conversion. They are said to come forth to life—the perfect state; while the others come forth to judgment (John v. 29), which begins, as it did with the other class, by the begetting of the Spirit and the entrance of the gospel light. And the food of the new man, that by which the spiritual body grows, is the Word of the Lord. Hence the dead are said to live by hearing the voice of the Son of God.—John v. 25.

It has appeared to some that, in the case of Christians—those in whom the work of regeneration is begun—there could be no suspension of consciousness at death. But certainly the Bible speaks of them as being asleep; and it is clear that there are dispensational steps which should not be overlooked. We should avoid the extreme of those who, leaving the old idea of a material resurrection, affirm that the resurrection has always occurred at death. Such a view ignores the order of the ages, and the two Scriptural facts, that Christ was the Firstborn and Forerunner, and that the resurrection of his followers is not due until the end of the election age, at the last trump.

But at that time a new feature of the plan appears. Then the Lord makes up his jewels. When the saints who have slept are awakened, then the saints that "are alive and remain," who then "die in the Lord," instead of "falling asleep," to wait for the Lord's coming and its dispensational change, are at once "blessed" with the same blessing as those who had slept. Paul has shown us that they are not to be raised in the old bodies which have perished. Then, neither do these need their old bodies, but their regeneration is brought to a successful issue—the birth of a spiritual body.

The writer is not disposed to be over-positive on this matter, but speaks of these things as they appear to him after earnest consideration. He is convinced that the change, or translation, of that portion of the church that are and will be still in the flesh after the "*dead* in Christ" are raised, will not prevent physical death, but that at death, without sleeping, they will be changed, or pass over, to be with the Lord. This is personal translation. It seems harmonious here to apply Revelation xiv. 13: "Blessed [happy] are the dead, which *die in the Lord* FROM HENCEFORTH;" that is, from this time forward; and the context shows that the time mentioned is the harvest. "The harvest is the end [the last part] of the [gospel or election] age."—Matt. xiii. 39. For Scriptural evidence that it has come, see "The Two Dispensations," in DAY DAWN.

Some, trained in different schools, may be inclined to say, "This is 'Adventism,' or 'Orthodoxy,' or, it may be, 'Swedenborgianism,'" and raise their hands in alarm. But the view here presented differs from all these, as every intelligent believer in them knows; but it recognizes some truth in them all. Truth is truth whoever has it, and it is our rightful inheritance. Each system must stand or fall on its own merits. The Adventists are no doubt right in their claim of "Life only through Christ," and wrong in their extreme materialism. The other two systems build on the natural immortality of man, even in sin, which gives room for the doctrine of endless sin and hopeless punishment. All three limit the saving power of God and the success of Christ. Adventists and many of the Orthodox cling alike to the resurrection of the earthly body. This the Swedenborgians discard, (as do some still claiming to be Orthodox), but take the view of resurrection at death—even the resurrection of all, good and bad. They claim that all have, not merely a spirit, but, a spiritual body, in the natural body, while Paul—the only Bible writer who speaks of the spiritual body—says: "*First* the natural [body], and *afterward* the spiritual;" and, as we have seen, teaches that resurrection and regeneration are inseparable, which shows that the spiritual body could in no sense exist before the begetting of the Spirit, or the beginning of the process of regeneration; and also shows that universal resurrection—being made alive in Christ—involves the regeneration and holiness of all,—"Every man in his own order."

But what so many have believed and taught, that the saints go to heaven (the spiritual state) at death, has only been ahead of time. The light of the plan of the ages shows that what has not been so in ages past, will be so, at least, during the millennium, or as long as men continue to "*die* in the Lord."

—*Extract from* PERFECT DAY.

DAY DAWN FUND.

ON account of contributions by interested friends, the book DAY DAWN will be furnished to those not able to pay the full price, for 25 cents less than the regular price—that is, 75 cents for cloth bound or 25 cents for paper covered books.—EDITOR.

☞ THE RESURRECTION is the name of our latest tract. 12 pages—right size to inclose with a letter. Price 15 for 10c, or 50c a hundred.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Plot Against Paul.—Acts xxiii. 12-22.

(Lesson for May 10.)

GOLDEN TEXT.—The Lord stood by him, and said, Be of good cheer.—Acts xxiii. 11.

INTRODUCTION.—The next morning after Paul's arrest he was loosed from his bonds, and, under Roman protection, was brought before the Sanhedrim for trial, that the chief captain might learn the cause of the complaint against him. And Paul was permitted to plead his cause before the Council. He began by affirming that he had lived as a citizen "in all good conscience,"—that he had been fully obedient to the laws of the country. This high claim angered the high priest, as it probably reproved him, and he commanded them that stood by Paul to smite him on the mouth. This was an insult to Paul, and he retorted indignantly: "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" This was a severe but true charge against the high priest. When someone said to Paul, "Revilest thou God's high priest?" he apologized to the court, saying he did not know that it was the high priest that had issued the order, and then quoted the law: "Thou shalt not speak evil of the ruler of thy people;" but it is noticeable that he did not take back his statement.

Then Paul, seeing that part of the Council were Sadducees and part Pharisees, as a matter of policy declared himself a Pharisee, saying: "Of the hope and resurrection of the dead I am called in question." This raised a dissension in the Council, and divided it, the Pharisees declaring that they found no fault in him. The strife between the two factions became so great that the chief captain, fearing that Paul would be pulled in pieces, ordered the soldiers to take him back into the castle.

There were many natural reasons why Paul was in need of comfort and encouragement at this time. He must have been weary after the rough handling of these two days; and it must have seemed that his hopes for the Jews and his plan to preach the gospel in Rome were to be completely frustrated; and the next night the living Christ appeared to him, and bid him be of good cheer, giving him the assurance that as he had witnessed for the truth in Jerusalem, he should also do so at Rome. (Acts xxiii. 1-11.)

I. THE NEW PLOT AGAINST PAUL. Vs. 12-15. The day after Paul's trial and vision, forty of the Jews (probably Sadducees) banded together and took an oath of execration against themselves that they would neither eat nor drink until they had killed Paul. (They probably violated their oath.) They communicated their purpose and their oath to the chief priests and elders, and requested them to ask the chief captain to bring Paul down to them again, under pretence that they wished to learn more of the facts about him, and they would be ready to kill him on the way.

This showed the intensity of the hate of these men. But they did not know that they were dealing with the living Christ, and that instead of hindering his plans, they would be used to help carry them forward.

II. HOW THE PLOT FAILED.—Vs. 16-22. As so many were in the plot, and as it had to be talked about to members of the Council, it was difficult to keep it a secret. It may be that some Pharisee in the Sanhedrim heard of it and told it. At least Paul's nephew (his sister's son) heard of it, and, having access to the castle, went in and told Paul. Then Paul, shewing his prudence and that he expected the Lord to use natural means to carry out his purpose, called a centurion unto him, and asked him to take his nephew—"this young man"—to the chief captain, as he had something of importance to tell him. He

(*Continued on page 137.*)

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EDITOR'S APPOINTMENTS.

Apr. 26, Detroit, Mich., 1356 Woodward Ave. at 3:30 p. m.

May 1, Chicago, Ill., at Masonic Temple, Room 412. Door open at 7:30 p. m. Note the change of room.

May 3, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

May 10, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

May 16, & 17, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 135.*)

would not even tell the centurion, who did as Paul had requested, and brought the young man to the chief officer, and explained to him what Paul had requested him to do. Then the officer took him by the hand (This implies that he was quite young, and he may have been nervous in view of his dangerous mission and the presence of the officer.) and led him into a private place, and gave him a hearing. The young man not only told the officer concerning the plot, but urged him not to yield to the request to bring Paul out to the conspirators. The chief captain seemed pleased to get the information, and, in letting the young man go, he charged him not to tell others about it. The safety of the lad, as well as the success of the commander's plan, required secrecy. This shows how a young person may sometimes be used of the Lord for important work in his cause.

III. PAUL TAKEN TO CESAREA.—Vs. 23-35. The chief captain outwitted the conspirators by sending Paul out of the city under guard of two hundred soldiers, two hundred spearmen, and seventy mounted troopers. They left Jerusalem at nine o'clock at night. The destination was Cesarea. The footmen went as far as Antipatris, and the cavalry went all the way. They carried a courteous letter from the chief captain to Felix the Governor, explaining why Paul was sent to him. When the Governor had read the letter, he asked of what province Paul was, and when he learned that he was of Cilicia, he said: "I will hear thee when thy accusers are also come." And he commanded that Paul be kept in Herod's judgment hall.

Paul Before Felix.—Acts xxiv. 10-16, 24-26.

(Lesson for May 17.)

GOLDEN TEXT.—I will fear no evil: for thou art with me.—Psalm xxiii. 4.

INTRODUCTION.—In these lessons we may see the overruling providence of God concerning Paul and the progress of the gospel. The arrest of Paul and the plot to destroy him saved him from the power of his persecutors, and placed him under the protection of the Romans. The plot led to his being transferred to Cesarea, and the trial that followed gave him an opportunity to preach the gospel to many.

Five days after Paul was imprisoned in Herod's palace, the high priest, Ananias, with some of the members of the Sanhedrim, and an orator, named Tertullus, came down to Cesarea to inform Felix against Paul. Tertullus began his address with gross flattery of Felix, as a man who had done many great and noble deeds, and made many important reforms; but "Both Josephus and Tacitus represent him as one of the most corrupt and oppressive rulers ever sent by the Romans into Judea." Evidently the design of such flattery was to bribe the Governor to decide against Paul. He was charged with being a pestilent fellow—a low and vile character,—a mover of sedition (insurrection) referring to the mobs against him, as if he were to blame for them. This was treason against Rome. Then he was accused of heresy and sacrilege. To all his false statements and misrepresentations the delegation from Jerusalem assented.

I. PAUL'S ANSWER TO THE CHARGES. Vs. 10-21. The Governor beckoned to Paul to speak. Paul's introduction was courteous and true, but without flattery. He referred to the many years in which Felix had been a judge in that nation as a reason why he more cheerfully answered for himself in his presence. He then explained that it had been but twelve days since he came to Jerusalem to worship; so that the facts might readily be learned. He then flatly denied the charges, saying that no man had found him in the temple disputing about things that might cause a tumult, nor in the city, nor in any way seeking to cause an uprising of the people. He declared the inability of his accusers to

prove their charges. And it is worthy of note that they made no effort to prove them.

Then he stated the true ground of the difficulty, by confessing that he worshiped the God of his fathers in a way that the Jews called heresy, though believing all that was written in the law and the prophets. (Our word "heresy" is from the Greek for "sect.") He showed that fundamentally he agreed with the religion of his accusers. He used their Scriptures, and like the Pharisees, had "hope toward God, that there shall be a resurrection of the dead, both of the just and the unjust."

Paul was neither a non-resurrectionist nor a destructionist. The resurrection of all—both believers and unbelievers (1. Tim. iv. 10)—was to him an element of hope—which includes both desire and expectation. Of course, the Jews did not so clearly understand this hope, because they had not received Jesus, who is the Key of all hope. In Romans v., and elsewhere, Paul explains that in Christ all are justified to life. Evidently he did not believe in the hopeless resurrection of any.

Paul then went on to show that, in dealing with this blessed hope, he exercised himself that he might have a clear conscience toward God—whose messenger he was—and toward men—to whom the message was sent.

After many years of labor in the gospel field, he had come to Jerusalem, not to make disturbance, but to bring alms to the poor of his nation, and the Pentecostal offering. He affirmed that it was the Jews from Asia, who had found him purified in the temple, without multitude or tumult, who had made all the disturbance; and that they should have been present as witnesses if they had aught against him. And he appealed even to those present, if, when he stood before the Council, they had found any evil in him, unless it were for saying: "Touching the resurrection of the dead I am called in question."

II. PAUL RETAINED A PRISONER. Vs. 22, 23. There was no room for a reply to Paul's statement. The charges were a complete failure. It seems that Tertullus and those with him must have returned to Jerusalem in shame. Felix had heard something of the gospel before. Paul's defense was so strong that he deferred his decision until Lysias, the chief captain, should come down. At least this was his excuse. Paul's words accorded with what Felix knew of the Christians. He wanted to save Paul, and yet not offend the Jews. (Drusilla, his wife, was a Jewess.) So he commanded Paul to be kept, but arranged that he should have as much liberty as possible, and that his friends should be allowed to minister to his comfort. This imprisonment lasted two years. And when Felix went out of office, he, desiring to please the Jews, left Paul bound.

III. FELIX BEFORE PAUL.—Vs. 24-26. Felix was not always at Cesarea. After certain days, when he returned, his wife with him, he sent for Paul, and heard him concerning Christ. And Paul was faithful to his ministry. He succeeded in touching the Governor's conscience, and made him tremble, as he reasoned of righteousness, temperance, and the certainty of punishment for sin. Felix was guilty. The tables were turned. Paul on trial before Felix was calm and fearless; but Felix is now on trial before Paul, and is a trembling culprit. He dismissed Paul, saying he would call for him some other time, at "a convenient season." He often sent for Paul, and talked with him, hoping for money as a bribe to release him. There is no sign that he became a Christian; otherwise he probably would not have left Paul a prisoner when he went out of office.

For the awakened conscience there can be no more convenient time to repent than the present. "Now is the accepted time—the day of salvation."

RAISED IN CHRIST.

"ISRAEL hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." This was spoken of the natural, or fleshly, Israel, and may be applied to spiritual Israel. Paul said: "First the natural, and afterward that which is spiritual." (By this statement we must expect the spiritual Jew, the one that is in the word, and not in the understanding, or spirit, of it, is to be blinded.) "As in Adam all die, even so in Christ shall all be made alive,"—not in the natural Adam, but in Christ, the spiritual.

"Blindness in part hath happened to Israel." Some are not able to see that all who have been raised up in Adam, the natural man, and died spiritually, shall be made alive in Christ. He taught the Jews that he was the resurrection and the life—taught them by demonstration, by raising up three different subjects visible to the natural eye, that they might understand the spiritual. Romans i. 20,—"For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, so that they are without excuse." We understand that these three were brought back to the Adamic life for a twofold purpose. One has been stated. The other is that the power of God might be made manifest.

It is true that Jesus was raised up with his natural body, with the prints of the nails in his hands. We see that it was required in him, in order to beget the disciples unto a lively hope. We see that with all his teaching they could not understand him, and so he must act it out. Thomas said: "Except I shall see in his hands the print of the nails, and thrust my hands into his side, I will not believe." But he appeared unto them on different occasions; he took bread, and blessed it, and brake, and gave to them, and their eyes were opened, and they knew him; and he vanished out of their sight. At another time, "He stood in the midst of them, and said, Peace be unto you. But they were terrified and affrighted: for they supposed that they had seen a spirit. And Jesus said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet."—Luke xxiv. 36-40.

What are we to learn from this Scripture? We see that they had a wrong idea of the spirit. They thought it had flesh and bones, and was in the form of a man, and Jesus took this opportunity to disabuse their minds. Is not that same wrong impression prevalent today? Jesus said: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto you, Ye must be born again." The flesh is to answer its purpose, and then pass away, for it cannot enter the kingdom of heaven. It is a house in which to develop the inner man, and passes away as an after-birth. John vi. 63,—"It is the Spirit that quickeneth; the flesh profiteth nothing." Eccle. xii. 7,—"Then shall the dust return to

the earth as it was: and the spirit shall return to God who gave it."

Let us notice carefully the account of those that arose after Jesus arose. Who were they?—the outer man, or the inner man? As the outer man (the flesh) profiteth nothing, it is not likely that the flesh man was raised. Matt. xxvii. 50,—"Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the vail of the temple was rent in twain, from top to bottom." Is he speaking of the literal temple, or of the spiritual? John ii. 19,—"Jesus said unto the Jews, Destroy this temple, and in three days I will raise it up." "But he spake of the temple of his body." "And the earth [or earthly] did quake, [or was terrified], and the rocks rent, [such as Peter, who was given this significant name]; and the graves were opened [the spiritual graves]; and many bodies of the saints which slept, arose. [The disciples and the brethren were asleep unto the lively hope. Their hope died when Jesus died, for they thought it was he that should restore the kingdom to Israel. But when he arose, their faith revived. Peter said he had been begotten again to a lively hope by the resurrection of Jesus Christ from the dead.] And came out of the graves, after his resurrection, and went into the holy city, and appeared unto many."

There are two kinds of graves, the literal, where the natural man is generally laid away in the earth, and the spiritual, of which the natural is a type. When the inner man dies, he is already in his grave; but when he is quickened, made alive, the grave ceases to be a grave: it becomes a house occupied by the living that was raised from the dead. 2. Cor. v. 1,—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

The city into which they entered was not the literal Jerusalem. Matt. xxiii. 37, 38,—"O Jerusalem, Jerusalem, thou that killest the prophets." Thus we see that this murderous city does not fill the requirement. Heb. xi. 10,—"For he looked for a city which hath foundations, whose Builder and Maker is God." Matt. v. 2, 14,—"And he opened his mouth and taught them, [the disciples], * * Ye are the light of the world. A city that is set on a hill cannot be hid." "And appeared unto many." The disciples appeared unto many on the day of Pentecost, and have been appearing ever since.

Isaiah lv. 7-9,—"Let the wicked [he is dead in sin] forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, [His subject is the resurrection.] and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

In order to get his meaning, we must consider his subject—the spiritual resurrection. The inference is: Your way is to raise man up to die; my way is to raise men up to live. As the flesh cannot inherit the kingdom, they must be raised in the spirit. "As in Adam all die, even so in Christ shall all be made alive,"—not in the natural man, but in the spiritual man, Christ. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

DEERFIELD, MO. G. W. MARTIN.

(Some parts of the above are not clear to me. Let others read and judge for themselves.—EDITOR.)

THE HISTORY OF ISRAEL is the name of a 64-page booklet. Price, 5c each or 50c a doz. Address this office.

BIBLE SEARCHINGS.—No. 9.

Key to No. 8.

1. God's name is not once mentioned in the book of Esther.

2. In the prophecy of Haggai it occurs 39 times in 38 verses.

4. Lord or Jehovah 21 times; Lord of hosts, or Jehovah Tsaba 14 times (See James v. 4); their God, their Elohim, or Mighty One 3 times; My Spirit 1 time; total 39 times.

5. While God worked for his people in Persia, by and in most providential means, he did not associate himself with them; but he did most thoroughly link himself with the despised and tried remnant who had accepted his invitation through Cyrus to return to build his house.

6. Only 42,360 persons had returned. Ezra ii. 64.

7. Probably the rest of the nation, including Mordecai, had preferred the commercial and social privileges in Persia to leaving all for a long journey through the desert to a demolished city. So it will be in the near future when the Jews will have the opportunity to return to Palestine, the greater number of the wealthy Jews in America and England will prefer to stay where they are.

8. Mordecai and Esther were cousins. Esther ii. 7. H. VEYSEY.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

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FORGIVE AND FORGET.

THE woman who said, "I can forget and forgive, but I shall always remember it," has far too many imitators. True forgiveness is not based on forgetfulness; nor are we to wait till time has worn away the sense of wrong, before we pardon a penitent offender. When we *do* forgive that should forever end the matter. Forgetfulness should follow forgiveness.

Remembering wrongs benefits no one. If we have a sore finger we bind it up, and let it alone. Is there any use in pulling off the rag ten times a day, and showing the hurt to every man we meet? Talking over a wrong often does more hurt than suffering it, recollecting it is worse than receiving it.

God has his purposes in all the wrongs we suffer. He permits every one. God allows us to be injured, and forbids us to avenge ourselves, thus testing our faith and patience. He commands us to forgive those that wrong us and thus proves our obedience and our love. "Be not overcome of evil." Sin, self, and the devil, strive to master the injured man. He that overcomes evil with good overcomes his enemy, and the devil, and himself; thus gaining a triple victory, and by ruling his own spirit, proving himself "stronger than he which taketh a city."

Forgive and forget. Secret grudges are like canker eating out the soul. Put away all bitterness. Be faithful to those who wrong you, reprove them thoroughly yet lovingly, confessing your own faults meanwhile. And when forgiveness is asked and granted, let it be full, and free, and final. Let love prevail over wrong. Let bitterness end. Let your charity cover the multitude of sins, and forever hide them from the gaze of man. Let the divine compassion take root in your heart, and let your word to those who have wronged you, be like the word of God to those who have deeply revolted from him and penitently returned—"Their sins and their iniquities will I remember no more." Heb. viii. 12.—*Selected.*

LOVE UNIVERSAL AND ENDLESS.

(*Continued.*)

AND now in chapter xlv. of the faithful prophet (Isaiah) comes a magnificent burst of light in a radiant picture of coming salvation and glory. And antecedent to it, is an assurance to Israel, that "they shall not be ashamed or confounded, world without end." After a confusion and shame of the commencing restitution, the agony of a repenting mind rent with grief of remembered sins, the shame shall be no more again forever. And then what? "Look unto me, and be ye saved, all ye ends of the earth,—ends or extremities, not only in space, but also in time; Adamic and post-Adamic; ante and post diluvian; patriarchal and post-patriarchal; ante and post-captivity Israel; people of the Christian era, who do or do not write A. D. after the number of the year; the Chinese, who have swarmed like locusts; the brown and black biped races of deserts and archipelagoes; wretched wanderers in barren or rocky solitudes; short-statured and oil-nourished Esquimaux in polar zones; or idlers and dreamers in torrid lands;—the time has come, the mandate has gone forth. Listen, ye myriads,—whom the voice of the Chosen, the Sent from Heaven, has called up from all your graves,—yes, listen and look! It is a call of mercy and power, a call to be saved, a call to stand up and see the saving flame of light most sweet that shines into all chaos, light with power, light with blessing.

When ye look, ye are saved! And O, who shall paint the gladness of the salvation? Did the dying man in the wilderness feel joy when power came to make him well as he was lifted up to look at the beacon of brass? What power in these words, "for I am God, and there is none else." If there was ever music in language, there it is. If there is joy in faith, it is in the belief of this singleness and glory, and the possibilities that flow in a thousand streams of light from it. Blessed confession, that *God is*, that he is eternal and merciful, that his name is love, and the name and nature are one. No pretence of mythological, or dream of polytheistic divinity is worth the weight of a sparrow's feather. In the one God dwells potency even to omnipotence, with no doubt or cloud or stain to mar the endless and boundless perfection. Sweet words of balm, and great words of majesty, "I am God." Out from where the ages of long affliction in the past, and gracious restitution and perfection in the future meet, out from that focus, go forth the words of melody and charm, "Look unto me, and be ye saved." And it shall be so. And here is a jusjurandum, an oath of God, grand in its going forth, "By myself have I sworn;" and the will and the purpose and the going forth of the word, O, let all creation hear and attend and admire. They are all in righteousness; the word is sovereign and irrevocable, "Unto me every knee shall bow, and every tongue shall swear." Here is grace, and power companion of grace.

What! every knee of all the created host of human kind be bent in supplication and praise? O, it is too much to believe? It is indeed too much to comprehend in a moment, but not on attention and reflection, too much to impute to the eternal excellency of one Creator and one Father. No matter how unbending has been the knee of the stubborn-hearted, symptom or symbol of a perverse self-will. Though the knee has been anchylosed in unbelief, it shall bend. And never was such a moment as this, of glorious submission,—never such an act as this of resignation,—when the whole heart is gained to God and given to him.

"And every tongue shall swear." He who once took God's name in vain with fluent and reckless profanity, shall now speak that name with the profoundest reverence, and with a voluntary and glad adhesion, blessed to hear and see. The profession of allegiance is beautiful in the ratio of its heartiness. And there will be no hypocrisy in that day of heart and soul earnestness, when the pledge of fealty is spontaneous, and loyalty is eager for avowal, because it is holy and ardent within. What astonishment may not the dead restored to life experience, in seeing and feeling the miracle of the good, never before imagined. The old bondage of ignorance is lost in a light of new discovery. Life as it is now seen, as it is proffered, is blessed beyond the measure of expression. God himself is the one most and best of all admired. He is the essence and sum of excellence. His Fatherhood, how precious! Now it is seen how Jesus magnified that Fatherhood in his prayers and in all his discourses,—how God was to him the One infinitely precious,—and from him and by him we glorify that gracious Fatherhood. To God all future and endless felicities are so present, that the things which grieve us, as if they were well nigh unendurable, are but as atoms of cloud in the sky: seeing that the griefs and woes are precursory to endless *aions* of rejoicing.

The most hated of all injustice and wrong in the view and feeling of upright and honorable men, is the wicked wrong done to innocent girls by the human fiends who conspire to entrap and deceive them. It is doubtful if anything arouses a more fiery indignation, or evokes a louder cry for quick and condign punishment. It is this, with robbery of the help-

less, and ruin to the undefended and unwary, by evil arts and artifices, and by the wicked argument of force, that urges the watchers who are grieved at the wrong, to that never-ceasing cry to God for a day of relief and rescue to come most speedily. What prayers from the deeply grieved, (though comparatively few they be,) are going up incessantly for help to come! In vain are the triumphs of science and art paraded. In vain are the wonders of the wizards, who fill the world with new devices. In vain is the lightning speed of the trains carrying multitudes on a thousand lines of travel. In vain is "the rushing of nations that rush like the rushing of mighty waters." The nations shall rush "like the rushing of many waters." And surely this is what they do now. What leviathans plow the deep with voyagers enough in their interior to lay the foundation of a city! And in the rush and roar of trains by steam, or the electric fluid,—the most dreadful catastrophes are forever occurring. Grade crossings are not abolished, except rarely. Double tracks are not compelled by law. The hurrying of ships on the great lakes is not forbidden, when the deadly November storms have commenced to heap the waves mountain high, and precious lives are sacrificed at the beck of owners, who are greedy for gain; and these catastrophes go on year after year, while the victories of commerce are proclaimed aloud, and the woes of the drowning sailors are shut out of view, as the mad jubilation goes on, because business is god, and profit-making and profit-sharing are the avowed glory of a nation, and of states and corporations. And seeing this is so, the people are invited to share the enthusiasm and cry hallelujah though it is the god's commerce and gain that are glorified. And how long shall these things be, that what is named prosperity, is at the sacrifice of twice ten thousand human lives annually even in our own republican America?

Those, on the other hand, who are not charmed by the boastful cry of progress, and material prosperity, and who are pained at the very heart to see by what struggles and losses, the gain is realized—these are they who alone in their chambers or closets, or in the round of daily humble duties, are pleading with God as a man pleads for his life. They are pleading for an end to all this havoc and destruction,—an end to "the uproar of many peoples which roar like the roaring of the seas." Singly or in groups, the people die. Each has and has had, his struggle to the death, is put into his varnished, and often costly, casket, and let down into the dark. Friends bitterly bewail the dead, but the great world is but little concerned. They read of the going off one by one of the more reputed or respectable, and tomorrow they forget the click of telegraph or type, that told its tale of death, cutting into the moving human procession. But the prayers of the few who are grieved at the endless going on, go up mightily to God for his hand to take hold of this great problem, and solve it. The undertakers may be enriched or profited, land for new cemeteries in the suburbs of great cities may be sought and bargained for, the sculptors and fabricators of monuments may be advantaged,—but all this is petty and pitiful, compared with the evils I have hinted at. Hence, we say again, the need of the praying few, to pray day and night for a new day to dawn.

Go to the average prayer meetings of churches anywhere or everywhere. Where are the people who kneel and plead with God for the interposition of Heaven to help and change the situation? O, no, it is for the Church to be blessed,—and that is so far good; but how about the nations, and the millions in them who need the Restorer to come and change the face of nature and creation,—to destroy at a breath the pestilential poisons, to destroy or tame the deadly things that kill in every land or clime, be they things that walk or fly or crawl? Prayers are far short in their themes, far short in their reference, far short in their soul earnestness of suing to the Lord above all and over all, for his interposition to stop diseases and disorders, and to make things new. Here are wars to be stopped. Men die in the making and testing of enormous weapons. Here is one forty feet long, and costing a million of dollars. What a pitiful condition of things that is honestly believed by government authorities to require such monsters of offence or defense!

No, it is useless to talk of apathy or silence. We are commanded to pray. We are compelled to pray. There is no alternative. Let all Christendom, so-called, fall to praying as one man, and with one heart and soul and voice, and how long would the heavens refuse to open for the ascended Nazarene to come down and lift up the world out of its wretchedness? Let not this picture be called pessimism. The Lord himself foretold the group of petitioning children who should sigh over the calamity of a still absent one, who should have power to save—even Jesus himself, the Prophet of Nazareth.

And so with the tears and toils and pains of six thousand years, themselves appealing for a new creation, the saints who have learned to pray, who are pressed and impelled to prayer, and who have the indescribable and irrepress-

ible spirit of supplication, cannot be silent, cannot refrain. What eloquence in their tears and in their appeals! Who but God can know what is the ardor of their desire, what is the pathos of their crying, and this with boldness coupled with deep humility. These are the prayers that ascend higher than the ceiling of the closet where they are uttered, or the heads of the people assembled within half bow-shot of the leaders of public devotion. They are the prayers in secret, we think, that avail above all others by far.

Now the conflict with the Babylonish beliefs of eternal tribulations for sinners, is not an inglorious conflict. The tribulations are indeed incident to sins and inevitable to sinners. But when we consider that trials are disciplinary, that punishment itself is salutary, though unwished for, and that God is in his own nature beneficent and pitiful, we are lifted above the gloom of a future hopelessness for heathen who have lived and died by myriads. Once, in arguing for this endless doom of torture, I was myself plunged into a darkness one might call Cimmerian. And among my profoundest regrets in the retrospect, is the art and labor and vividness with which I strove to delineate such a penalty. Though I meant, so to speak, ever so well, I have felt deeply humiliated and sorry. And who does not recall the homely but graphic recitals of many a minister, painting hell fire torments with the zeal of men seeking to save souls to whom was sealed the awful heritage of immortality, whereby escape even by extinction was impossible? And to exceed all the intensity and immensity of the woe in the common delineation, and even, it may be, the most loud and appalling thunder of an Edwards, denouncing an eternal life in pain to the sinner, I recall the assertion of a minister, who said that God would torment the sinner with *all his might!!* It may be the preacher by his extravagance has done good after all, since a reaction and recoil of mind from such hypertrophy of speech, such dragonism of wrath and cruelty, might lead many to the view of mercy in God triumphant after all, and over all.

(*To be continued.*)

HOLLAND, N. Y. C. COLEGROVE.

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EXTRACTS FROM LETTERS.

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THE reading, study, and, at least, measurable appreciation of the significance of your book, "PERFECT DAY," have been a great blessing to me. Thereby, as the Spirit's instrument, many problems, hitherto dark and perplexing, have been delightfully solved. I am glad you have trustingly determined upon a new edition, and am glad to be enabled to send you the enclosed check for this purpose, in response to the privilege extended in recent numbers of the HOPE, to members of the HOPE Family, to share in this special work. * * *

REMARKS.—I would here say to the readers of the HOPE that by the contributions of those interested, the success of the Revised Edition of the PERFECT DAY has been practically assured, and in a few weeks more we hope to have it finished. But to those who wish to help in the finishing up, and the cost of binding, the opportunity for voluntary contributions is still open. For one dollar sent in advance, we will send five paper covered books, or three in cloth binding. After it is finished, the regular price will be fifty cents in cloth binding, and thirty cents in paper cover.—EDITOR.

Hungry for Such Teaching.

I INCLOSE a dollar. Please send me a copy of the GOLDEN LINK and apply the balance on my subscription. Will send you more later, if the Lord will. I enjoy the HOPE very much, and would not like to do without it. I lend the papers when I can find anyone to read them, and now and then I find one who is hungry for the truth. How can people be so blind to the Lord's plan for the salvation of the world? I am so glad the Lord sent your books to me when I was so hungry for just such teaching. I pray God to guide and keep you and yours till your journey ends here. Oh! the unspeakable joy of meeting those you have helped to see our Father's plan! Yours in Christ, F. S. S.

BROCKTON, MASS.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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TWO MODES OF TRANSLATION.

THE question arises: "If the translation of Christians is at death now, will it not always be so?" This is a fair question; and some are inclined to answer, Yes. When the writer first thought on the subject, he would have answered, Yes. But now, as indicated in former chapters, he thinks differently.

Much depends on how we should understand the promise, "There shall be no more death." Is this death natural, or spiritual, or both? That, in some places in the New Testament, the natural life and death are scarcely recognized, is true. The more important death and life are defined in Romans viii. 6: "To be carnally minded is death; but to be spiritually minded is life and peace." So when all become spiritually minded, in this sense there shall be no more death. So the idea was first suggested, and may still be held by some believers in endless generation, that when all shall know the Lord, and be loyal to him, and there shall be no more sickness or pain, and all shall live the full measure of their days, or until the earthly bodies are naturally worn out without violence or suffering, they will welcome the change, and neither they nor their friends will count it death. In such a case, it would simply be going home.

This view is not without reason, but in the writer's mind the evidence favors the idea that in the perfect day men will not die, but be changed to the spiritual condition without the ordinary method of physical dissolution. We probably all have seen Christians die, who believed, and whose friends believed, they were going home. This has been seen even among those who believe in translation at death, or that the time has come when those who "die in the Lord *from henceforth*" are blessed. This faith was a great comfort to them, and a consolation to their friends; but yet, as with others, there were the natural shrinking from death, the rending of earthly ties, the grief at parting, the funeral service, the shroud, the coffin, the hearse and the grave. And it seems that as long as these things are in human experience,

there must be sorrow and tears. Death cannot be glorified.

And it is useless to say, as some do, that there *is* no death, nor sin, nor sickness, nor pain,—that these exist only in the imagination of the people, evidence of a disordered state of mortal mind, (which itself, they say, is not a reality), that only needs correcting by driving away the illusion. If, on this principle, death does not exist now, then, for the same reason, it never has existed, and the idea that Christ suffered and died is a myth, the resurrection is equally so, and to think of him as being a great Victor, when the foe was only imaginary, is itself a delusion. If sickness, sin and death are not real, then healing and salvation are neither possible nor necessary, and Christ cannot in any sense be man's Healer or Saviour. But these terrible things do exist, and therefore there is glorious gospel in the assurance that they shall be abolished.

On reading Revelation xxi. 4, it seems most reasonable that the death to be done away must be of the same kind as the sorrow, tears and pain; and surely they are natural. If the natural death could go on always, why should not the natural pain, sorrow and tears also continue? They all seem necessarily related, death being the climax. And if it could always continue, how could it ever be true of the earth, the scene of all these, that "The former things are passed away?"

Of course, the things to pass away can only include what came by sin. Then the passages of the Old Testament, which have been considered, all seem to teach the same thing—a new earth, free from sickness, sorrow, pain and death. Then the question comes, Even though the carnal mind state is *the* death, (Rom. viii. 6), most important and terrible, is it not still true that physical death is its outward expression?—is it not caused by sin and moral corruption? And when these are done away, why should men die? Why not go up, instead of down? Why, indeed, should men naturally wear out, having full connection with the source of all life? Instead of growing weaker, they might go on from strength to strength: "run, and not be weary; walk, and not faint."—Isa. xl. 31. They might ripen for glory, not the grave.

Then, it may be asked, why should not that method of translation be applied to the Church now? This is a fair question, but the answer is obvious: Sin has so wrecked the mortal body, that though the spirit within is alive, the outward man perishes.—Rom. viii. 10; 2. Cor. iv. 16. It is the divine order that sin, suffering and death continue and end together, or nearly so: and it must not be overlooked that even Christians have sinned. Their past sins have been forgiven, and they are covered, but their sinful nature has not been blotted out. Hence they suffer. The suffering process is necessary for all the priesthood; were it not for this, all Christians might have been, or might now be healed, as many think they ought to be; but in the ages beyond sin and suffering, there will be no reason for death.

Two men have been translated—

Enoch and Elijah, and they seem to represent two different classes and conditions of men. It has long been seen that Elijah was a type of the saints of the age of election.—See "Elijah and Elisha," in DAY DAWN. If only one class were to be translated, why two illustrations? Elijah is not spoken of as a perfect man. If he had been, he would not have been a true type of the Church. Their lives have been mixed, and they have had a terrible warfare and chastening.—See Romans vii. and Heb. xii. 4-11. Elijah had such a bitter experience and requested death, saying: "Oh Lord! take away my life: *for I am not better than my fathers.*"—1. Kings xix. 4.

But Enoch is represented as being a perfect man. If he sinned, it is ignored. This makes him a type of an entirely different class. The record is brief. He was translated, and did not see death, because he walked with and pleased God.—See Gen. v. 24; Heb. xi. 5. What a singular fact! What could it mean, if not to fore-show God's way of taking perfect men to himself? That he was "the seventh from Adam," (Jude 14), has weight with those who know that the number seven is often used in the Bible to represent fullness or perfection. It is not positively affirmed that he was translated to show that the perfect men of the perfect day will be thus translated, but that is how it appears, and it seems to harmonize with the view that when men walk with God, and fully do his will in the earth, "There shall be no more death."

It has been suggested that the reason Christ's earthly body did not see corruption, though he died, was that he might fully illustrate both parts of God's plan: (1) All sinners die, and are raised from death; (2) All who live on the earth without sin shall be translated. Christ passed through both resurrection and translation. Dogmatic statement would neither make nor unmake a truth; these things are here given as they appear.

As two men were translated, so Paul gives two passages in reference to the antitype. 1. Thessalonians iv. 13-18 refers to the church. The "air," or mid-heaven, is a type of the middle or second heaven, the "holy," of the heavenly tabernacle. —See Section V. of "The Lord's Coming," in DAY DAWN. Many think that the "we," of 1. Corinthians xv. 51, also refers to the church; but the writer is convinced that it includes all who will live and be changed in the ages to come. That chapter clearly refers to the whole plan, from foundation to top, and those to be raised and changed are all that were in Adam; and he was the seed of an unlimited crop.

But some ask, "Why would not translation cause sorrow, as much as death?" Because our instincts all shrink from death, but they rejoice in the thought of immortal life and youth. The difference is illustrated in the experience of the disciples. When Christ died, they were filled with sorrow and sadness akin to despair; but when they saw him ascend, though he disappeared from them, "They worshiped him, and returned to Jerusalem *with great joy.*"—Luke xxiv. 52.

Then, again, the heavens and the earth are not far apart. They are to

be married in the coming day, and the communion between them will be perfect and unbroken. The men of earth will grow more and more heavenly, under the influence of the truth and the law of heredity. Jesus gave Nathanael a promise which implies this communication. Jesus had exercised a spiritual sight in seeing Nathanael under the fig-tree. Nathanael expressed surprise, but Jesus said: "*Thou* shalt see greater things than these. * * Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."—John i. 45-51. Here is the fulfillment of Jacob's vision. The Son of man is the ladder connecting heaven and earth. Jacob called the place Bethel, and he found it "the house of God, and the gate of heaven."—Gen. xxviii. 10-22.

Though men will graduate, or be translated, into the higher school of the heavens, they will not necessarily be cut away from their friends in the primary school. They can be visible (as Jesus was after his resurrection) and visit them at pleasure, as the limitations of earth will not affect them, (John iii. 8), and the ties of true love and friendship will never be broken. The earth shall be filled with the glory of the Lord, the glory of light and life, without even the *shadow* of death. Men, not seeing the plan of the ages, may expect too much in the way of deliverance from sickness and death, now, or very soon; but in due time, God will bring to men and earth a greater glory than we can ask, or even think.

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1. Zedekiah, Zerubbabel, Zaccheus, etc.
2. Zedekiah,
   (a) Last king of Judah.—2. Kings.
   (b) Reigned eleven years.—2. Kings
   (c) Rebelled against Nebuchadnezzar.
   (d) Often warned by Jeremiah.—Jer.

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SHIBBOLETHS.

(A Sermon.)

TEXT.—Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan: And there fell at that time of the Ephraimites forty-two thousand."—Judges xii. 6.

THE story of David struggling for intellectual emancipation, in James Lane Allen's "Reign of Law," had for many an irresistible fascination. Having lived in the same State, I could appreciate his fine descriptions of the hemp-fields, and also understand the religious bigotry and ecclesiastical intolerance that prevailed.

The story of a soul struggling to be free, and to use its wings in God's illimitable air, invariably appeals to all truth-lovers, and to every one in sympathy with the broadening splendor of the morning. The hero of the book had a grim great-grandfather, full of energy and fire, a slayer of Indians, and a pioneer in the fullest sense. But he was more than the ordinary in his vision of spiritual things. His brain, like his Kentucky home, was given to hospitality. He entertained not only different preachers, but different ideas from those current in the community. The incoming of new ideas lighting up his brain gave him breadth of vision. And with breadth of vision came expansion of the heart, and so his love encircled all. But it was a dangerous thing to love, in those combative days, when the sects were all ablaze with passion, and the preachers raked each other fore and aft with a destructive fire. The sturdy pioneer found a more excellent way, and he did not hesitate to make it real in his own life. And so he was read out of the little church of which he was a member; but, like an illustrious Frenchman, he built a church to God, and made it open-doored to every breath of heaven. He was the great liberal in religion of that community.

But some of his children and grandchildren did not possess his catholicity; but, on the contrary, they were as bigoted and stereotyped in unprogressiveness as though the blood of Calvin or Torquemada bounded through their veins. David's father was such a one. But the love for intellectual freedom and independence that ebbed and flowed in the heart of the great-grandparent, re-appeared in David, as rivers re-appear after running underground. But for his liberalism he had to pay the price. Expulsion from college, and excommunication from the church, was the price he paid. He could not and would not be false to the vision splendid that dawned on his soul.

The story teaches, among other things, the cruelty of religious bigotry, and the deadliness of sectarian hate. And while the so-called Christian College had no power to burn or imprison David, it had the power to read him out as a heretic; and to the average mind in those days a heretic meant a monster unfit to live. The tragedy enacted in Kentucky is only a continuance of the awful tragedy enacted at the passage of the Jordan during the wild and bloody days of Jephthah.

After the Hebrews crossed the Jordan and entered Canaan they were far from peaceful. There were internal dissensions, tribal feuds as well as heathenish foes. Instead of making one united effort to expel the Canaanites and possess the land, they fought among themselves. And so the enemy chuckled over the divisions in the ranks. The river Jordan rolled between Gad and Ephraim. Gad, being across the Jordan, was exposed to the incursions of the Ammonites and Moabites and other nations living eastward, hostile to Israel. Sometimes Gad was conquered, and at other times he was the conqueror. Between the two tribes there was a mutual understanding to protect each other in case of emergency. But for some reason, Gilead violated the compact; for during a bitter fight with Ammon, no word was sent to Ephraim, the sister tribe, although Jephthah, the leader of the tribe, claimed that such a message had been sent. Be that as it may, Ephraim never received the message, and that was enough to start a quarrel.

It seems very evident from the reading of the story that Gad felt a little above the sister tribe, as not infrequently members of families feel above each other, when able to gather in the golden shekels, or command influential positions and lucrative positions. Then, again, Gad could speak grammatically and elegantly, and that Ephraim could not do. And to clothe your thoughts in golden garb is an indispensable requisite with some. During the years Ephraim had lost the power to aspirate, and became defective in pronunciation. They could say Sibboleth, but could not say Shibboleth. They omitted one important letter. Nevertheless, they gave Gilead to understand that they were willing to fight for the common cause if notified. They insisted on a formal notification, and because they had not been officially notified, they were insulted, and stood ready to resent it; and so the trouble began.

Now Gilead might have said to Ephraim: "Keep cool! We cannot afford to fight, for we are brethren. What will the heathen say, if we go to war, and try to exterminate each other? Let us not think of such a thing. Let us give the kiss of reconciliation and obliterate the past!" Had this been the attitude of Gil-

ead, there would have been no slaughter, and the waters of the Jordan would not have been red with blood. But Gilead was not lacking in animal heat, and would take no lip from even a sister tribe, when she could not say Shibboleth, but Sibboleth. And so they clashed, and homes were ravaged, fields desolated, vineyards set on fire, and widows wailed for their husbands, and children for their fathers. And in the meantime, the Ammonites and Moabites rejoiced to see the slaughter of forty-two thousand human beings. It was a bad showing for a people so religious, and an awful commentary on their moral conduct. "How can brothers slay each other in such a fashion?" the heathen must have asked. And they had a right to ask, and particularly when the whole tragedy turned on a word improperly pronounced.

History would contain far better reading had the Shibboleths and Sibboleths ended for all time at the Jordan. But they have appeared times without number through the centuries, and battles just as fierce and bloody have been fought because men have dared to do and to be. The history of intellectual liberty abounds on tragic pages that almost break the heart. In every land and under every sky men have been found cherishing a finer thought of God, a finer thought of the divinity and glory of humanity, a finer thought of social, industrial and political life, a finer thought of religion, and of conduct. But there has never been a forward movement of thought without conflict. And as the result, the great thinkers, the great philosophers, the great mechanics, the great heroes of the world, have been slain by the fords of some Jordan. Men of knightly temper, determined to go on from one truth to a larger one, and from one degree of glory to another, have been hunted and hooted by brutal mobs, or made the victims of refined cruelty. The ages have always had legions of men and women

> "Too weak to bear
> The insupportable fatigue of thought,
> And swallowed therefore without pause or choice,
> The total grist, unsifted, husks and all,"

consequently they were eddies in the stream of progress, or reactionary forces in the divine movement of the world. And when others have appeared willing to bear the pain of thought, and to front the broadening of the dawn that is to be, they have been unwelcomed. The intolerance that slew the Ephraimites, slew Socrates, slew Jesus, slew countless thousands with a ruthless hand. It kindled the fires of Smithfield, burned the witches of New England, framed a law in the Old Virginia Colony to put Unitarians to death, and ostracised the abolitionists. And that this spirit is still alive there can be no doubt.

Some years ago a certain evangelist went over this country like a flame of fire. He attracted thousands, held great meetings, and, according to the popular estimate of soul-saving, was successful. But gradually his views of God and man changed. He could no longer preach as he once did. Then came poisoned darts and venomous missiles from pulpits and the religious press. He was maligned, and caricatured, and his good name befouled. He made no reply. In patience he possessed his soul. He followed the "Kindly Light," and was led, as he believed, into the wide and succulent pastures of a more liberal religion. Had he absconded with a hundred thousand dollars, or committed some capital crime, he could not have encountered deadlier hatred, or viler speech from venom-spewing mouths. Ministers who formerly worked with him in revival meetings, shunned him as though he were a pestilence. When he said "Good morning," or "Good evening," there was no response. What is this but a reproduction and re-enaction of the tragedy of the Jordan, in another form?

This spirit of intolerance and sectarian malice is the deadly enemy of true religion. No fine spiritual flowers can grow in such a soil or flourish in such an atmosphere. The time has come for freedom of conscience, freedom of thought, and for freedom, fellowship and character in religion. The pulpits of the age ought to be committed to the discovery of truth, and then its organization into the expanding life of humanity. They ought also to know that truth cannot be permanently injured. Men may appear and array themselves against the truth, but they cannot quench the light of one of its smallest stars. Crush it, and it will rise again, refreshed, renewed, and radiant with richer glory. So the truth is safe. And if men look at truth from different viewpoints and reach different conclusions, there ought not to be any malice, any social ostracism, nor any bitter words exchanged.

One of the grave indictments that I bring against intolerance is, it hinders growth, it stops investigation, imprisons the eagle of the mind, and silences the lark of the soul. This is a serious charge. It is a sad fact that the great victories won on intellectual fields have aroused the wrath of bigots. Somehow men become stereotyped in their thought, so that their vision-power narrows to the smallest point, consequently they see things distorted and deformed. Large-minded, generous-hearted men are not bigots. They are tolerant, magnanimous, charitable, intelligent and sympathetic in their criticism, and kindly in judg-

ment. Education expands a man and makes him liberal. There is scarcely anything more repulsive to people outside the church, than bigotry and fossilization inside the church. A bigot, whether in commerce, in politics, in finance or in religion is not in demand. Gad and Ephraim never assailed each other with greater ferocity than many of the religious sects. Think of the bitter fight between Calvinists and Arminians, Orthodoxy and Liberalism, Catholics and Protestants! So ferocious were Wickliffe's foes that they dug up his bones, and cast them into the Avon.

I happen to know of a case where the Superintendent and Principal of the High School, together with some other teachers in a certain city, did their very best to remove a certain young lady because she was not "Orthodox." They could find no fault with her teaching or her life; but the fact that she could not utter the Shibboleth of Orthodoxy was sufficient to place her under ban. In the fight her enemies failed to take the measurement of the Board. In that Board were men of intellect and in sympathy with the finer thought of the age, and so the Superintendent, in trying to lift the young lady out, lifted himself out.

But this intolerance is gradually passing away. Churches are getting broader, pulpits are more liberal, and Orthodoxy is becoming wonderfully elastic. Heresy no longer leaves a bad taste in the mouth. The new thought is the dominant quality of the intelligent atmosphere, and men are breathing it in, for it is the oxygen of the higher life.

Some years ago, in the South, at the urgent request of a very dear friend of mine, belonging to another communion, I exchanged pulpits with his pastor. The church belonged to the same denomination that excommunicated David, the central figure in "The Reign of Law." As I looked over the Congregation I could see that my presence was not particularly desired. However, I preached what my friend requested me to preach, he having heard it from my own pulpit. But it fell like a wet blanket on the audience, and there was no response. I learned afterwards from my friend that most of them were mad because of the exchange, and some went so far as to advocate the fumigation of the pulpit. But I am inclined to think that the same church would now welcome me with open arms: for one of the leading preachers of that denomination wrote me a kind letter thanking me for my printed sermon on "The Song of Songs."

So the sectarian fences are getting lower, and there is a better feeling every way. And why should not this be so? What if you cannot frame with your lips the Shibboleths of the sects? Is that a valid reason for setting on you the dogs of war? Not at all. But the gulf between the sects is gradually closing, and soon we shall be able to pass from one side to the other without effort. The spirit of Jephthah is passing out of the church, because light is passing into the brain and love into the heart.

I remember well, across the sea, how a young man was read out of the Wesleyan Church because he would not utter her Shibboleth. It was an awful hour. The old men thought he was damned forever. They passed him on the street as one given over to unbelief. But he lived to preach a grander gospel than they ever dreamed. But they died thinking of his awful doom. In the other life, when they see things as they are, they will be surprised.

From the twilight of the past a very suggestive myth has floated down to us. A certain section of a wall fell to the ground. Because of the opening, the sun could do better work, and the garden bloomed luxuriantly. The delicious fragrance of one garden was wafted to the other, and both gained by the fallen wall. "What a pity," said the roses, "that wall had not fallen before." The lilies talked in similar strain. Then the plants looked over to one another and joined in the chorus. Soon the flowers and shrubs of each garden saw that members of their own families had been living on the other side, and they knew it not, because of the wall between them. And so the owners tore down the walls, and the gardens broke all previous records.

Let us level to the ground all sectarian walls, so that the glory of one church-garden may delight the other. Let us see the excellence of each other. Let us bury out of sight the Shibboleths and Sibboleths. What is the summation of all religious duty? "To do justly, love mercy, and walk humbly before God." This is the supreme test, this, the infallible standard. Doctrines, dogmas, catechisms, creeds, usages, ceremonies, are as the small dust in the balance.

"The accent is nothing,
The essence is all:
By the spirit we rise,
By the letter we fall:
And no room can be found
In life or death
For Shibboleth and Sibboleth."

J. B. WHITFORD.

Pastor M. E. Church,
LAKE LINDEN, MICH.

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EDITOR'S APPOINTMENTS.

May 16, & 17, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

May 24, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

May 26, Chicago, Ill., at Masonic Temple, Room 912. Door open at 7:30 p. m. Note the change of room.

May 31, Washington, Mich., 10:30 a. m., and Detroit, Mich., 1356 Woodward Ave. 3:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Paul Before Agrippa.—Acts xxvi. 19-29.

(Lesson for May 24.)

GOLDEN TEXT.—Having therefore obtained help of God, I continue unto this day.—Acts xxvi. 22.

INTRODUCTION.—Read chapters xxv. and xxvi., which properly belong to this lesson, and show the relation to our former lesson and the future.

At the end of Paul's two years' imprisonment at Cesarea, Felix—on account of serious charges against his conduct—was removed from office, and in order to please the Jews, he was willing to leave in prison an innocent man whom they hated. The new governor was Porcius Festus. According to Josephus, he was a better man than Felix, and a wise ruler; but he died before he had completed the second year in office.

Immediately after the new governor came into power, he went up to Jerusalem, and the leaders of the Jews came to him with their charges against Paul, and used all their influence to have him brought to Jerusalem, that they might have him killed on the way. But Festus wisely decided that Paul should be kept at Cesarea, and that his accusers must come there and appear against him. This was done, and Paul again was allowed to answer the charges that could not be proved, by a simple denial. But Festus, willing to please the Jews, asked Paul if he would go to Jerusalem and be judged there by him. But Paul, knowing the malice and treachery of his accusers, appealed unto Cesar,—that is, that he should be tried at Rome,—and after conferring with the council, Festus said, "Unto Cesar shalt thou go." In making this appeal, Paul was using his right as a Roman citizen, and besides escaping from the power of his enemies, he may have had in mind his long-cherished hope of going to Rome. And we can see how Felix, the Jews, Festus, and the Roman law of appeal, were all used to work out God's purpose to take him there. Soon he would

be on the way to Rome, at government expense, and protected from his enemies by Roman soldiers.

Soon after these things, Herod Agrippa II., the brother-in-law of Festus, and his sister-wife Bernice, the sister of Drusilla, the wife of Felix, came to Cesarea to salute, or congratulate, Festus. This Agrippa was the son of the Herod Agrippa I. who beheaded James and imprisoned Peter, and whose tragic death is mentioned in Acts xii. 23. Bernice was first married when very young, to her uncle, and after his death lived with her brother as his wife. Later she became the wife of Polemo, king of Cilicia; but she soon deserted him, and returned to her brother. She afterward lived in unholy union with the Emperor Vespasian, and his son, the Emperor Titus. It is said that she "earned a place of infamy in the gallery of historical portraits of the first century." Agrippa and Bernice held theoretically to the Jewish religion.

After a time Festus mentioned Paul's case to Agrippa, explaining to him what he knew about it, of the accusations, the trial, and his appeal to Cesar. Agrippa wanted to hear Paul for himself, and the next day the court assembled, and Paul was brought before it. Festus then publicly stated the case, and asked for the help of the court that he might know what to write to the Emperor Augustus in reference to Paul. And again the apostle was permitted to speak for himself—a privilege not always allowed in so-called "Christian" courts. This was an opportunity for Paul to preach the gospel to people whom he could not otherwise reach.

I. PAUL'S DEFENSE BEFORE THE COURT.—xxvi. 1-23. It was Agrippa who said to Paul, "Thou art permitted to speak for thyself." And he began his defense with courteous address to the king. Then for the third time in the Acts he relates the story of his conversion—the great change wrought in himself by Jesus Christ. The persecutor of the Christians had himself become an earnest believer and a persecuted one. The point of his argument is that Jesus, who had been crucified, must be alive and highly exalted in order to work such a change—as great a miracle as the resurrection. He also showed that the special object of his calling was that he might carry the message of light and forgiveness and blessed hope to the Gentiles.

The lesson text begins with the nineteenth verse, where Paul begins his declaration to the king, that he was obedient to the heavenly vision, and had therefore preached the gospel to both Jews (called the "people") and the Gentiles, shewing that they should repent—change their minds—and turn away from their sins, and serve God by doing good works, thus proving that their repentance was genuine. He certainly had preached nothing bad, and yet he said "for these causes," and especially because he had included the Gentiles in his mission, the Jews had arrested him in the temple, and tried to kill him. But by help from God he had been preserved, and had continued to preach to all alike just what the prophets and Moses had foretold should come—the gospel—the death and resurrection of Christ, as the firstfruits of all the dead—the key of life, light and hope for all. The gospel of Christ ignores all class and national distinctions—putting all on the same exalted plane—knowing no man after the flesh.—2. Cor. v. 16.

II. INTERRUPTED BY FESTUS.—Vs. 24, 25. As Paul was speaking, the governor interrupted him. His breadth of knowledge on unfamiliar subjects, and his earnest manner, suggested insanity (as they have often done since), and Festus cried aloud: "Paul, thou art beside thyself [insane]; much learning [much study of so many writings] hath made thee mad [insane]." Paul's reply

is a model of Christian courtesy: "I am not insane, most noble Festus; but speak forth the words of truth and soberness." Perhaps it was Festus who was insane. Is it not insanity to overrate the things of this temporal life, which will soon perish, and to belittle and ignore spiritual things, which are eternal?

III. PAUL'S APPEAL TO AGRIPPA.—Vs. 26–29. Paul was emboldened by the knowledge of the king. He was sure that he knew these facts of the gospel history, for the things concerning Christ were not done in a corner. Then he made a direct appeal to the king: "King Agrippa, believest thou the prophets? I know that thou believest." As a Jew, the king had been instructed in the Scriptures, and from them Paul had proved the truth of his claim—that Jesus was the Christ. The king answered, "Almost thou persuadest me to be a Christian." Some think this answer was sincere—that he was really "almost persuaded." This is the more common view; but most critics agree with the R. V. in taking it as a sarcasm: "With but little persuasion thou wouldst fain make me a Christian." *Me* a *Christian!* A great man like *Me* become a follower of the despised Nazarene!! Paul's answer seems to favor the king's sincerity; but the king's course favors the other view. And the apostle said on another occasion: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him." Can a dead man be "almost persuaded?" Or can a quickened man fail to come to Christ?—John vi. 37. But there is deep pathos in Paul's answer to the king: "I would to God, [from whom alone such a blessing could come] that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds,"—the chains he had on him while he was speaking. He wished them all the *good* of his experience, but nothing *bad*. This was the loving Spirit of Christ in Paul. Do we have it?

IV. THE DECISION OF THE COURT.—Vs. 30–32. After thus hearing Paul, the two rulers went aside and talked the matter over, and decided that he had done nothing worthy of death or bonds; and that he might have been set at liberty if he had not appealed to Cesar. But this decision brought him safely to Rome. It was better for Paul and the gospel cause that he was not set free.

The Life-Giving Spirit.—Romans viii. 1-14.

(Lesson for May 31.)

GOLDEN TEXT.—For as many as are led by the Spirit of God, they are the sons of God.—Rom. viii. 14.

INTRODUCTION.—The epistle to the Romans was written by Paul, at Corinth, dictated to Tertius, and sent by Phebe. Paul was not the founder of the church at Rome, and this letter was written to them before he had been there. He wanted to see them, but had been hindered from time to time. The next thing to going himself was to write to them. This epistle is the most comprehensive that Paul wrote. It is a profound theological treatise, and yet it has the offhand and friendly style of a letter. It is doctrinal, practical, and experimental. It may be considered as having three important divisions: (1) The Ruin—showing the low and lost state of mankind (i. 1–iii. 20); (2) The Remedy, in and through Jesus Christ, as broad as the need (iii. 21–xi. 36); (3) The Exhortation—general counsel to believers (xii. 1, to the end). It may also be regarded as divided into seven sections—in all giving quite a full statement of the gospel plan: (1) Man's utter helplessness and need because of sin; (2) Perfect and universal justification through Christ; (3) The entrance upon the Christian life and warfare; (4) The election and high calling of the saints and the later deliverance of the whole world; (5) The fall, bitter experience and final restoration of Israel; (6) The

importance of right living; and (7) a final salutation. The twelfth chapter gives an epitome of life which when realized, will make earth like heaven.

In the study of the letter to the Romans—perhaps especially in Sunday-School lessons—there has been a tendency to pass suddenly from the fifth chapter to the twelfth. This is no doubt partly because the lessons have been mainly designed for children; but the intervening chapters are very important to real students, as they deal with the vital experience of the Christian, and the Lord's wonderful dealings with Israel. After the apostle has drawn the dark picture of human sin and woe, the great gospel foundation laid by him in chapters iii.-5., is that salvation is not merely offered, but secured for all, by the death and resurrection of Christ, and that it begins to be applied to people when they believe the truth, or accept Christ as their personal Saviour. Righteousness is first imputed, sin being covered, so that it is still recognized as existing in the flesh—man not being made perfect at conversion, when justified by faith.

In the sixth chapter, the deeper meaning of salvation is shown—death to sin and rising to righteousness—as symbolized in obeying the ordinance of baptism; also the deeper meaning of the death and resurrection of Christ—not being merely the physical death on the Roman cross, but including death to the sinful nature which he had assumed, and including the regeneration, or life toward God.—Ver. 10. So the believer is to reckon himself in Christ, and therefore dead to sin and alive to God.—Ver. 11. The seventh chapter shows the warfare between the old nature and the new, which is evidence that the new life has begun, though the person is still imperfect. This brings us to our present lesson, where the discussion of this subject culminates. Here the apostle shows three contrasts between the life in sin and the Christian life. The first is the life of guilt, of the flesh, and of slaves; the second is the life of righteousness, of the spirit, and of sonship.

I. THE LIFE OF GUILT AND THE LIFE OF RIGHTEOUSNESS.—Vs. 1-4. These four verses give a brief view of the great change in the relation and condition of the individual who is saved by Christ. Even all that he is to be when perfected, is reckoned his now. He was a sinner guilty and condemned by the law—here called "the law of sin and death;" he is now forgiven, justified, free from the law, and made alive by "the law of the Spirit of life in Christ Jesus." He did walk after the flesh, by virtue of his old nature; but now, because of the new Spirit given him, he loves the things of the Spirit, and walks after or in them—though the last clause of the first verse is omitted in the R. V. and the earliest manuscripts.

What the law could not do for man, God sent his Son to do—that is, to make him what the law says he ought to be. Man ought to love God with all his heart and power, and love his neighbor as himself; but he has failed. The weakness of the law is simply the weakness of man. The law was strong in two particulars: (1) to show what man should be and do; and (2) to condemn him to death (nothing beyond that) because he failed. But it was weak in that it could not make man what he ought to be. To do this is the mission of Christ. He does not condemn the flesh, but condemns sin in the flesh. The law not only condemns the sin, but also kills the sinner; but Christ condemns the sin, and saves the sinner. And it is a blessed fact of the gospel that as soon as we accept Christ, though we are still imperfect, God counts us on the risen side, and asks us to do the same.

II. THE LIFE OF THE FLESH AND THE LIFE OF THE SPIRIT.—Vs. 5-11. These verses are closely related to the

preceding—the two principles being seen in operation. The life of the flesh is self-absorption in the lower order of things; and the life of the Spirit is consecration to the higher things. The carnal or fleshly mind is called death, so that men are dead while they live in the flesh: but the spiritual mind is life and peace. The lower order of mind is (not merely "at enmity," but) enmity itself; it is not subject to God's law, and cannot be. The enmity (which is the death state here mentioned) is not to be converted, but utterly destroyed. The power that destroys this death is the indwelling Spirit, which is of God through Christ. The difference between the Christian and others is that the Spirit has begun its work of regeneration in him, and that they are without it. The Christian's body is under the dominion of death (as well as others) because of sin, but his spirit is life (or alive) because of righteousness; and the indwelling Spirit (elsewhere called "Christ in you,") quickens and controls our "mortal bodies," using them in his service. A "mortal" body is not a dead body, but a body having the animal life, which is subject to death. The dead will have no mortal bodies to quicken, as the future body is to be a spiritual and immortal body. Therefore this passage does not refer to the future resurrection.

III. THE LIFE OF SLAVES AND THE LIFE OF SONS.—Vs. 12-14, and on to the end. Those who have been quickened by the Holy Spirit are no longer counted in the flesh, and are not debtors to the flesh, that they should obey its dictates. Those who live an unrestrained flesh life show thereby that they have not the Spirit of God in them, and are therefore still on the downward road, and under the law of death; but those who have that Spirit, thereby mortify, not the natural body, but "the deeds of the body," and are on the upward road, the way of life, and are the sons of God. The spirit of man in them has been quickened and developed by the Spirit of God, so that they have learned to call him their Father, and they are his heirs:—"Heirs of God, and jointheirs with Christ," with whom they shall reign. They are not in the bondage of fear, like slaves, but are moved by love to a happy obedience.

This chapter speaks not only of the freedom from condemnation, but also of the suffering with Christ, the victory and the glory. It shows that these victorious sons are God's elect, for whom all things work together for good; and that the object of their election is not merely to save the elect, but through them, as a royal priesthood, in due time to deliver the whole race from the bondage of corruption into the glorious liberty of the children of God.

Chapters ix. to xi. give an outline of the history of Israel. Their rejection and desolation are not permanent. After the fullness of the Gentiles have come in, "All Israel shall be saved." The closing words of chapter xi. are a fitting climax to the grandest argument for universal salvation through Christ: "For of him, and through him, and to him, are ALL THINGS: to whom be glory forever.—Amen."

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LOVE UNIVERSAL AND ENDLESS.

(*Continued.*)

WHAT topic in all the range of doctrines and beliefs, can be more fruitful than such as involve the character of the eternal Cause, who, as He is the Author of existence, is the blessed Father also of all those into the nostrils of whose ancestor Adam He breathed the breath of life? As Adam lived by that breath, so have all the ten thousands until now, Gentile and Jew, Barbarian and Scythian. And behold what a glory of final benediction shall come to the Jews! The prophets Isaiah, Jeremiah and Ezekiel, paint the coming day of their grand recovery and re-gathering. And these, we think, are precursory of universal peace and rest to all, when the mystery is finished. And as we hear the Maker speak, as the outlying world was so far finished as to be ready to be inhabited, and as God said and saw that all was good, so again, at the beginning of the new creation, if we may so deem it,—that is, when Christ was born in Bethlehem,—the angels in grand chorus, cried, "Glory to God in the highest, and on earth peace, good will toward men." It was a time for a grand acclamation. It is not malediction, but benediction.

Amid the trials of the centuries, let there be a jubilee in the sky, for the virgin parturient has brought forth a Saviour. *Good will* is the thought in the host whose coming forth is from God. Good will is the great sign word for the world, when Jesus in the manger is breathing by his mother's side, or enclosed in her arms. It is this blessed good will that is a balm to broken or breaking hearts—a good will, genuine and unchangeable. And if angels sang a good will hymn, surely God has in His heart the same in infinite measure. The angels proclaim what is the sentiment of heaven, whose glory God is, and God himself is heaven. And if angels could and did cry sweetly with a loud voice, "peace on earth," then God must design peace to come to creation, when the engines of war shall become implements of industry, and men no more in ranks without personal grief or grievance, shall send death shots crossing each other on thunderous battle fields, and the fields be cumbered with the slain. O earth, "Thy dead men shall live; my dead bodies shall arise. Awake and sing, ye that dwell in dust." As a man of stature, with a heart every whit compassionate and generous, is loved for his noble instinct of kindness, how much more shall he who loves and pities all his creatures, be glorified and admired for his mandate of peace with which the angels were inspired on that never-to-be-forgotten night, when Christ was born; and the mandate shall go into execution some day; it may be but a step ahead.

And again, "The Son of man came to seek and to save that which was lost." Did he come to seek and save a *part* only? If a ship is foundering, do the life-savers struggle with wind and waves to save only a fraction of the crew and passengers, or is it in their heart to save *all*? The answer is ready. They will not willingly leave one to drown. Their work of rescue is only limited by their ability. Their duty and disposition agree perfectly. All that human courage and endeavor can do, will be done. But with God there is no lack either of pity or ability. Nothing can be too hard for him. American ships were hemmed in with ice, near Point Barrow in the far northern sea, a few years ago. A strong and well-equipped expedition was fitted out to rescue the whalers who were facing death. That which was lost, or at the point of death by starvation or wreck, the very sum total of ships and men, roused the activity of the government. No ship's crew should be passed by. No sailor on an ice-floe should freeze or starve or drown, if brave men could reach him. Not one. And here is Jesus, the great Life-saver, who declares his mission to save the lost. Not a fragment or a fraction only! And is he not strong to save, and does he not love the worst and lowest of human kind?

He will choose to save an elect company,—or even army, if you please,—save them through an earlier calling and election. And why? That with Him they may be joined in a great cohort, an immortal body of life-savers, immortal and strong. They have had experience of trials. They have known the weakness of human nature. They have felt the pain and bitterness of life, and known tribulations. They are qualified then for the great work of recovery of lost sinners of all the ages. If twelve apostles shall rule over Israel, then twelve thousand times twelve, and as many more as the King shall appoint, may assist in the grand recovery. "A king shall reign in righteousness, and princes shall rule in judgment." And righteousness and judgment may very truly be the grand law and rule of administration,—for they are the habitation of God's throne,—with mercy and truth to go before, and be the "avant couriers."

What is righteousness, but doing good? And to do good, will be to diffuse happiness among the greatest possible number of sentient intelligences. Righteousness will glory in creation and in re-creation,—in making glad and thankful those who learn to love what is good and true, and who learn and understand that

God is truth and goodness. What a joy to the Author and Giver of good to see an infinite host of his own who are thrilled with ecstacy at the boon of a spotless life! Here is the joy of giving and receiving. O the thankfulness of those who though lost were yet not abandoned! The Saviour, like the shepherd seeking his sheep in the black midnight, brought the light of life, and it shone from the face and hand of Him who would not leave the meanest, or least favored to die.

O, what a picture of the lost in all the long years of the sun's rising and setting! What myriads have been born to die! What myriads born never to hear of a Saviour sent to rescue and restore! What myriads have been racked with anguish of body and mind, in seeing their dearest die, and in the depth of their inconsolableness, knowing not in what or whom to hope! Will the Saviour be discouraged? When the tide has turned, and when recovery begins its merciful work, will love be thwarted? Will patience fail? As sickness and suffering have had their long night, will not restoration have its day of jubilee? Will it ever be incontinently cut short? Is not love the most far-reaching of all things? Is it not the most courageous and untiring? Is it not mighty?—and in God, the Infinite, who shall limit its possibilities? Can it ever be satisfied with successes, until it has reached the most distant and hopeless of the lost? Is not love the greatest force in the universe? And, if we judge aright, it was love that moved God in the beginning to create the world, and to make it a habitation for man.

Another promise of an extraordinary blessedness, is this, "And I, if I be lifted up, will draw all men unto me." There is no uncertainty here, no circumlocution. And how is it that it should be limited in extent, or hampered with conditions? We never imagine that all men, good and bad alike, will be drawn and set in the land of delight, all coming at once, and all in the same place, without discrimination. All gathered in one great multitude without distinctions of fitness, or of moral character! Impossible! Impossible from incompatibility of the bad with the good, of the bad with the holy God Himself, of the bad with the very place and the conditions of happiness there. Such an idea is too revolting to be even for one moment imagined.

But when the good are safely taken to their rest; when they are at length with God, whom they love, and filled with the life and gladness of his most precious presence; then what? Will they sit and sing forever? Will they wave their palms and do nothing but forever say, "Glory, glory?" And will Jesus have no more that he can do, or that he will do, when the church is at home in the New Jerusalem?

What of the multi-million people that are asleep in the dust of the earth? Where are the millions of poor women that lived as slaves and burden-bearers? Where are the idiots and insane? Where are the children who died as they were just at the transition into the glow and hope of youth, from ten to twenty years of age? Are they damned because they did not confess Christ in their immaturity? Are they lost because they did not know there ever was a Saviour born in Bethlehem? We do not believe that kind of teaching.

And count and con all the hosts of the dead. Some have sinned ignorantly. Some have sinned wilfully and wickedly. They are all there in Hades, the grave-ground of the sleepers. They are all over the world, under the gravel and sand, the grass and leaves, overgrown often with great trees, and covered with the trunks of the rotting forest monarchs. They are in pits of darkness, with not an inch of headstone; in great sepulchers that the yawning earth furnished, when the ground opened in Lisbon and Catania and Antioch, and, closing, shut them tight in one tomb.

But is not God able to give command to the same earth to give them back? And when Jesus says he will draw all men to him, is it hard to believe that he will do it? No, it is not hard to believe, but blessed to believe, and when the time has come, easy to believe.

And why will he draw them? To be their tormenter and destroyer for untold duration? Is this like Christ, who died for all? No; we believe he will draw them to do them good,—to rebuke, to chasten, and even to punish, if the sinners of old require it. But the work will be of rectification and recuperation. When an orator draws a congregation; when a physician or surgeon draws the disabled and sick; when a philanthropist draws the poor; it is to bless and comfort, to enlighten and save. And the great Sent of God loves all men. He died for all.

He was the second Adam. He is the saving Head, as the first Adam was the failing head of the race. As all humankind were in the first Adam, why are they not also all in the second? If one lost all, will not the other save all? If he died for all, did he die in vain? And when we consider the work he did, and the woe he suffered, and consider his nature of love and pity, will we not say as with one voice, Let Him have all for whom he suffered and died? Let him not be robbed of any, or lose any. And every added trophy will well befit him who gave himself a ransom for all, to be testified in due time. Why should he be limited in the sum total of his reward?

And he can draw men, in the ages to come, after the first resurrection. He can draw them from all the corners of creation. He will *love* to do this, if we do not greatly judge amiss. What a joy to him and his to be thus mercifully occupied in the grand office of a universal restoration! The wretches who committed suicide from madness, or from weariness of life,—the unbelieving who had neither faith nor hope to the very last, and who said that death should end all,—may be astonished at their reliving after all, and wonder that God whom they discredited or denied, could have pity and give them life and hope, in spite of fate. O what a day of recoveries! A long day, possibly, but full of joy in heaven over sinners that repent, because they are conquered by love, and saved by power, even though they are not without some fire fit to destroy an old nature of evil.

But what shall we say of destruction? In the grand aggregate of losses and crosses and burnings even, whether in this life or another, is not love always working to one end? A sinner is destroyed as such, in some way, at some time, near or far, but is he therefore destroyed in every sense, and without hope? Is not God infinite in resources, and infinite in goodness too? Looking at the present creation with all its burdens, illusions, fevers, frenzies, failures, agonies and afflictions, if there is no good beyond death, then might creation be deemed a mistake, bootless and not worth the trouble. For what are even 25,000 days—about the equivalent of seventy years, with nothing good beyond? Now it is blessed to know that Jesus will draw all men unto him. Does he not draw them to do them good? Did he ever do or teach otherwise? Did he not have compassion on the multitudes, who thronged to hear him? Are not benevolence and pity the very law of his nature? And seeing it is blessed to draw, and will be blessed for him to draw the creatures that once lived, from their oblivion, it will surely be blessed for them to be drawn. And he who draws, shall have the power as well as the will, though they who are drawn have no power, and have been for years or ages, inert and helpless.

And more yet. Even if the dead were in hell, why could not Jesus draw them out? Even if the nations are an innumerable multitude of people, and depart into literal and everlasting fire, must they be forever there? If the fire is everlasting, how does it follow that they who enter it or suffer by it, are everlastingly to suffer? The Mississippi river flows from age to age—(call its torrent everlasting)—yet they who by boat-wreck, are thrown into the flood, may be rescued. Or say they are drowned, it is plainly said they shall be resuscitated in the resurrection. And can not Jesus draw to himself those who are either scorched or consumed by the fire, though the fire be everlasting? And it may be so, whether because it is from God, who is everlasting, or because the fire he sends has an everlasting fruit of good, in consuming the evil that feeds the flame. And the fire we will not too easily assume is literal. There are other fires in plenty, and in this life too. And they are often so prolonged as to be called everlasting. There are fires of trial even for saints. Sufferings sometimes seem at the time, and are, protracted beyond endurance, in a common and familiar way of speaking. They who have the grace of God, have strength given to endure.

Often and often, though, it happens that a night is like an eternity, and the hours crawl like the lowest and slowest creatures that have life. Some everlastings are limited, we may devoutly hope and believe, since love cannot tolerate evil, either sin or suffering, forever. This will be seen, when there is no more death nor pain nor sickness, and the tears are wiped from all faces. Are not some everlastings relative, as when we say of this or that man, he is an everlasting fault-finder, tattler, mischief-maker, boaster, or liar, while yet he may repent, and whether so or not, he will surely die, and that will end his career in this life. But Christ can draw men from any hell or from any death by fire, whether Sodomites who died by fire and brimstone, or Jews who suffered fires by famine or despair at the destruction of Jerusalem.

How grand is the stature of a Saviour drawing all men to him! What a majesty of benevolence! What a merciful kindness of power! What a sweetness of benignity and love! How can he be satisfied with any sheep lost, or goat even—for goats are beloved by their owners? Jesus drawing men to him! Amen,—so be it, evermore, till the last one is drawn. Will he draw them for good or for evil? How can he draw them for evil? And some, yea many, who are kindly and intelligent, are turned away in our day, from the one who came to save, because they have a perverted view of penalties. They say vehemently that the teaching of the New Testament is far more terrible in the matter of penalties, than that of the Old. For all can see that Old Testament penalties are temporal, at least so far as torment is concerned. But Jesus drawing all men to him, is a picture to wonder at and admire. And why not believe that he will be as good as his word, and verily do this great and blessed work?

And how will he draw? O how mightily can he effect poor prisoners of Hades first resuscitated, by the gentle majesty, the pitying good-

ness of a look! How surely can he raise them from hopelessness with a word! Strange indeed, if after the ordeal of the cross, he should be changed to antagonism. Why! the mothers all the more love the children for whom they have suffered. Would Jesus love less the host for whom he died, when in the exceeding joy of his victory over death, he sees the victims of sin, error, misfortune and affliction, whom he can save at the time appointed? He will see, must see, all the millions of a past and poor mortal life, and delight to spare to them out of his Infinite fullness, an energy of elevation, and make them glad and thankful beyond all the power of expression in words.

Love even delights to be lavish in its fullness of time. Going forth from his soul, a power to raise the meanest of creatures can work wonderfully; and why not so believe in the greatness of rectifying possibilities, as that all creation shall sing thanksgiving? Why not come into a new world of immortal and blessed faith? What faith? The faith that God is love, and therefore loves all.

Over and over we are grieved and astonished at calamities, and inquire if modern ways of hurrying through the world on wings of steam is not a misfortune and a bane, when the wrecks multiply with such appalling pictures of misery—scenes of suffering and death, that we cry out, saying, "How long? how long?" But our refuge is in the love that will bring in a new day of compensations far more astonishing than the casualties. And it will be the astonishment of joy, and long enduring too. Jesus can draw to him the dead, who have opened their eyes at his word, and angels look on admiring at the wonderful foresight of love, and courage of God, so to speak, to order or permit ages of discomfort, in order to magnify and multiply blessings otherwise impossible.

Among other glories of that new existence, will, we think be the security, the perpetuity of good, without danger of lapse or loss. Tears wiped away by the blessed Hand, will have no tears following to wet cheeks once wan and wasted, but now warm with the glow of health. Let us have faith in the drawing power of Christ and not think his sublime promise so meaningless as some will have it. Let him have his way. Let love do its work. Let truth go with mercy before him, and work its miracle of recuperation. Who shall handicap the Restorer? Who shall rebuke compassion in its place of eminence at the head and front of all things?

The power to draw all men and save them is the Lord's reward for his great sorrow. Who can look at the best of all men, that ever lived, pinned to the cross with nails, and dying the slow death of torture? It is a terrible sight. There is no joy in it, except the joy of the reward to come after, to him and his. How did the disciples view that scene? How did Mary look on it? We may call it the most woful spectacle the earth has ever disclosed. But eternity itself will not be too long to evolve the good that is to issue from it. And the very God and Father of our Lord Jesus Christ, who suffered in the death of His only begotten,—if we may reverently so believe and say,—will He not give him such a fullness and largeness of reward, as no phrase of speech can utter, or picture-making delineate? And what reward apter, or grander, could be, than the rescue of all that race of man whose cause he espoused, whose affliction he shared and whose salvation he undertook? Let the revenues of praise accrue,—the trophies of sacrifice multiply. We wonder at the power of a magnet, that can draw a splinter of steel from a wounded eye. Who will dispute either the power or the love that will draw the dead to Jesus, or dispute his right to draw them? He is Lord of all, both the living and the dead.

(To be continued.)

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The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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REDEMPTION OF THE EARTH.

It cannot be too strongly emphasized that Christ's mission includes the redemption of the earth from the curse under which it groans, the development of its latent possibilities of grandeur and glory, the lifting of its inhabitants out of their low state of ignorance, enmity and sin, and therefore the creating of a heavenly state of society here. This does not belittle the importance of personal salvation, the spiritual state as man's destiny, nor the invisible kingdom as the power ruling over the earth. Neither does it touch the question as to the judgment of the dead, and the glorious victory resulting therefrom. All these things have their place in God's Word and Plan, but the making of this earth and its mortal inhabitants, what they should be is another part of the great work, which by many is but dimly seen, and often entirely overlooked.

The Father said to the Son: "Ask of me, and I will give thee the heathen [nations] for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. ii. 8. Some think that he will destroy the earth, and others, that he will destroy the nations, and still others, that he will destroy them both. It does not appear reasonable that he will destroy any part of his inheritance, but rather that, by his judgments, he will purify and preserve it all. All destruction of life is in Adam, and all become Christ's by virtue of his resurrection.

It now appears evident that the phase of truth here considered is involved in the statements that Christ is "the Saviour of the *world;*" that he is "the Lamb of God which taketh away the sin of the *world;*" that he will "make *all* things new;" that he will make an end of sin, destroy all pain and death, and wipe away all tears; that he will make "new heavens, and a new *earth*, wherein righteousness [instead of sin] shall dwell;" and all those Scriptures which assure us that the Lord shall fill the *earth* with his glory, and the knowledge of himself, and that all the nations, kindreds and families of the *earth* shall be blessed,—a condition of human

society wherein "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."—Isa. xxxii. 17.

Let it be remembered that the *earth* is the place of these great changes. Where ignorance has prevailed, knowledge shall be obtained; where it has been dark, light shall be given; where sin and selfishness have reigned, righteousness and pure love shall triumph; where disease and poverty have oppressed the people, health and abundance shall be realized; where sorrow and tears, pain and death, have cursed mankind, they will all be supplanted by their opposites. People have so readily applied all these promises of blessing to heaven, but it is *earth* that is under the curse, and is to be delivered. These Scriptures do not refer to the destiny of people delivered out of the earthly, or fleshly, condition, and given spiritual bodies, which pertain to the heavens; but they anticipate a redeemed and subdued *earth*, where "All *flesh* shall see the salvation of God."—Luke iii. 6. Other Scriptures show that this salvation shall reach "all the ends of the earth."—Psalm xcviii. 1-3; Isaiah lii. 9, 10. That will be the world's "Golden Era."

Let it be remembered here that the reign of Christ and his co-working royal priesthood has direct reference to this grand result—the redemption of the earth and the nations then in the flesh. In harmony with this Jesus taught his disciples to pray that the kingdom might come, that, as a result, God's will may be done in the earth, as it is in heaven. The Psalmist foresaw the relation of the Lord's coming and reign, to the good results on earth, and called upon everything in heaven and earth to rejoice before the Lord, because of his coming to judge (govern) the earth and the people with righteousness, equity and truth.—Psalms xcvi., xcviii.

Not only does the Lord promise to deliver the people from selfish and cruel human governments, but their perpetual safety and happiness are insured by the fact that with Christ as their King they will be governed aright. His method of dealing with men will result in the conversion of the world, so that the people will really learn to govern themselves. This is too often overlooked, but it is plainly foretold that "All the ends of the world [all people in the flesh] shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before him; for the kingdom is the Lord's: and he is the Governor among the nations."—Psalm xxii. 27, 28. This cannot mean that those who have been converted in former ages shall be blessed under the future reign of Christ. To convert the world to God, and then to keep it right, is the object of that glorious reign.

The judgment of the dead, which is also to be victorious, is a distinct part of the work of Christ, and should not be confounded with the judgment and blessing of the living—the nations of the earth. Probably both parts of the work—for both the living and the dead—are mentioned in Isaiah xxv. 7, 8, where we are told that the Lord will destroy the covering cast over all people, and the vail spread over all na-

tions, swallow up death in victory, wipe the tears from all faces, and take the rebuke of his people from off all the earth. In Isaiah xxvi. 9 we learn that when God's judgments are in the earth, the inhabitants of the world will learn righteousness. This appears to refer neither to those then in heaven, who had learned righteousness in former ages, nor to those who had died in unbelief, but to men still in the flesh.

The seventy-second psalm seems to refer to this subject. It shows the blessed truth that Christ will rule the people aright, bring peace and gladness to all, remove all mere self-interest and, therefore, the extremes of poverty and riches, and the harassing cares of both, and break in pieces all kinds of oppression. By a beautiful figure it says that "He shall come down like rain upon the mown grass: as showers that water the earth;" and that, as a result, all nations shall be blessed in him, and call him blessed, and the earth be filled with his glory.

That even the fiery indignation and wrath of the Lord will result in the good of the people, is shown in Zephaniah iii. 8, 9: "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Some stop here, and miss the glory of the passage. They should read the next verse: "For then will I turn to the people a pure language, [a plain statement of the truth], that they may all call on the name of the Lord, to serve him with one consent."

It is useless to say, as some do, that this does not teach the conversion of the world to Christ, but only refers to the few who had served the Lord in a former age. The passage is too plain for such an inference.

In Revelation xv. 2–4, John tells us of the song of the victors over the beast, his image, his mark and his name, who stand on the sea of glass mingled with fire. He calls it the song of Moses and the Lamb, probably because it is based on the harmony of the teaching of Moses and the Lord Jesus Christ. The singers recognize the Lord as King (not merely of saints, but) of nations or ages, (see margin), and speak of his marvelous works and his justice, and exclaim: "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

The "shall come" of this passage makes it both sure and future, from the standpoint of these singers. Who, seeing the light of the plan of the ages, and the harmony of the teaching of Moses and Christ, would not join in the song? To such, the idea, suggested by some, that the nations will only bow and worship in abject submission and despair, has no weight. The passage above quoted, from Psalm xxii., says they "shall remember and turn to the Lord;" that from Isaiah xxvi. says they will "learn righteousness;" and that from Zephaniah iii. says they will "serve the Lord with one consent." Put all these with this in Revelation xv., and we have a four-fold cord, binding our hearts to the blessed hope of the world's conver-

sion to love and righteousness, and the filling of the earth with the glory of God, under the reign of Christ and his saints in the ages to come.

In Revelation xiv. 6, 7, John speaks of "Another angel [messenger] having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Observe that this angel's proclamation is located after a selected number are with the Lamb on mount Sion as the redeemed "firstfruits unto God and the Lamb." And he calls on the nations to worship the Lord, not because the day of judgment *is coming*, as has been the burden of the preaching in the age now closing, but because "The hour of his judgment *is come*." This clearly refers to a change of dispensation; and it is significant that the new message is an "*everlasting* gospel," even as compared with the gospel of the whole election age then closing.

That this new proclamation begins before Babylon goes down, results in her fall, and brings torment to the worshipers of the old system, only needs to be mentioned to those who have carefully read Revelation xiv. That such a work has begun is apparent to many watchers. And that in due time the message shall be heard and obeyed by all nations is stated in Revelation xv. 4. This angel says: "Worship God, for the hour of his judgment is come." And the latter Scripture says: "All nations shall come and worship," for the same reason.

In view of the several points mentioned, it seems evident that this message of Revelation xiv. 6, 7, was not fulfilled, as some claim, in what has been called "the 1843–4 movement." Its leaders did not teach that the 144,000 had been, or would be, gathered as "the firstfruits unto God and the Lamb," (which implies later fruit), and their message was neither world-wide nor the "everlasting gospel." It was too limited in its view of the good results, as they proclaimed the hopeless destruction of the world of mankind; while this is a proclamation of its final conversion and salvation.

The writer would not belittle that movement in reference to the coming of the Lord. He believes that it was a fulfillment of Matthew xxv. 1–5, and therefore, whatever its mistakes, a step in God's plan. But nothing less than the proclamation of the "everlasting gospel," the complete destruction of Babylon, and the final conversion of the world, could fulfill the messages of Revelation xiv.

Many know that the Greek word *aionios*, here and often translated "everlasting," refers to either limited or unlimited duration, depending upon the nature of the thing to which it is applied. When applied to slavery, as in Philemon 15 (and like the corresponding Hebrew word *olam*, in Exodus xxi. 6 and Deuteronomy xv. 17), it is translated "forever," and is limited to the lifetime of the slave. When applied to a

dispensation, it ends with the dispensation. When applied to sin or punishment, it is limited, because Christ shall "make an end of sin, and bring in everlasting righteousness."—Dan. ix. 24. And there shall be no more pain nor death nor curse. Rev. xxi. 4; xxii. 3. The nature of God, life and righteousness makes the word everlasting mean endless; and the "everlasting gospel" may be endless for the same reason, and because of its relation to the endless generations, and the endless priesthood and judgment of Christ and the saints. This angel's work will continue, at least, until the world is converted to the right, even if it has not a phase that, like the reign of peace, shall have no end.

Let it be observed that the seven angels having the seven vials full of wrath, come out of the "temple of God," that is, the exalted church. The saints are to execute the judgments written.—Ps. cxlix. 5-9. But the wrath is contained in *golden* vials, which indicates their heavenly character and design. And the wrath is limited; when the vials are all poured out, the voice says, "It is done." And though men are kept out of the temple until the vials are empty, then they will enter.—Rev. xv. 8. The Lord will not keep his anger forever (Psa. xxx. 5; ciii. 9; Isa. lvii. 16; Micah vii. 18); but the last verse says, "He delighteth in mercy," and many times we are told that "His mercy endureth forever." Ps. cvi. 1.

WORLD OF MORTALS.

As commonly understood, the saved world means a world of immortals, raised above the natural, or earthly condition. It therefore is necessary to emphasize the idea that it means a world of mortals, saved from the curse of the ages then past, and therefore just ready to do the Lord's earthly work aright. There is to be an ideal earthly state, in which people will be born in right conditions, be properly trained, live according to the law of love toward God and man, mature as trees of the Lord's planting, and, instead of dying, be transplanted into the higher state—the heavenly phase of the kingdom of God.

The key to the ideal earthly state is found in Genesis i. 26-28, where we learn that God created man male and female, and said: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." This purpose of God concerning man is mentioned in the eighth psalm, and in Heb. ii. 6-8, where the apostle says: "Thou hast put all things in subjection under his [man's] feet. * * But now we see not yet all things put under him. But we see Jesus, etc."

Between the first statement of God's ideal for man and its attainment, there was to be a long period of sin and suffering, proving the inability of the mere natural man to govern even himself, and making the whole history of man, in his selfish misrule, appear a terrible failure. But there is light if we "see Jesus." He, the Victor through his sufferings, gives us the key of hope. He is the Head of a priesthood by whom the original plan will be carried out. He brought and sends the Divine Spirit into the flesh, and

by that Spirit man will learn to govern himself, and by true knowledge become able to obey the original command: produce his kind without the blundering of the past; subdue the earth and develop its wonderful resources; and rightly use and control the whole lower creation. What has already been done by man, as a result of mental, moral and spiritual training, is but a foregleam of the great possibilities of the future.

Let it be repeated here, what appears self-evident, that the reign of peace cannot fully begin until the conquering reign ends. Therefore only after man becomes loyal to Christ, can he become master of the inheritance. The ideal earthly work, in *all* its phases, can only be done after the whole living world is redeemed from the curse of sin and death.

If generation and earthly life were to end when sin and death end, as many hold, there would never be an instance of a right earthly society, nor the answer to the ideal prayer, that God's will should be done in earth, as it is in heaven. Neither would there be an opportunity for the complete fulfillment of the oft-repeated, but too-little-thought-of promise that the blessings of the righteous shall descend upon their children and their children's children.—Ex. xx. 6; Ps. ciii. 17; Prov. xx. 7; and Isa. liv. 13.

That both good and bad qualities are inherited, no thoughtful person will be likely to deny. The inheritance of sinful conditions from Adam, and of righteousness from Christ, is clearly the teaching of the Bible; and as the evil is developed by the law of heredity and evil communications, there is good reason to believe that the Lord will make use of all good educational influences and the power of heredity to bring about the good conditions of the perfect day. Iniquity is visited upon the third or fourth generation, and dies out; but by the same law, good is perpetuated unto all generations, as before seen.—Page 168. This brings to view the important truth, often overlooked, that the progress of the Lord's work is gradual, and that the good in the next generation will be the result and reward of all the good work done in this generation. This is according to the divine law of growth; and in all true efforts to hasten the coming of the day of God, (2. Pet. iii. 12, margin), we may know that our labor shall not be in vain.—1. Cor. xv. 58.

It has been objected to the idea of continued generation after the end of sin and suffering, that it sets aside the idea—supposed to be truth—that the *only* way to come from the natural to the spiritual is by suffering. Well, perhaps that idea ought to be set aside. At least, it appears to need modification; and it should be expected that any increase of light would modify former ideas. It is now evident that experience of suffering is *not* "the only way" of learning to avoid one course of conduct and to adopt another. People learn by observation, and also by the experience of others, preserved in the monuments and history of the past. Illustrations of this are numerous. Past experience of others makes it very improbable that any eastern nation will ever again seek to force into

submission the people of the western continent. The American people of today—those born since the year 1865—do not need to have the terrible experiences of the civil war to prevent them from returning to the most terrible slavery of being slave-holders. The *nation* has had the experience, in the person of those who then lived and suffered; but those born since the war, and all yet to be born, were saved from the terrible sin of the nation, and its attending and resulting sufferings, by what their ancestors suffered. The same will be true of the coming generations concerning the slavery that results from the liquor traffic and the financial and social evils that now curse the world.

Many illustrations might be given of the fact that suffering often *prevents* suffering, and when this is so, it is substitutional. If the objection above mentioned were well founded, there could be no blessing, either here or hereafter, resulting from the pioneer work or sacrifices of others. But all know that the later generations are blessed by what the former generations did and suffered. And it now appears clear that the Bible teaches that only those who are to be of the royal priesthood need to suffer: "If we suffer, we shall also reign with him." This element of the plan is conditional; but the blessings promised to the nations of the future are unconditional.

While realizing that the suffering of the royal priesthood will prevent the nations from suffering, and for this reason is substitutional, it is still to be remembered that there is an important sense, growing out of the unity of the race with Christ, as the Seed of the whole crop, that *all* suffered, died and rose *in him:* so that it is oneness with Christ, rather than substitution, that secures the salvation of the race. And this is especially true of the church, as they are not freed from either suffering or death, but are required to follow Christ in both, in order that they may reign with him. But the nations of the perfect day will not need to experience the suffering. And they will all know the relation of the sufferings of Christ, and all the sufferers, to their condition and blessings, even as the intelligent people of today know that many of their present blessings and possibilities are the result of the labors and sufferings of others. The history of the past, and the kingdom of priests, will be standing monuments of the terrible nature and power of sin, and of the glory of righteousness and the redeeming love and power of God. Knowledge of these facts will be to the nations of the future a grand preventive.

Some fail to see the distinction between sin and immaturity, and think the need of growth in knowledge in the future is against this teaching. But there is a great difference between physical or mental immaturity and the transgression of law. A tree or a plant grows to maturity, not by transgressing, but by obeying, the law of its nature. Christ, though born a babe, and increasing in wisdom and stature, (Luke ii. 52), did not sin.—1. Pet. ii. 22. When he by his Spirit shall have taken full possession of the race, the same can and will be true of all generations. He did not condemn the flesh itself, but "condemned *sin* in the flesh."—Rom. viii. 3. How else than by carrying out this principle, could all flesh see the salvation of God?

—*Extract from* PERFECT DAY.

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EDITOR'S APPOINTMENTS.

May 31, Washington, Mich., 10:30 a. m., and Detroit, Mich., 1356 Woodward Ave. 3:30 p. m.

June 7 and 14, New York City, in The Stephen Merritt Building, 8th. Ave. and 19th. St. (Entrance on 19th. St.) at 2:30 p. m.

☞ All persons coming from a distance, will be provided with entertainment, by addressing Mrs. O. A. James, 76 Midland Ave., East Orange, N. J.

June 21, Pittsburg, Pa., in charge of Dr. J. Greenawalt, 517 Wylie Ave.

June 28, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

THE EASTER GOSPEL, is a 16-page tract, based on 1. Cor. XV., and is the Gospel of Resurrection. Price 15 cents a dozen or $1.00 a hundred.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Paul's Voyage and Shipwreck.—Acts xxviii. 33-44.

(Lesson for June 7.)

GOLDEN TEXT.—Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.—Psalm cvii. 28.

INTRODUCTION.—Paul, having appealed to Cesar, must go to Rome. He and other prisoners were placed in charge of Julian, a centurion of Augustus' band. Paul was accompanied by Luke and Aristarchus—old and tried friends. There was no ship to take them directly from Cesarea to Rome, so they first embarked in a ship which belonged to Adramyttium, a seaport of Mysia, on the western coast of Asia Minor. The plan was to sail by the coasts of Asia. The next day they touched at Sidon, and the centurion kindly let Paul go to his friends to refresh himself. From Sidon they sailed under Cyprus, because of head winds, and when they had sailed westward over the sea of Cilicia and Pamphylia, they came to Myra, a city of Lycia, near the south-west angle of Asia Minor. From Myra the ship would naturally turn north up the Egean Sea to Adramyttium; hence the passengers for Rome changed vessels and embarked in one from Alexandria laden with wheat for Rome. It was quite a large vessel for those days, as there were 276 people on board (ver. 37) besides the freight. From there the voyage was southwesterly, and slow, because of head winds. Coming to Fairhavens, Paul, seeing the dangers of a voyage at that late season, advised the centurion to winter there; but the officer gave more heed to the advice of the ship-captain than to the words of Paul, and as the general feeling of those on board was in favor of an effort to reach Phenice, a more commodious place in which to winter, they started with the first fair wind. But soon a terrible storm came upon them, called Euroclydon, ("Euraquilo," R. V.) It was something like a cyclone, and so caught the ship that it became unmanageable, and they had to let it drive. After a fearful run, they came into the partial shelter of the small island of Clauda, and with great difficulty got the small boat on deck which was usually towed behind the ship. They made heroic efforts to save the ship. First, they undergirded it, by passing ropes and chains around it. It was probably leaking. Being afraid of quicksands, they succeeded in furling the sails, and so were driven. The next day, being exceedingly tossed, they lightened the ship; and the third day, they cast out the tackling—which seems like an act of desperation. The storm lasted fourteen days, and as neither sun nor stars appeared, their hope died out. It is impossible for the inexperienced to appreciate their fearful situation.

At this crisis, the apostle gave them cheer by relating a vision which the Lord had given him. After long abstinence, he stood forth in the midst of them. He first reproved them for not taking his former advice, probably not to tantalize them, but to show his claim to their confidence now. He then exhorted them all to be of good cheer, because the angel of the Lord had shown him that though the ship would be wrecked, no lives would be lost. He must be brought to Cesar, and the Lord had given him all that sailed with him. This was a grand opportunity for Paul to show them the value of his faith and hope in God. He believed God, and therefore could say, "Be of good cheer."

When the fourteenth night had come, as they were driven up and down in Adria, about midnight, the sailors found that they were near to land, and fearing the rocks, they cast four anchors out of the stern, and wished for the day. In this critical time, the sailors, having no faith in the words of Paul, and being determined to save their own lives, regardless of the rest, plotted to leave the ship, letting down the boat, under pretence of letting down anchors

in the foreship. Paul discovered the plot, and said to the centurion and the soldiers, "Except these abide in the ship, ye cannot be saved." Here we see that the fulfillment of God's promise does not set aside the necessity of using the means within reach. God uses man as his instrument in carrying ont his purpose. He has ordained the means as well as the end.

The soldiers, probably more through anger at the sailors than faith in Paul's word, cut the ropes of the boat, and let it go. Even thus the Lord makes the wrath of man to praise him.

I. THE FAST BROKEN.—Vs. 33-37. Paul was virtually master of the ship. As the day was dawning, after that night of anxious waiting, though the storm was still raging, he was calm and thoughtful of the good of the others, and he urged them to take some food. Some think Paul's words do not imply continuous fasting for fourteen days, but that it was the fourteenth night in which they had fasted and watched for the dawn. Their eating and their sleeping had been alike broken up. And the coming severe labor made it necessary that they should eat. How cheering the presence of such a man, at such a time, and with such cheering words. He again assures them of their safety; but they were to use all the natural helps and precautions.

"Then he took bread, and gave thanks to God in the presence of them all," and began to eat. Giving thanks at the table was the custom with both Jews and Christians. It must have been salutary in its effect on all that were present. It showed again Paul's faith in the living God. Why should we not all thus honor the Lord before men? Jesus was made known in the giving of thanks.—Luke xxiv. 30, 31. Paul's calm manner cheered them all, and they partook of the food, and so were prepared for the coming labor.

II. THE WRECK.—Vs. 38-41. When they were strengthened by eating, they lightened the ship by casting the wheat into the sea. God had only promised to save the people; all else was allowed to be destroyed. So in saving men, he takes away from them what they are inclined to count of great value.—Philip. iii. 7-9.

When the day had come, they knew not the land; but seeing a creek, they determined to run the vessel into it. With this in view they took up the anchors, hoisted the mainsail, and made for the shore. But in a place where two seas met, the ship ran aground. As the forepart stuck fast, the hind part was soon broken by the waves. Who of us can realize the excitement and fear of such an hour?

III. THE PEOPLE SAVED.—Vs. 42-44. True to their cruel business, the counsel of the soldiers was that all the prisoners should be killed, lest some of them might escape; but the centurion, anxious to save Paul, kept them from their purpose; and he commanded that all who could swim should first get into the sea and swim ashore. Then the rest escaped, some on boards, and some on pieces of the ship, and so all reached the land. They were on the island of Malta.

According to Paul's prediction, the wreck of the vessel was complete, but not one life was lost. Some had tried to save themselves regardless of the rest, but as we have seen, this was not permitted. It is easy to think of this fearful voyage as a picture of the journey of mankind, and of the outcome as illustrating the purpose of God concerning the salvation of all. Paul here stood in the attitude of Christ toward the world. He proclaimed that all should be saved, but did not belittle the use of means. The present order of things, like the ship, is doomed to wreck; but all on board—all mankind—have been given to Christ, and not even one can finally be lost. He will draw all men unto himself. He shall see of

the travail of his soul, and shall be satisfied.

This minute description of Paul's voyage and shipwreck shows us his character in a new light. He is seen as a noble Christian, a masterful character, a faithful servant of Jesus Christ, the very one who could write the Epistles attributed to him. He, like the Master, was interested in the welfare of others rather than himself. May none of us be like the sailors who tried to save themselves regardless of the rest.

Paul at Rome.—Acts xxviii. 16-24, 30, 31.

(Lesson for June 14.)

GOLDEN TEXT.—I am not ashamed of the gospel of Christ.—Rom. i. 16.

INTRODUCTION.—The Revised Version says: "When *we* escaped, *we* knew that the island was called Melita;"—Malta. This implies that Luke, the writer of the Acts, was there. Malta is a small island in the Mediterranean Sea, about sixty miles south of Sicily. The inhabitants were of Phenician origin, from Carthage in Africa. The Romans then governed the island; it is now under British rule. The language is Arabic. The Greeks and Romans called other nations than themselves "barbarians." The part of Africa from which the Maltese came is still called "Barbary." In this lesson "barbarians" means no more than the "natives."

Paul and his party remained three months on this island. The people showed great kindness to the shipwrecked ones, making a fire to warm and dry them. They did not know Christ, but unwittingly they were doing something for him.—Matt. xxv. 40. Paul, though an ambassador of the greatest King, was not above helping in common work. Like his Master, he was a man among men. He gathered sticks to keep up the fire. When he laid his sticks on the fire, a viper, aroused by the heat, fastened on his hand. The viper, a venomous reptile, infests nearly all Europe, but it has gradually disappeared as the people have increased. When the superstitious natives saw the reptile hanging on Paul's hand, their first impression was that he must be a murderer, whom, though he had escaped the raging sea, Nemesis, the God of Justice, would not permit to live. They expected him to swell and die suddenly; but when he quietly shook off the reptile, feeling no harm, and showing no sign of being poisoned, they as ignorantly concluded that he must be a god. He was neither a murderer nor a god, but a man of God. His safety depended on two promises: (1) that found in Mark xvi. 18 and Luke x. 19; (2) that he should preach in Rome.

Paul was showing his credentials as an ambassador, and they gave him prestige, so that, with some others, for three days he was courteously entertained by Publius, the chief man of the island. The father of Publius being sick with fever and dysentery—a very dangerous combination,—Paul prayed for him, and he was healed. This caused others to come and be healed, and Paul's company were greatly honored, and on their departure, were supplied with such things as were necessary. We do not learn that those who were healed were converted to Christ. Physical healing does not always produce spiritual results. The people seemed to have honored the apostle more than they honored Christ.

From Malta they sailed northward in a ship of Alexandria, which had wintered in the island. Its sign was "Castor and Pollux," which means "The Twin Brothers," the sons of Jupiter, and gods of the sea. What a strange providence! Here is an Egyptian ship, with idolatrous symbols, bearing the messengers of Christ to Italy. God moves in a mysterious way, using all kinds of people and things to carry out his purpose.

Landing at Syracuse, on the east coast of Sicily, they tarried three days.

Then they came by a circuitous route to Rhegium, and after waiting a day, till a south wind blew, they came to Puteoli. On this trip they passed between the famous "Scylla and Carybdis," a dangerous place between Sicily and Italy. At Puteoli they found brethren, and were invited to remain seven days, but it is not recorded that they accepted the invitation; and it does not seem natural that the Roman officer would consent to such a delay.

It is an interesting fact that there were Christians in that place. And we naturally ask, Who carried the gospel there? It might have been someone who was at Jerusalem on the day of Pentecost.—Acts ii. It is natural to think that they returned to their homes. An inscription found in the ruins of Pompeii, "O Christian, rejoice in the fire," shows that there were Christians there in an early day, as that city was destroyed by an eruption of Vesuvius in A. D. 79. This shows that Christianity is not a modern invention.

From Puteoli Paul and those with him came overland to Rome—a distance of about 140 miles. Having heard of their approach, brethren from Rome came out to meet them as far as The Market of Appius and The Three Taverns,—respectively upwards of forty and thirty miles,—"Whom when Paul saw, he thanked God, and took courage." His long-time desire was about to be realized, though in a very different way from what he would have chosen.

I. PAUL IN ROME.—Vs. 16-24, and on. "We came to Rome." The journey in, is not mentioned. The centurion delivered his prisoners to the proper officer; but as Paul had won favor with the centurion, and as his offence was not considered of great concern to the Roman authorities, he was allowed to hire a house, and to live alone with his soldier guard, to whom he was chained. Vs. 20, 30.

Though Paul was a prisoner, he knew that his real mission in Rome was to preach the gospel, of which he was not ashamed.—See Golden Text. So very soon he called together the chief of the Jews—probably those who were not Christians. "To the Jew first," was Paul's method in preaching the gospel. It was necessary to explain why he was sent a prisoner to Rome. He showed that he had really done nothing against the people nor the customs of the fathers, though he was delivered to the Romans by the Jews. He did not tell them the real cause of his arrest, nor that the Jews had acted like the most savage mob. He told them that the Romans, having tried him, would have set him at liberty, had he not appealed to Cesar. While he had no intention of accusing his nation, it was to escape from their malice that he had come to Rome. He had called them, and wanted them to hear him, because for the true "Hope of Israel" he was bound. He thus implied that they as Jews had not learned their true hope.

They replied that they had received no letters concerning him, (the means of communication was nothing like what it is today), and no one who had come had spoken against him; but they were desirous of hearing him concerning this matter, because the Christians (regarded by them as a new Jewish sect) were everywhere spoken against.

It is probable that the Jews at Jerusalem thought that Paul, having gone a prisoner to Rome, had been permanently disposed of. It had not occurred to them that the Lord had sent him to preach the new faith; and, besides, they probably had no opportunity to send letters or messengers before him.

In harmony with Paul's request, a day was appointed, and many of the Jews came to his house, and from morning till evening he showed them from Moses and the Prophets the things concerning the kingdom of God and the

Messiahship of Jesus. As usual, some received his message, and some did not. He showed that the King and the Kingdom were to be of a higher character than they had been expecting, and not all were able to receive the more spiritual truth. Jesus said, "My sheep hear my voice." They know the true Shepherd, believe his word, and follow him. It was not a mere matter of will, but of their condition, and therefore of their ability to receive the evidence.

Before they left Paul, he quoted Isaiah vi. 9, 10. Their rejection was foretold by one of God's prophets, and was therefore not against the truth of the message. The parables of our Lord were the truth under a vail, which is closely related to the vail of the natural heart. The apostle's quotation, and his statement concerning the salvation of God being sent to the Gentiles caused the great reasoning among the Jews, and tended to hasten the division among them, which was the separation of the wheat from the chaff. This agrees with Paul's statement, "The election hath obtained it, and the rest were blinded." Rom. xi. 5–7.

The kingdom was to be taken from the Jews as a nation, and given to a nation—selected mainly from the Gentiles—which shall bring forth the fruits thereof.—Matt. xxi. 43. Seeing God's purpose in election expands the mind in reference to both God and man. We are not only told that the fall of the blinded Jews brought salvation to the Gentiles, but also that the final salvation of the blinded ones is made sure.—Rom. xi. 11–15, 25–32.

Either Paul was not permitted, or wished not, to go out and preach in public places while he was a prisoner. But for two years he dwelt in his own hired house, and received all who came to him, giving them his message concerning Christ and the kingdom, no man forbidding him. It was well for him and the cause of God that he was a prisoner. What a wonderful providence! He was probably liberated at the end of the two years, as there was no vital charge against him.

LOVE UNIVERSAL AND ENDLESS.

(*Continued.*)

We may say, or hear it said, that it is dangerous to teach such universality of good will and intention,—that men will be more wicked, be less restrained, be less scrupulous, or more intractable. But Jesus is able to draw them even now; and if they will not obey his call, a discipline of sharpness likened to fire is an alternative, which every dictate of prudence, and instinct of wise self-regard would teach them to avoid. Therefore, it were every way best to shun the path of thorns, to beware of volitions of a baneful self-will, of unbelief, and to pray without ceasing for every grace to keep from evil thinking or doing. Happy are they who, while yet alive in a time and land of opportunity, so learn of the generosity and omnipotence of love, that it shall help them to live soberly and well, now and here.

In the Lord's counsel to Nicodemus, he said, "For God sent not his Son into the world to condemn the world, but that the world through him might be saved,"—(In the Revised Version,—"that the world through him *should* be saved.") And this is a case of irrevocableness of purpose, and blessed be the resoluteness of immutable love. Who cannot believe in the purpose of God to show that good is inherently eternal, even as he is. I believe firmly in the fore-ordination of triumphant righteousness in the working of things. A comfort it is to believe that love is imperial, that it is strong and invincible in will. There is enough of the havoc of evil will among men, a will perverse and satanic, but its career shall be short in reality, though so long in seeming;—short in a ratio to the duration of good, for as God is eternal, so shall good and goodness be. Mutability has no place here, nor variableness and inconstancy. Steadily flaming in the moral heavens, like a star and a sun, is love inflexible in purpose and impregnable in strength.

Jesus said he was *sent*,—sent by the one true God,—and he was sent to save the world. How ignoble would a failure be! A mission so distinguished, so honorable and of such an authorship and origin, must not, cannot fail. The Messenger of God no more than God himself can fail or be discouraged. He has the ages of long duration for time, and the ordination of supreme and sovereign Love and

Truth for authority. A great mission! To save a handful, could that be all? To save an elect fraction, is that the best possible? Such interpretation of language is not in vogue among men of force and executive ability, charged with great responsibilities, or pledged to great enterprises.

A financier, a man of might, a king in the commercial world will build a trans-continental Rail Road, and a mere track of twenty miles completed is but the beginning, and not the end. This is the fore-assurance of the perfect work. So the calling and qualification of a few, precedes the work of saving all. Is not God greater than men? If some men have force and capacity, if they are fore-seeing and undaunted, and if they have boundless resources, then what can Omnipotence not do? That is a work worthy of a God, to save a world,—to save a world lost,—to save and restore it,—and far, far more than restore it. So then what is called restitution is but the beginning, for on and on through the ages, shall be the march of achievement—to a kosmos saved,—saved from its lapse, its groaning, its chronic and woeful burdens, and its mountain piling of the dust and graves of the dead. Yes, far more than restitution,—for out of the desolations can God rear a fabric of wonderful beauty, the astonishment of angels.

We plead for the knowledge of God. We need, and all the born millions need, to know of Him. Not as we have learned in catechisms and traditions, that he damns the greater half of the human race to such agonies without end, that never to have been created would have been infinitely better. Not that. To think thoughts of that kind must be baneful, as, of course, always painful. How such thoughts have hardened men! But to have faith in goodness and excellence, is tonic and wholesome. In some sense, as we think, so are we. And how blessed to have a mental picture of love over us, and over all, and to believe implicitly in righteousness ruling and directing everything. This faith forever leads to prayer, and prayer is salvation, or a means to it. This faith forms character. To believe in love, in all, and over all, to worship it, to contend for it: to believe in God always doing wisely and well, always gracious and good, this is what elevates and sanctifies our nature. The opposite faith, —nay, the very opposite imagination, we should deem harmful, if not pestilent. Our fathers believed in God, and despite the most appalling delineations of vengeance and wrath, held fast to their profession. Let us be faithful and true, while also exceedingly thankful that the punishments of evil-doing are salutary and disciplinary, and that destruction of the sometimes dreadfully erring creature, is the process preceding and necessary to re-living and reconstruction and infinite ensuing good, —just as buildings dangerous and out of date, are taken down to be rebuilt with honor and thanks to the builder. Never can we think overmuch, and believe overmuch, in the perfection of God, our Father in heaven.

And all the more is this faith noble and salutary, that abides firm and unshaken amid all the mystery of afflictions and trials that we see or feel and have knowledge of. It is a victory of faith to believe that evils are, or will be tributary to good, that God permits or orders misfortunes for an infinite good hereafter.

This is faith that exalts human nature. But if we believe, or imagine even, that He is arbitrary, fickle, revengeful and having boundless stores of misery to inflict, are we not depressed and even depraved by such ideas? Do they not tend to discouragement and moral and mental degradation! Well we know that people of old time, called Christian, tormented the heretics with dreadful deaths by fire, to save them from the far worse fate of an eternal hell of flames. And God himself our Father, is entitled to our love, has a right to it, and a right to be known and believed in, as glorious in all rectitude and peerless in excellence, worthy to be loved and revered. And He himself sees how salutary to man is this knowledge of Him. And wrong ideas are all the more harmful, because of the greatness of the Creator — the character-forming power of ideas and of worship, so that if the object of worship is cruel, barbarous, deformed, the worshiping creature is correspondingly perverted and degraded.

And more yet. The world needs to be illuminated with the light of hope. How many are discouraged with adversities, and haunted with fears, partly inspired by the pictorial gloom and terror of thunderbolts ready to be launched on the unhappy mortal who fears he does not believe so as to be saved, even though he has tried. I have no thought of apologizing for sins to be repented of. But in all my view of suffering humanity I can at least be pitiful. The heedless, the headstrong, the self-satisfied and insubordinate will have their *check* some day and their correction. Thoughtlessness does not regard penalties and the hard-willed, may have their astonishment in a day of retrospect, or introspection, an astonishment with no glory or joy. But all the more, on this and on all accounts do we need light shining from heaven, the light of God's most effectual pity, that the fear, the audacity, the timidity, the self-will, the hopelessness, the mad ambition, may all alike be

conquered or cured. Who is so helpless as the creature without hope? What case is more pitiful? The true philanthropist must view with pity the fallen estate of breathing Adamite man. Light with power in it, is the need of a world dying every day. If the apostle insisted saying—"I *die* daily," how much more the unhoping, fallen and poor, who need a hand stretched out to lift them up! Jesus could pity the harlots, that from one mis-step had gone down, down into apathy and despair. Thanks be to God, that some day he can raise them up in the new creation.

Did not God say—"all souls are mine," and did not Jesus say—"all that the Father hath is mine?" And John says that "God sent his son to be the Saviour of the world." Nothing less would satisfy Divine pity. Nothing else or less would correspond to the amazing greatness of such a price and such a labor of seeking the lost, as redemption cost. Justice and love cry out together, "give the Redeemer all. Give him the planet, give him the people on it, living and dead—give him his enemies, penitent and reconciled, give him the dead of Sodom and Jerusalem—give him all the sinners that ever lived, touched with a wand of metamorphosis,—give him tyrants and slaves all charged and new-born, give him mothers and children killed by the villanous greed of the rum-seller—and give him the miserable rum-sellers struck and smitten with the reproaches of their own memories, and prostrate in the dust of their humiliation and shame. Here is the hell of an awakened conscience, but Jesus can save even from that. Shall we not believe it? The angel said to Joseph—"thou shalt call his name Jesus for he shall save his people from their sins." And the apostle has certified "that all Israel shall be saved," notwithstanding the pestilent misbehavior of all the tribes, in one or another place and time and phase of wilfulness and foolishness. O, it is good to know that all Israel shall be saved. And it is good to hope and believe that the poor benighted Canaanites, steeped in ignorance, and heirs by birth to an inheritance of fickleness and folly, shall some day live again altogether changed, for God has all the power to raise them up out of all death. The Canaanites, born and reared in moral darkness, were trampled down by the conquering host of Joshua, but were they greater sinners than Israelites, who in spite of Moses and the prophets fell into idolatry, and were not far from the mad excesses of Ahab and Jezebel? "God sent his Son that the world through him might be saved." But if many thousand million's are doomed to extinction, or to "death that cannot die," which is interpreted to mean woe that cannot end, then how is the world saved? Nay, it were rather a world lost, and with the Grand Mission proved a failure. Would a man pretend that the announcement was false, either through insincerity in the intention, or inability in the achievement? A thousand times, no. For He who is the uttermost perfection of excellence, cannot falter in purpose or default in either promise or execution.

(*To be continued.*)

HOLLAND, N. Y. C. COLEGROVE.

EXTRACTS FROM LETTERS.

Not pledged to One Man's Opinion.

ENCLOSED find Post Office Order for £1-12-6, in payment of my subscription, etc. as per enclosed paper. The S12-6 is for Bro. S. His letter enclosed will tell you how it is to be applied. You will see that I am paying the subscription for Bro. M. He, Bro. S. and myself, are much pleased with your presentation of the truth.

I will be obliged if you will kindly send me the tract entitled "That Servant," You know I am not pledged to any one man's opinions, and have never been carried away with the "one man" idea. I endevor to read what others have to say upon the subject, and then form my own opinions.

Yours in the Master's service.

CHARLES POOL.

NOTTINGHAM, ENGLAND.

Share in Largest Hope.

I THANK you sincerely for sending the books, and I inclose you (with Bro. Pool's order) S12-6, and I would be glad to have the HOPE for the present year (1902) unbound.

One old "Spurgeonite" here has read DAY DAWN with great delight, and another, MOSES AND CHRIST. They have both read Russell's works, but they both share with me in the Largest Hope—centered in the unerring wisdom the unlimited and all-conquering love, the overruling, almighty power, and

the unswerving justice of the God and Father of our Lord Jesus Chrst.

I am trying to get several new subscribers for the HOPE, and will send the names as soon as I get them.

I pray that you and all who see these soul-cheering truths may do all you possibly can to bring about that happy day of universal holiness and happiness. Yours in the blessed hope,

LANGLEY MILL, ENG. B. SMITH.

Battling for the Right.

To you, Bro. Paton, and all Christian workers, I send greeting in a Christian spirit. I have been in this army sixty-one years, battling for the right; but many times I almost became a skeptic, from hearing so many contradictions about what the Scriptures taught about how to be saved from everlasting torment. But for the last twenty years I have been enlightened more and more by reading DAY DAWN, MOSES AND CHRIST and THE WORLD'S HOPE. Comparing them with the Word, I found them to be true, and to give much light on what had seemed to be contradictions in the blessed Word.

I now send you fifty cents. It is all I can send now, but will send more as soon as I can. My health has not been good for some time. I would be glad to pay for 1903, but cannot now. If you cannot send me the HOPE as you have been doing, you may drop my name from the list; for the best of friends have to part. Your sister in the Largest Hope, L. S.

BLOOMER, ARK.

(The HOPE will still be sent.—ED.)

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☞ See Editor's Appointments p 168.

HIS CARE.

GOD holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if tomorrow's cares were here,
Without its rest?
I'd rather he unlock the day,
And as the hours swing open, say,
"Thy will is best."

The very dimness of my sight
Makes me secure,
For groping in my misty way,
I feel his hand, I hear him say,
"My help is sure."

I cannot read his future plan,
But this I know—
I have the smiling of his face,
And all the refuge of his grace,
While here below.

Enough; this covers all my want,
And so I rest;
For what I cannot, he can see,
And in his care I sure shall be
Forever blest.

—*Rev. John Parker.*

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 21., No. 12. ALMONT, MICH., JUNE 15, 1903. $1.00 a year.

THE MAN KINGDOM.

It has been shown that an important phase of Christ's work is to redeem the earth and make its inhabitants what they should be; and that in order to God's will being thus done in earth, the kingdom of God must first come. Thus the Lord Jesus taught his disciples to pray. In Dan. ii. it is shown that God's kingdom is the fifth universal kingdom on the earth, and as in all the others, so in this, the new kingdom begins its reign "in the days" of the preceding kingdom and conqners its way to universal dominion. Rome is divided, as represented by the ten toes of the image, and "In the days of these [ten] kings, [neither before the division, as Orthodoxy teaches, nor after their destruction, as many Adventists teach], the God of heaven shall set up a kingdom, which shall never be destroyed: * * and it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Verse 44. This, like the Lord's prayer, shows that the kingdom must come as the means of conquering the nations, and then blessing them with righteousness and peace. It is small at first, as a "stone," but it grows, and becomes "a great mountain," and fills the whole earth.—Vs. 34, 35.

The old governments of the world are represented in the form of a man.—Dan. ii. The same is true of the new government, Christ's kingdom: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool."—Isa. lxvi. 1. The change in the government of the world corresponds to the change in the man, already considered. The old government was that of the natural man; the coming government will be that of the Divine Man. He is not to be thought of as a literal man of such dimensions. That would be a monstrosity. But this Divine Man, seated on the heavens with his feet on the earth, evidently represents the heavenly and earthly phases of the kingdom of God.—See Chapter III. The heavenly acts through the earthly, and makes the place of his feet glorious. Isa. lx. 13. This chapter shows that the future kingdom requires that Israel shall be restored and con-

verted. When thus converted, they will be associated with the earthly phase of the church of Christ. That church is represented in the New Testament as a body of which Jesus Christ is the Head. This body is the Seed—the Coming Man — that is to rule and bless the world. The overcomers are said to sit with Christ in his throne, but the feet are before the throne. It has been seen that the New Jerusalem symbolizes both phases of the future kingdom, and its measure is "the measure of a man."—Rev. xxi. 17. Such a kingdom must have for its ideal the welfare of man—all mankind. It is not local nor national, but world-wide in its spirit and care. To be a man is enough to secure its benefits; human need will be met with a full supply; and whatever is narrow or selfish or oppressive or contrary to the general interests of mankind must perish.

It appears evident that the New Jerusalem, and the Lord sitting on the heavens with his feet on the earth, represent the same thing—the two phases of the kingdom. In another Bible figure, the church or body of Christ is called the bride, and the Head is called her Husband.—Eph. v. 23-33. This figure has reference to the object of their union and joint reign—the regeneration of the world. The New Jerusalem is called "the bride, the Lamb's wife." This being so, the fact that the Jewish nation, restored and converted, is to be the lower and visible phase of that great city, may explain, and harmonize with the New Testament teaching, certain Old Testament prophecies that speak of Israel as the Lord's wife, restored after a period of apostasy. The figures of the Word are many, and, when understood, their teaching is harmonious.

Cleansing His Feet.

FROM the time that the throne of Christ's kingdom is established in the heavens, or when the overcomers are exalted to sit with him in that throne, it is evident that those connected with the church on earth must be "his feet." The earth is his footstool, and it is to be made glorious. There are several Scriptures that seem to drop into line with this idea of "The Coming Man," who is to rule and bless the world.

Look first at Psalm xl. 2, 3. Here David typified the coming One, whose feet at the time the saints were exalted to the throne, were in the miry clay of Babylon. The doctrines of the old church systems are very miry, and many of the people stick to them very tenaciously, and are terribly "tormented" by any indication of their overthrow.—Rev. xiv. 9-11. The "miry clay" of Babylon is not of the Lord, but the Christians in it are members of Christ, and therefore they are "his feet;" The call to such is: "Come out of her, my people."—Rev. xviii. 4. This does not merely mean that they are to leave the nominal churches, but rather to leave the doctrines of Babylon, and walk in the light. Doubtless some in these churches are farther from the miry clay of Babylon, than others who have left them, and are pleading with others to follow their example. But when men who have been in Babylon can see the light, the absolute unity of all Christians, and rejoice in the fullness and glory of

the Lord's plan of redemption, the language of David in the above-named psalm is very applicable: "He brought me up out of an horrible pit [a pit of noise—margin], out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song into my mouth, even praise unto our God: many shall see it, and fear, and trust in the Lord."

This is no doubt the great antitype of the Saviour washing the disciples' feet. He said to Peter: "What I do thou knowest not now; but thou shalt know *hereafter*."—John xiii. 7. This "new song," with the time of its being sung, seems to agree with the song of the victors in Revelation xv. 2–4, mentioned in last chapter.

When the church on earth is clean from the miry clay of Babylon, and her unity is manifested, she will have a grand mission, and the world will believe.—John xvii. 20, 21. In Isaiah lii. 11, this same coming out is mentioned: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; [the slavery of Babylon being typified by the bondage in Egypt and Assyria]; be ye clean, that bear the vessels of the Lord."

In view of this coming out of the miry clay, and the washing of the feet of the Christ-body, how appropriate the language of the seventh verse: "How beautiful upon the mountains [the governments and nations of the earth] are the *feet of him* [not of them, as if it referred to individual preachers, but of him, the Christ-body] that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

This evidently is the going forth of the "everlasting gospel," of Revelation xiv. 6, 7. Its preachers must have come out of the miry clay of Babylon, for they no longer preach damnation, but peace and salvation. It is the gospel of the King on the throne coming to deliver men into his glorious liberty.

The *unity* of these watchmen is brought to view in the eighth verse: "With the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." The two following verses give a glimpse of the grand result, including the redemption of Jerusalem, and all the ends of the earth seeing the salvation of our God.

This can mean nothing less than the conversion of the world to Christ. This result, a divided or sectarian church can never accomplish. There is good and precious metal in them all, but the separate lumps must be melted in God's fiery judgments, and then the good material will be attracted and come together. So as Babylon goes down, the New Jerusalem will come down from heaven, or be developed by spiritual forces, and the clean church in her going forth will look "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."—Cant. vi. 10. Oh, what a victory for Christ will be gained by his clean and beautiful feet!

Whatever may be true as to a literal, bodily fulfillment, it appears evident that the words of Zechariah xiv. 4 have a deeper and more im-

portant significance, in harmony with the view above presented: "His *feet* shall stand in that day on the mount of *Olives*." This is much better than to be in the pit of miry clay in Babylon. It can mean no less than the deliverance of the feet of Christ's body to stand on the mount of God. The Olive tree is a grand symbol. It is the source of oil, (type of the Spirit of truth and grace), used by the ancients in making bread, for light, for heat and for medicine; and the Olive branch is the emblem of peace. So the *feet* of Christ, cleansed from the mire of Babylon, will stand in the kingdom of God, which will provide for the world of men *spiritual* bread, light, heat and medicine, and extend to them the Olive branch of the King of Peace. "And of the increase of his government, and of peace, there shall be no end."

Under His Feet.

In view of the unity of the kingdom of God with its two phases, heavenly and earthly, invisible and visible, represented as One seated on the throne in the heavens with his feet on the earth, several other Scriptures are very expressive—those that speak of all things being put under his feet. They show that the feet, the visible and earthly phase of the kingdom, are, when free from Babylon, to do the earthly part of the future work, the body in the throne acting through them. Thus shall the saints execute the judgments written (Ps. cxlix), using Israel as the Lord's battle-ax.—Jer. li. 20. In order to understand the spirit, manner and object of their warfare, it must be remembered that carnal weapons are but the type of the weapons that are "not carnal, but mighty through God to the pulling down of strongholds."—2. Cor. x. 4.

It is significant that even the seven golden vials of God's wrath are in the hands of and poured out by seven angels (messengers) out of God's temple, and after this is done, men will enter into the temple—the church of God.—Rev. xv. 5-8. This shows that wrath is limited, and that in its application the Lord remembers mercy.—Hab. iii. 2.

What a blessed fact that his enemies are to be made his *foot*-stool. "He must reign [as a Conqueror] till he hath put all enemies under *his feet*."—1. Cor. xv. 25. The oneness of Christ and his church is shown when Paul says: "The God of peace shall bruise Satan under *your* feet shortly."—Rom. xvi. 20. It is the *heel* of the promised Seed—Christ and the church—that comes in direct contact with the enemy's head and crushes it.—Gen. iii. 15. Then will follow the endless and peaceful reign of Christ, when the earth, the place of his feet, his footstool, shall be made glorious. The whole earth shall be filled with his glory. All the families of the earth shall be blessed in him, and God's will shall be done in the earth, under the reign of an endless priesthood, through endless generations.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Paul's Charge to Timothy.—2. Tim. iii. 14 to iv. 8.

(Lesson for June 21.)

GOLDEN TEXT.—There is laid up for me a crown of righteousness.—2. Tim. iv. 8.

INTRODUCTION.—The Acts close abruptly with Paul's first imprisonment. Being released, it is thought he visited Timothy at Ephesus and Titus at Crete, and then went to Spain; that on another journey in Greece and Asia he wrote First Timothy and Titus, and was again arrested and taken to Rome; and that he wrote Second Timothy during his second imprisonment. Instead of living "in his own hired house," it is said that he was confined in "the dark, foul, lower dungeon of the Mamertine prison." This information is drawn from other sources, as there is no Bible record of them. That he was a prisoner at the time of this writing is implied in i. 8, 12, 16, 17. But it is not clear from this letter that he was in such a dungeon. Some things imply that he was still in active service.—iv. 9-11.

It is said that a few months after Paul's release from his first imprisonment, there was a terrible conflagration in Rome, which raged for six days, and destroyed a large part of the city. *Quo Vadis* gives a vivid description of it. It was rumored that the Emperor Nero himself caused the fire, and to avert suspicion, charged it to the Christians. This resulted in the arrest of a multitude of both sexes. Some were killed with the sword; some were exposed in the amphitheater; some were covered with the skins of wild beasts to be torn to pieces by dogs; and some were wrapped in sheets of pitch, tied to stakes, and set on fire. And the cruel emperor rode in his chariot through his gardens lighted with these terrible human torches. It is hard to believe that such cruel things ever happened, and were calmly witnessed by a human monarch.

It is supposed that Paul was arrested on some charge connected with this persecution. Whatever the conditions of his imprisonment, there was nothing able to prevent him from writing this Epistle in a tone of triumph and hope. Its purpose was to instruct Timothy in his work, and to urge Mark to come to Rome.

Timothy was probably born in Lystra, in Asia Minor; converted by Paul, in his first missionary journey; accompanied the apostle on his second missionary journey, and was his comrade the rest of his life, being like a son to him, and it is thought, sharing his first imprisonment. He was afterward placed in charge of the church at Ephesus, and remained there till his own martyrdom. It is said that he was killed with sticks and stones by the enraged Ephesians, because he protested openly against some of their licentious, idolatrous practices.

There has never been any doubt in the church that Paul was the author of the two Epistles to Timothy. It deals with apostolic gifts and responsibilities, zeal and purity, life, doctrine and fellowship. Our present lesson gives a comprehensive view of Christian work—its foundation, purpose, hindrances and reward. It may be given under four rules.

I. FIRST RULE: ABIDE IN THE TRUTH.—iii. 14-17. Bible knowledge is the foundation of all Christian work. Timothy was to be congratulated on his home teaching. Paul exhorted him to abide in the truth of the Sacred Writings, which he had learned from his childhood, through his faithful mother and grandmother—Eunice and Lois.—i. 5. Paul says "Abide thou," in contrast with the evil men he had been describing. This shows the importance of early training. What we want to grow in the ground or in the mind, must be planted there. "As the twig is bent, the tree is inclined." Early impressions, good or bad, are likely to remain

through life. The "Sacred Writings" here mentioned refer especially to the Old Testament, but probably include the New Testament Writings as they gradually appeared. They were able to make "wise unto salvation through faith in Christ Jesus." The Old Testament has the gospel in type and prophecy; the New Testament has its fulfillment. This teaches that salvation comes only through the knowledge of the truth. "Faith cometh by hearing, and hearing by the word of God."—Rom. x. 17. Men are alienated through ignorance, and saved through knowledge.—Eph. iv. 18; John xvii. 3. This fact is the basis of all true missionary work. Ignorance is not the way to the kingdom of God.

"All scripture is given by inspiration of God." The R. V. says, "Every scripture inspired of God." Whichever of these translations be used, the apostle was declaring the inspiration of the Bible. Inspired means "God-breathed." "Men spake from God, being moved by the Holy Spirit."—2. Pet. i. 21. Inspiration does not shut out the individuality of the writers; neither does it imply that any inspired man knows the whole truth. Peter was inspired at Pentecost, but he learned more in the vision of Acts x.

PROOFS OF THE INSPIRATION OF THE BIBLE: (1) Christ taught the doctrine. (2) The Bible-writers believed themselves inspired. (3) The great spiritual power of the Bible. (4) The Bible is essentially different from all other books in its character and effects. (5) The wonderful accuracy of the Bible, though tested by modern knowledge. (6) No such book could have been written by men not inspired. (7) The fact of miracles. (8) Fulfilled prophecy. (9) The unity of the Bible, though written in three languages, by at least thirty-six different people, during fifteen hundred years. (10) It meets the needs of all classes and conditions of men. (11) The effect on the world in the progress of civilization. (12) Every Christian's experience, proving its supernatural power in his life.—*Condensed from Peloubet.*

Paul says the word is profitable for four purposes: (1) for teaching—the truths of spiritual religion: (2) for reproof—condemning wrong ways of thinking and doing; (3) for correction—to lead to right thinking and doing; (4) for instruction in righteousness—to train for a righteous life. It teaches the ignorant, convicts the evil, restores the lost, and trains the good. It is all that the man of God may be perfected in work and character. This refers to each individual Christian, and may refer to the Church as a whole—the Body of Christ.

II. SECOND RULE: TELL OTHERS ABOUT CHRIST.—Vs. 1-4. The charge is, "Preach the word,"—the gospel of Christ, who is himself God's Word—the embodiment and expression of his truth, love and saving power. Preaching is honored more than writing in the gospel plan. The speaker filled with the Spirit of Christ, is the better expression of Christ—God manifest in the flesh. God has ordained "by the foolishness of preaching to save them that believe."—1. Cor. i. 21.

The charge (adjuration) is made as in the presence of the Father and the Son—the Witnesses of Paul's faithfulness and Timothy's responsibility. By that word Christ shall judge both the living and the dead at his appearing and his kingdom. The preaching of this age is to prepare a special people to appear with Christ and to judge the world.—Col. iii. 4; 1. Cor. vi. 2. It is a blessed truth, often overlooked, that whatever the necessary punishments may be, the judgment shall be unto victory (Matt. xii. 20)—the victory of truth over error, of right over sin, and of life over death—when God shall be all in all.—1. Cor. xv. 25-28.

The manner of the preaching is given "in season, out of season," watching

for every opportunity; "reprove, rebuke, exhort with all longsuffering [patience] and teaching." The reason here given for this urgency is the fact that the time was coming that men would turn away from the truth to fables. This prophecy has been wonderfully fulfilled

III. THIRD RULE: ENDURE HARDSHIPS BRAVELY.—Vs. 5. 6. Timothy would make enemies; but he is to be watchful, to patiently bear reproach, and suffer hardship, to be faithful as an evangelist, and thus prove himself a competent minister of Christ. The special reason here urged is that Paul himself was now on the altar being offered, and was about to depart. He wanted Timothy to be a competent and faithful successor.

IV. FOURTH RULE: REMEMBER THE REWARD.—Vs. 7, 8. Paul, giving Timothy this charge, could well speak of himself as an example. He had fought the good (not cruel) fight; he had finished the appointed course; and he had kept the faith—had not turned away from the truth under the strongest temptations He was now ready to die for Christ. Hence he knew that a crown awaited him, to be given him by the *righteous* Judge (a sharp blow at the *un*righteous Nero, who was about to take his life) at his appearing. And he shows that this same reward will then (not sooner) be given to all that love his appearing.

Kings wear crowns. The promise is that the overcomers shall rule and bless the nations. This great reward means more than merely to be saved from sin and death. It includes the glorious work of the saved in the everlasting kingdom.

These are the last words of Paul to the churches. Thus ends the earthly career of a great man, but though dead, he has been speaking through the age, and his work will continue in the ages to come.

Review of the Acts.

(Lesson for June 28.)

GOLDEN TEXT.—The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom.—2. Tim. iv. 18.

WE have been studying, in the Acts of the Apostles, concerning the founding of the Church of Christ, and before we leave the subject, it is well to take a glimpse of the whole history. It covers about thirty years of time, from the resurrection of Jesus till the close of Paul's two years' imprisonment in Rome. Thus the history covers about three-fourths of the forty years from the baptism of Jesus to the destruction of Jerusalem—which was the time used for the grafting of the new church upon the old olive tree, mentioned by Paul in Romans xi. 17-24.

The ascension of Jesus (that is, his glorification) completed his personal victory, which was manifested in the coming of "the Spirit of *the* Truth;" concerning the way from the natural condition to God—the way in which our Fore-runner went, and in which we must follow him; by the power of the Spirit which he sent into the world. Until this Spirit came, the disciples were not competent to preach the new gospel message. They did not understand it themselves. and therefore could not tell it to others; hence they were to tarry at Jerusalem until they were "endued with power from on high." After ten days' waiting in prayer, the baptism of the Spirit came upon them, and their number was immediately increased from about 120 to over 3000, and in a few days thousands more were added.

It seems probable that many of the believers returned to their homes in the Roman provinces from which they had come to worship, at the feast of Pentecost. and that they carried glimpses of the gospel into all these places. But according to the record, for the first few years the new church clustered around the city of Jerusalem. For a time they "had all things common," the idea of private ownership being eclipsed by that of the full partnership of Christ and his people. This may be a foregleam of what will be when the spirit of self-interest and competition is removed.

The church when first planted by the Holy Spirit, as the Representative of the exalted Son of man, was "good seed," "the children of the kingdom," (Matt. xiii. 24, 38), and the first attempt to get the tares (false professors) into the church, among the wheat, resulted in the death of Ananias and Sapphira who pretended to put their all into the common fund, but withheld a part. But when men slept, the enemy finally succeeded in sowing the tares among the wheat, where Jesus said they should

grow together till the harvest at the end of the gospel age. Let the facts keep us from receiving the idea that the harvest of Matthew xiii. was at the end of the Jewish age at the destruction of Jerusalem. That was only the time of the sowing of both the wheat and the tares. If that had really been the harvest, then the pure church—freed from the presence of the tares—should have been shining as the sun ever since the destruction of Jerusalem, which we all know has not been the case.

Though the apostles and others were inspired by the Spirit of God, at first they had a very imperfect idea of God's purpose through the gospel. The church at Jerusalem was wholly made up of Jews, and they had no idea of being anything else. They had accepted Jesus as their Jewish Messiah. Even the opposers of the new faith regarded the disciples of Jesus as a new Jewish sect. In their state of rest and joy they had not the missionary spirit which the commission of Jesus required. They were inclined to think that the Lord cared only for the Jews, or at least, that men must become Jews in order to become disciples of Christ. How was that narrowness to be overcome?

It is interesting to see the movement of God's providence in this matter. The persecution which resulted in the martyrdom of Stephen broke up their home quiet, and then the scattered ones went everywhere preaching the gospel. God thus made the wrath of man to praise him. Thus the Samaritans first heard the gospel. Philip, animated by the Holy Spirit, carried them the message. He seems to have been the first home missionary. It was a strange report that came to Jerusalem, and the apostles sent Peter and John to Samaria to see about it. They were soon convinced that the movement was of God. They might not have been as willing to receive the Gentiles. The Samaritans held in part to the Hebrew faith, and so were about half way between the Jews and the Gentiles; and the conversion of the Samaritans was in a sense a stepping-stone to the later reception of the Gentiles. Soon after, Paul was converted, and became the special gospel preacher to the Gentiles.

The truth planted at Pentecost had to grow. The apostles may have thought they knew it all: but though Peter had the "keys of the kingdom," the Lord had to give him a special vision to make him willing to carry the gospel to the Gentiles—the house of Cornelius. Then he learned that God is no respecter of persons, and that by the atoning sacrifice all alike had

(*Continued on page 185.*)

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EDITOR'S APPOINTMENTS.

June 21, Pittsburg, Pa., in charge of Dr. J. Greenawalt, 517 Wylie Ave. at 2 and 7 p. m.

June 26, Chicago, Ill., at Masonic Temple, Room 912. Door open at 7:30 p. m. Note the change of room.

June 28, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

July 5, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 184.*)

been cleansed. At first he spoke of baptism as a means of acceptance with God; but after having that heavenly vision, he placed it as an act of obedience of those on whom the Spirit had come—the sign of their acceptance with God.

While Cornelius and his family were the first Gentile converts, it appears that the first Gentile church was at Antioch; and that they were not Jews is no doubt the reason they were the first called "Christians." And this was the first foreign missionary church; and they sent out Paul and Barnabas—the first "Christian" missionaries. There was quite a difference between the two churches, at Jerusalem and Antioch. The former has been called the "Home" church, and the latter, the "Missionary" church. The light of the gospel went out from both as centers; but there was practically very little fellowship between them until after the Conference in Jerusalem, in which it was allowed that the Gentile Christians need not observe the ceremonies of the law. From Jerusalem the gospel went to Damascus, Samaria, Joppa, Tarsus, Cyrene, Ethiopia, and Antioch. Then from Antioch, by the missionaries, it went to Cyprus, Cilicia, Perga, Antioch in Asia Minor, Iconium, Galatia, Lystra, Derbe, Philippi, Thessalonica, Berea, Athens, Corinth, Ephesus.

The church grew not only in extent of territory and numbers, but also in its spirit. It changed from being a narrow, Jewish church, to the larger fellowship of Jews and Gentiles—a world-wide church.

We know but little of the work of the twelve apostles. Peter and John are made prominent in the first part of the Acts; but Luke's later record mainly deals with Paul and his associates in their several missionary tours. Through them the Lord showed his purpose of reaching out to the world. But it seems evident that Paul, under the guidance of the Spirit, did not expect to convert all the nations to whom he went. He was finding the Lord's sheep—those who had ears to hear the voice of the good Shepherd — the gospel. He preached "to the Jew first, and also to the Greek," and as many as were ordained to eternal life [in this age] believed." He staid long enough in a place to catch their ears with the message that appealed to their hearts, and then went on, leaving the masses in their natural darkness. The key to this otherwise dark subject is the truth that the Lord in this age is only taking out from among the Gentiles a people for his name—a royal priesthood, who, joined to Christ, shall bless the nations of the world in the ages to come. The rebuilding of the fallen tabernacle of David, and the blessing of the residue of men, follow the return of Christ and the marriage of the Lamb.—Acts xv. 14-18; Destruction is followed by the "restitution of all things."—Acts iii. 21.

The movement of Divine Providence in bringing Paul to Rome is very interesting. He had long wanted to go there, but was hindered. After making three missionary journeys, he was led to collect money from the Gentile churches to help the poor at Jerusalem. He may have thought to promote the benevolent spirit of the gospel and the fellowship of the churches; but when he went to Jerusalem with the money, he was arrested by a Jewish mob, and only escaped death by being taken in charge by the Roman soldiers. When he was tried in a Roman court, he was found innocent of the charges against him, and would have been set at liberty, had he not appealed to Cesar. In such a case he had to go to Rome. So by this strange and unexpected way, through a most trying sea voyage, a terrible shipwreck, and a severe winter's experience, Paul finally was brought to Rome at government expense, and under Roman protection. Had he gone in his own way, he would have been hindered from preaching in Rome by Jewish persecution, as in other places; but as a Roman prisoner, he had full freedom to preach the gospel to all classes for two full years. The Lord overruled the malice of the Jews to accomplish the very thing they were anxious to prevent. And, if we learn no other lesson, it will be good for us to realize the truth that God can and will accomplish his purpose to give the gospel to all in due time; and that when it is necessary, he can make the wrath of men or devils help to bring it about. God's plan of salvation for the world cannot fail.

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EXTRACT FROM A LETTER.

Fear and Love.

EVER since the pleasant and instructive visit which you made us last July, I have cherished the hope that I might be permitted to see you and hear you again, at some of your appointments in Chicago.

Each time there has been something to hinder, but I still hope to be able to meet you and hear you again. We would be glad to have you visit us at any time in our home; so if at any time, when you are so near as Chicago, you can find it convenient to come to Aurora, please do so.

Bro. A. regretted that he could not be here to hear you the Sunday you preached for us. He spent three or four days with me last September during the annual conference of the church. I was surprised, as well as delighted, to see how nearly he coincided with the views which we hold. He is a man of much learning and a profound thinker. It is a rich treat to hear him talk and preach.

I was much interested in the letter of Bro. A. H. Swank and your reply, which appeared in the HOPE of Nov. 15. I have often thought that the most vulnerable point of attack upon "The Larger Hope" is that it inclines those who hear it to the idea, that evangelical work and the present acceptation of Christ, are of secondary importance. I know many who stumble at this feature of it, and reject it on that ground. Paul certainly holds out the idea that evangelists are a necessary part of God's plan; so then, if "The Larger Hope" is the truth, it necessarily follows that it must have evangelists among its advocates.

The question naturally arises, Upon what principle should evangelistic work be conducted? There are two motives which prompt to action. One is fear, the other is love. Can the advocates of "The Larger Hope" use the first? and will many be touched by the last?

I believe that the history of the world, both sacred and profane, clearly teaches that men in all ages have been actuated more by fear than love. While it is true that the law of Moses was an appeal to fear, and the law of Jesus an appeal to love, still the world has not outgrown the necessity of the rigorous precepts of the Mosaic law. In many of the revivals of the past, where many have been brought to Christ, the primary incentive, which the speaker used, was fear. Since fear has been successfully used in the past in bringing men to Christ, may it not still be used, in harmony with "The Plan of the Ages" and "The Larger Hope" as an incentive to obedience? Fear begets obedience; obedience begets experience and knowledge; and knowledge begets love and reverence. The evangelist can truthfully say that "every disobedience and transgression shall receive their just recompense of reward." "Knowing the terror of the Lord," I think he has liberty to emphasize this feature, to "persuade men."

The fundamental idea of all teaching is to impart knowledge; and allowing that the teacher is fully competent, there must be a proper condition of mind in the recipitent, before the instruction which is imparted can find an abiding-place. Two things are essential in any mind before it can acquire knowledge, that is, attention and thoughtfulness. The great majority of men are so perverse in their ways, that nothing short of a sense of imminent danger will command their attention and respect.

I would suggest, if permitted to do so, that, in your clear, forcible way, you write a pamphlet entitled, "Be ye reconciled to God," and that you emphasize both "the goodness and the severity of God."

May the Lord bless you in your work.

Your brother A. M. FUNK.

AURORA, ILL.

REMARKS.—I appreciate this personal word from Bro, F. When it is practicable, I will be glad to repeat the visit there.

The brother's remarks remind me of the statement of the wise man: "As iron sharpeneth iron, so a man sharpeneth the countenance of his friends."—Prov. xxvii. 17. This seems to have been the effect of Bro. Swank's letter; and in hope of a similar good result, I publish Bro. Funk's letter.

Concerning what he calls "the most vulnerable point of attack on 'The Larger Hope,' " I will say, first, that as far as my own view and teaching are concerned, I have never intimated, so far as I am aware, that "evangelical work, and the present acceptance of Christ, are of secondary importance." I thoroughly believe in evangelistic work (which simply means gospel preaching) accepting Paul's teaching that evangelists are a necessary element in God's plan and work.—Eph. iv. 11. I also believe and teach that the present acceptance of Christ is of primary and vital importance. And I do not think that "The Larger Hope" teaching should be held responsible for the fact that some do not understand it and misrepresent it. It should, like everything else, be tested by the word of the Lord.

There *are* evangelists among the believers in the Larger Hope. I mean there are those who preach the gospel of Christ to the world and have been used of the Lord in leading people to accept Christ as their personal Saviour, and to confess him before men. I am glad in the consciousness that a goodly number—how many I know not, but the Lord knows, and the day will declare it—have been led to accept Christ through my own instrumentality. But Paul also says that *teachers* are an element in the Lord's plan and work for the Church; and I have been led to believe that my work has been more that of a teacher of Christians than of an evangelist. If I had taken the advice of some, and confined myself more fully to the work of an evangelist, I would not have been true to my own convictions of duty, would not have been able to do the other work to which I was called, and the Lord would have had to raise up someone else to do this work of publishing the larger view of his love and plan. But there are others who seem specially adapted to do the evangelistic work even on this line, and I shall be glad when I learn that there are many more.

But, I am not ready to accept one of Bro. F's statements: "If the Larger Hope is the truth, it necessarily follows that it must have evangelists among its advocates." The only ground on which I could accept that statement as correct is that there are no Christians outside of the Larger Hope believers; and I have no sympathy whatever with such an idea. I believe that all are Christians who are begotten of God; and I accept without any mental reservation the statement of the apostle John: "Whosoever believeth that Jesus is the Christ is begotten of God."—1. John v. 1. Putting it in my own words: I am ready to recognize as Christians all who accept Christ as their Lord and Saviour; because "No man can say that Jesus is the Lord, but by the Holy Spirit."—1. Cor. xii. 3. So, from our point of view, we do not forbid anyone that we see casting out devils in the name of Christ "because he followeth not with us."—Luke ix. 49, 50.

I am inclined to regard the Church of Christ as a graded school, and think it is very evident that there are far more in the primary department than in the higher grades of the school. And it seems clear that evangelistic work is primary work, and that the Lord uses many who are very ignorant concerning the general teaching of his word, to lead men to accept the primary or "first principles of the gospel of Christ." On

this point I would call attention to what the apostle says in Hebrews v. 11–14 about the first principles of the gospel being "milk for babes," and about the "strong meat being for them that are matured." It may be true, though some do not like to admit it, that those who do not know much about God's plan, may be the most competent and successful evangelists. But I shall be very glad if the Lord raises up a class of evangelists who will believe and teach in harmony with the supreme purpose of the Lord; so that those in the primary school will not learn, as some of us did, so much that we had to "unlearn," so to speak.

Bro. F. raises the question: "Upon what principle should evangelistic work be conducted? and he discusses the merits of "love" and "fear," as motives of action, at some length. I think he has said some things that are good and worthy of careful attention. For myself, I will say that I think all evangelistic work should be conducted on *gospel* principles. "Evangelion" is the Greek word which in the New Testament is translated "gospel" and "good tidings." So an evangelist is, strictly speaking, a bearer of good tidings. This is the word used by the angel in the passage: "Behold, I bring you *good tidings* of great joy, which shall be unto all people." Jesus used the same word when he said: "Go ye into all the world and preach the *gospel* to every creature." No man has a commission from Christ to preach anything else as a means of salvation. Much that has been preached for gospel, savors more of the law, than of the good tidings of salvation; and much of the so-called "terrors of the law," is infinitely more terrible than the law of God ever suggested. God's law as given by Moses never hinted at future (to say nothing of eternal) punishment. Its extreme penalty was premature death. When the apostle said: "Every transgression and disobedience received a just recompense of reward," (Heb. ii. 2), he was speaking of the law—"the word spoken by the angels." When he speaks of the "terrors of the Lord," "the severity of God," and the "sorer punishment," of the New Testament, he is referring to the Lord's method of dealing with his begotten children, who come under the new covenant.

It may yet have to be learned by many, that both the "fear" and the "love," as motives to obedience, belong to the Christian—the begotten of God—and not to the one who is "dead in trespasses and sin." "The fear of the Lord is the beginning of wisdom." He that is dead is not capable of such fear. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them: for they are spiritually discerned." True conviction of sin is the work of the Spirit (John xvi. 8), and is therefore the first experience of the quickened spirit of man; and He who begins the good work will carry it on. Fear of punishment is the lowest motive for obedience, and he that is controlled by it is not far removed from the condition of the unconverted;—he is but a babe in Christ. 'Fear hath torment; but perfect love casts out fear." Jesus said to his disciples; "If ye love me, ye will keep my commandments."—John xiv. 15.

The implication that, if fear were used more as a motive, more people would be brought to Christ, is not new nor uncommon. Just as I began to write this article, a small paper, *The Recorder*, was handed me, in which I found the following selection from the *Vanguard:*

"The conscience of the people is collapsed, and there is so seldom a case of real conviction for sin. The churches themselves are swept and desolated by pride and worldliness. This is principally because of the failure of law preaching. Few pastors plainly preach

the eternal perdition of the finally impenitent, the doctrines of hell fire and damnation."

This is someone's opinion of the cause of the present state of things. Let it stand for all it is worth. I admit that the law should be preached as far as it is necessary to show the value and power of the gospel; but it is absurd in the light of the law to claim that the modern doctrines of "hell fire and damnation" are based upon the law. The old theological idea on this subject has no foundation in either the law or the gospel of Christ.

It might be well to consider the following questions: (1) Why were so few converted under the preaching of Jesus and the apostles? Surely it will be admitted that they preached the doctrine of punishment in its true light. (2) Where is there any record that the apostles ever preached what men now mean by "the doctrine of hell and damnation?" Is that the reason they had so few converts? When the Spirit of God takes hold of the mind of any one, it has a better effect than all the exaggerated theories of men, or any theory of punishment, good or bad. Live people move Godward. God alone can quicken the dead. And Jesus said: "All that the Father giveth me shall come to me." It should not be forgotten that this is an age of election for the work of the ages to come.—EDITOR.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

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LOVE UNIVERSAL AND ENDLESS.

(*Continued.*)

How great is this theme of eternal and far-extended benefit to the lost and suffering creation! How reviving and expansive is the doctrine of hope! How endless and boundless is the prospect! Who can exhaust a topic so Divinely blessed? Hear what Jesus says in the gospel by John, "For the bread of God is he who cometh down from heaven and giveth life to the world." And still more;—"and the bread that I will give is my flesh which I will give for the life of the world." And how can a gift so great and rare, be fruitlessly bestowed? How can He who descends from the sun and center of universal radiance, with life-giving virtue in his word, in his presence and in his miracles,—how can he fail? And as the whole creation languishes for lack of life—and some influence to renew it by a saving resuscitation—behold, Jesus appears a visitor, commissioner, envoy from the unseen glory—saying "I am the bread of life. He who comes from heaven is the bread of God. What ineffably generous giving is this! And it is for an end of incalculable good. This bread has precious virtue, it has a specific design or destination. It is to *give life*—not to a petty or paltry few, but life to the *world*. What a world of souls begotten and born since the days long preceding Abraham, and long preceding the flood! Who can count the host? Would one tribe or nation be enough to receive the grace? When a gift is costly and great, it is blessed to know that the beneficiaries of it are as many as any way reasonably can be! That is the glory of the gift that not only hundreds but millions are saved by it. Does one state in this free land make a nation? Does one county make a state? Can one community or one kingdom make a world? Who shall limit the wide-extended applicability and adaptation of this bread of God to nourish and save? Shall its possibilities be lost? Shall millions hopelessly perish, because when a power of redemption is prepared and near at hand, some infernal or adverse cause shall seek to thwart and nullify the good? Is the devil stronger than God? Is evil too intense and inveterate to be overcome? Are souls in desperate need, too hard to be reached, that this bread can never find them? Shall God be thwarted? The answer is ready, *No*. God cannot be thwarted. Jesus did not, could not die in vain. If the bread or God giveth life to the world, it leaves no room to imagine or allege a defeated purpose. Is God weak or fallible, that the life-giving energy of this bread shall fail to raise and save the world to which it is sent? Can accident, or misfortune, can

desert wilds, or mountain ranges, can Arctic cold or torrid heat, or fire, or storm or earthquake or thunder, baffle the God of love, sending forth His son to conquer evil, and raise the nations of all the altitudes and all the latitudes, the people of all the countries and all the ages? Well may the trees of the field clap their hands, that Christ has come, not to gain a meager handful, but the universal host of human kind. Let jubilees multiply, and mountain watchfires burn for joy that redemption is not a thing of scant intent, but has a goal to reach no less grand than the rolling earth with its uncounted dead, shone upon by the suns of six hundred or six thousand years. Let us not shrivel longer by discrediting majesty. Let us not die through ignorance and tradition and fear. Let us not grope in darkness, all the time dreading lest a thunderbolt of wrath shatter the frame-work of creation, and consign all the forgotten myriads once alive as we are, to a doom of eternal darkness. The bread of God is too precious to be confined within limits of inconsistant and unhonorable narrowness,—a bread that is enough for all that ever lived, with quality and virtue to save as many as ever drew breath. Let the Lord have room. Let him have trophies. Let him have the praises of the universe. Let him see the ranks of the ransomed in all lands and of all lands, see and be satisfied. Who should deserve to be satisfied, but he who suffered on that cross the very sight or thought of whose torture is made tolerable to the sad beholder, because it shall have a return and recompense of endless and unutterable joy, in seeing and receiving the great sum total of the once wretched and shipwrecked by sins and their maladies, and having them all for his own forever; for his blood and pain and labor earned their rescue, and if it earn, so shall it gain and gather all, and this will be giving life to the world.

This is indeed a topic full to an overflow of ideas and powers of life, and never wearying to a holy and benevolent mind. What if there are repetitions, they are yet as the royal blue, yellow and red of the spectram, because out of the one brightness of the sun there are the hues that harmonize, as truth, life and love, glorifying and perfecting God. This, the water of life that we drink, we delight to have all partake. This, the pity of Heaven to men, makes earth glorious even in its ages of bondage, because through all the mist shines the sun of Promise.

Suppose it is said that because God can suffer or ordain the long category of trials to sinful men here, therefore he will surely be far greater and more terrible hereafter. Suppose it is said if sinners are burned in wrecks and conflagrations now, they will much more terribly be consumed by fires, even without hope or end, because if God is capable of one allotment, he is of the other,—we say, no! For that is not love to be in severity infinite. All the more will we praise God that pains are purgative and remedial. Even purgatory is so named because it is taken to purify, with an exit some day. Why should we not rather think that love and judgment, two in one, would cut short a penalty that it should at least not be excessive, and would rejoice in such a remission, whereas tradition in its fervor of mistaken zeal will have the penalty not only endless, but also increasing. It is joy that God will have to increase and be magnified, and not sin and anguish. It is good and not evil that is appointed to grow and increase, and that has in it the root and germ of expansion. And to this the very creation of God must say Amen. For in a clean universe, only good things can have a place, and as plants of renown reach out their arms toward the sun, so shall they stretch up toward God, the ideal God, and the sun of all heavens and of all worlds. Over evil defunct and exterminated, shall songs of jubilee be sung, and the ashes under the soles of the feet of the righteous, shall be the wicked overthrown, transgressors and aggressors, out of power and place, in the end of the age, but how are they shut out from the great recall of the resurrection, when the trumpet peal of *Come*, sounds into every corner of creation? It is enough when the sinners are saved even so as by fire. It is enough, when the fire itself is satisfied, for with its work done, it is fit that it should expire. After the fires of an hour or a day, or of the last day of one age in juxtaposition to the first day of another, and therefore in some sense *aionial*, the angels may sing again, and the saints with them *"on earth peace,"* everywhere and forever. For surely war shall not go on eternally crying *havoc!* Wars have had their long and awful day. What clouds and squares of soldiers have, without one heartbeat of ill-will, stood to kill each other at the bidding of a proud and vain man, for a little hour seated on a throne, and then dead!

These who were compelled to maim and kill, and to be maimed and killed, can they not live again without a bugle peal or a drumbeat to hurry them into the hell of shouting and smoke and groans? What of the young men in a young Iowan university, who at their country's call to arms, left almost to a man, and went to the front, and some were struck down in mounting the breastworks at Vicksburg, when an assault was ordered. And mil-

lions like them have died, with mothers at home, weeping and broken-hearted. The "restitution" promised by the prophets, must mean first, restoration to life, and the better day that God will give thereafter, to such as died to save a country or a nation.

What says John? "In the beginning was the Word. All things were made by him. In him was life and the life was the light of men." We may read this along with the mandate in Genesis, "Let light be, and light was." And in the Genesis of John, it is written "that was the true light which lighteth every man that cometh into the world." Now this "lighting" in the present tense, is not confined to the babyhood and childhood time. For the immense majority of babes have not the true light shining into their hearts. They see sunlight and moonlight, and starlight, but not the heavenly light coming from the sun of righteousness. Do they see it in heathen lands? Does the living "light of the world" lighten every babe that a dark skinned mother bears with birth pains of parturition? Does the light lighten those, that as soon as they understand words and signs in the land of the Ganges and Irriwaddy, worship outlandish images, that would better represent the father of lies than a God of grace? How does the Light, the true Light, lighten these wailing things that never heard the name that Gabriel gave to Mary for her coming and first-born son?

It lightens them not, but it *shall*. The future is present with God, and with Him an age is but a day. When the true light lighteth every man, it is as if the last of a thousand years were all one with the first. The sun warms and vivifies nature though it has lain dormant and frozen for half a year. We pigmies or zoo-phytes, see no Divine light shining in darkest Africa, but God does, for with him, things to be are as if they already were. Praise ye the Lord, that the light, far more light-giving than the light that wakes the creatures torpid in their hiding-places of mire or clay, shall shine into the hearts of the forgotten and dead, to "give the light of the knowledge of the glory of God in the face of Jesus Christ." What ineptitude of deduction or vagary of imagination, that applies the future to the past, and confounds the positive of one with the impossible of the other! And yet with God, the immortal light of the Moral Sun, shines from the brightness of his second coming, forward or backward, and by faith we may see it as if it were already present, reaching down into the darkness of the legions that sleep in dust, and lighting them up and out into life.

(To be continued.)

HOLLAND, N. Y. C. COLEGROVE.

THE HUNTERS.

(Jeremiah xvi. 16.)

[The following is copied from the *Jewish Daily News*. The heading is our own.—ED.]

A TERRIBLE tragedy has occurred in the town of Kishinew, Russia, according to a cable received from St. Petersburg. Three hundred Jews are victims of a brutal massacre, which occurred on April 20th, the last day of Passover. This atrocity, in which twenty-five were killed and 275 seriously injured, is the direct result of anti-Semitic instigation caused by the Blood Accusation against the Jews of Dubosar. Throughout the entire Passover, Jews of Kishinew and of all Bessarabia have lived in fear of such an attack as this. The peasantry has been frightfully aroused against the Jews through the instigation of agitators and demagogues and desultory attacks upon small groups of Jews in Dubosar and Tumanove increased their alarm. In Kishinew, the demagogues succeeded in inciting the idle laboring classes, whose discontent is such that it requires but small effort to instigate them to riot and pillage as was shown during the frightful reign of terror in 1880–1881. It is impossible at the present moment to give full details of the massacre, but it is known that the signal for the attack was the old cry, "Kill the Jews!" in response to which the incited peasants and laboring classes rushed down upon the Jewish quarters like wild beasts of prey, sacking, burning, pillaging, outraging and killing. The police had great difficulty in quelling the riot. After it was put down the full horror of the tragedy stood revealed in the figures given above, twenty-five killed, and 275 seriously injured. The Government has issued an especial "ukase" ordering peace and the protection of the Jews against further attacks.

☞ THE RESURRECTION is the name of one of our tracts. 12 pages—right size to inclose with a letter. Price 15 for 10c, or 50c a hundred.

THE DAY COMETH.

AWAKE, Jerusalem, awake,
The Lord will comfort thee,
Now from the dust thy garments shake,
Arise in majesty.
The Light is come, thy Sun doth rise
With healing in His wings,
Thy land shall be a paradise,
And echo ceaseless praise.

The blindness that has veiled with night
The lost of Israel's fold,
Will be replaced by gospel light
When Gentile days are told.
When God's elect in Zion reign
Thy morning shall begin,
For mercy will remove the stain
Of Jacob's crimson sin.

The cup of trembling from thy hand
Jehovah will remove,
Spread over thy forsaken land
The mantle of His love.
The barren plain shall bloom again,
And famine flee thy shores,
For peace will aid thy husbandmen
And fill thy threshing-floors.

Thy watchmen eye to eye shall see,
When God shall Zion bring;
Good news from God shall swiftly fly
On everlasting wing.
The voice of crying then shall cease,
While praises thrill the skies,
For health and gladness shall increase
As vanquished error dies.

F. R. DOR,
3268 Monroe St., TOLEDO, O.

A BROTHER asks for three hundred copies of a future issue of the HOPE—one which would contain a certain article—and then says: "Perhaps that is more than you care to supply of one issue." No, that is all right. We can supply any desired number when we are notified before the paper is printed. The price of papers for missionary purposes is one cent each.—EDITOR.

ONE of our subscribers has found a helpful little book, partly mutilated, and without any cover. It has five chapters: 1. The Personal Christ; 2. In Christ; 3. Christ in Us; 4. Christ in Us, Causes and Effects; 5. Abiding. Will anyone tell us who is the writer, where it can be obtained, and the price?—ED.

WATCHING AND WAITING.

STANDING at the open portal,
Are his loved ones, waiting now;
Resting from their care and worry,
And with glory on their brow.

How his peace their hearts are filling,
As he said "peace give I thee,"
Giveth as the tranquil river,
Of its fulness to the sea.

They are waiting for the summons,
Waiting 'till the Lord shall come,—
Come to gather all his ransomed
To his bright, eternal home.

Then with Jesus, all victorious,
Shall their tireless work begin,
'Till all nations, tongues and people,
Shall be saved, and gathered in.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 21., No. 13. ALMONT, MICH., JULY 1, 1903. $1.00 a year.

BIBLE DOCTRINE OF PUNISHMENT.

As a criticism on our teaching concerning the final salvation of all, our attention has been called to the statement in Hebrews x. 26, 27: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." It will no doubt seem strange to our critics that we see the larger hope even in these and the two following verses: "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace?"

Here are two distinct penalties. And it may be safely said that in this, and all other Bible subjects, it is important to see the Plan of the Ages and the two phases of truth connected with that plan. We have been considering the "Two Covenants,"—one of law, the other of loving favor. These Two Covenants are the Key to this subject of punishment. In harmony with this principle we have two Adams, two laws, two judges, two trials, or judgments, and two distinct and opposite results — death and life, failure and victory.

These two covenants are properly contrasted as "The covenant of law," and the covenant of grace." "The law was given by Moses, ("ordained by angels in the hand of a mediator," at Mount Sinai) but grace and truth came by Jesus Christ."—John i. 17. The two things in all these doubles are related to each other as the natural and the spiritual, as illustrated by the two dispensations—the law and the gospel. Hence the dispensation of the law had to precede the dispensation of the gospel, and the cross of Christ was the turning-point between them—the law being nailed to the cross (Eph. ii. 17; Col. ii. 12–17), and the new dispensation of grace, life and victory began with the resurrection.

We have seen that the law required strict obedience on the part of the people, and that they promised this, and utterly failed? Now the question is, What was the penalty of the law? We have heard men talking of the necessity of preaching the terrors of the law," and "the thunderings of Sinai," as a justification for preaching the terrible doctrine of future and endless torment. And some of these devoted men think that it is terribly dangerous and wicked to deny the truth of such preaching, and go so far as to say that it is because of some great wickedness in their lives that people do deny it, and that they are hastening on to that woeful doom. Well, it seems fair that we should ask such teachers by what authority they speak of the penalty of the law as eternal suffering. They claim to be the authorized and ordained teachers and defenders of the Word of God. And our question is, What say the Scriptures? Will they give us even one Scripture that shows, or even hints, that the penalty or curse of the law reaches beyond this mortal life? Will they give us one Bible testimony that either eternal life or eternal punishment is mentioned in connection with the law from Sinai? Until they do this, it seems that they should cease their terrible threatenings.

Whoever will carefully read Deuteronomy xxviii. to xxx., may see what God promised to the obedient and threatened to the disobedient. The blessings are all temporal—health, wealth, and fruitfulness—"in the fruit of thy body, in the fruit of thy cattle, and in the fruit of thy ground,"—and long life in the land. And the curses are all temporal — disease, poverty, war, famine, pestilence, barrenness, and premature death. And it is all summed up in chapter xxx. 15–20. The law has nothing to say concerning immortality. "The wages of sin is death,"—that is the climax of all disease, sorrow and pain. If there is any life after death, it is dependent on the redemption which is in Christ Jesus. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."—See Gal. iii. 10–13. Who will dare to say that Christ suffered endless woe? or that he did not suffer the full penalty of the law? "He died for [on account of] our sins, and was raised for [on account of] our justification."—Rom. iv. 25; 1. Cor. xv. 1–4. Paul says this is the gospel. "It is Christ that died, yea rather, that is risen again."—Rom. viii. 34. Thus he "abolished death, and brought life and immortality to light."—2. Tim. i. 10. By the grace (loving favor) of God this death was for every man, and its purpose was, "that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 9–15. Thus the grace of God brought salvation (deliverance) to all men.—Titus ii. 11; 1. Tim. ii. 4–6. (It is a blessed fact that Christ not only bore the curse of the law, but also "died to sin," which is the cause of death.—Rom. vi. 10.)

Now, whoever is able to see the simple Bible teaching that death was the penalty or curse of the law,

as stated in. Hebrews x. 28, ("He that despised Moses' law died without mercy.") should also be able to see that the sacrifice of Christ is to recover from the curse of the law, and that there can be no judgment by Christ under the new covenant until men are redeemed (or reckoned so) from the curse of the law, and that the "sorer punishment" than death without mercy can come only to those who have been counted redeemed, and sanctified (set apart), and who have done despite to the Spirit of grace, as shown in verse 29. And it should be remembered that the redeemed have eternal life. They are made alive in Christ, and in him is no death. The contrast between the condemned and the redeemed is made very clear in the statement: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23. The second covenant has no death penalty; for though the outward man perish, yet the inward man is renewed day by day.—See John v. 24; x. 28; 2. Cor. iv. 16.

Let it be seen that as in the Plan of the Ages the death and resurrection of Christ was the turning-point between the law and the gospel—between the old covenant and the new—so it is with the individual. When a man comes to the cross, and receives the reconciliation (Rom. v. 10), he passes from death to life—the Christ life, which is the spiritual and eternal life—and to such an one "Christ is the end of the law for righteousness."—Rom. x. 4. This change (which is symbolized by baptism) secures the remission of sins that are past, and freedom from the condemnation of the law. "Now where remission of these is, there is no more offering for sin," (Heb. x. 18),—the same thing that is said in verse 26. Why should it be considered a hopeless thing in verse 26 and not in verse 18? The apostle evidently teaches in this passage that while the offering of Christ secures the remission of sins, freedom from the law, and a place in the family of the redeemed (in verse 30 called the Lord's people), still they are not perfect, and are liable to sin, and if they do yield to the "adversaries," they will be subjected to "judgment and fiery indignation." This will last until the "adversaries," these enemies within, shall be destroyed. The apostle carries his subject on into the twelfth chapter, and says: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," and shows that the object of it all is "for our profit, that we might be partakers of his holiness."—See verses 4-11.

Some think that the "sorer punishment" will be annihilation; but what would that be but death without mercy? It appears evident that the "sorer punisement" than "death without mercy" must be conscious punishment. Of course, it appears to some that this view gives comfort to the believers in endless torment. Well, let them get all the comfort out of it that is possible. But conscious punishment does not mean endless punishment. And to us two things are clear: (1) that the subjects of this "sorer punishment" are not under the law, but have been redeemed and are therefore not subject to the penalty of the law, which

is death; and (2) that under the new covenant, the punishment is disciplinary, and is for the purpose of perfecting its subjects in the holiness of God. The purpose of the Lord is not merely to forgive the past sins of his people, but also to cleanse them from all unrighteousness.

It has been objected by some that this teaching, that salvation is partly by fire, is taking the honor from Christ. Why is it so hard for such ones to see that whether salvation be by blood or fire, it is all of the Lord—our great High Priest? Let it be remembered that the atonement in type was by both the shedding of blood and by fire. The blood of the beast (the type of the enmity) had to be shed and carried in to the holiest, but the body of that beast had to be carried beyond the camp and utterly consumed by fire. But it was all under the control of the high priest. Paul says, "Our old man is crucified with Christ, that the body of sin might be destroyed."—Rom. vi. 6. When the body of sin is fully destroyed, we will be perfect even as our Father in heaven is perfect. Nothing short of perfection of character will fit us for the companionship of heaven.

Salvation by fire is clearly a part of the divine plan. Isaiah iv. 4 shows that the Lord will purify his people "by the spirit of judgment, and the spirit of burning." Malachi iii. 2, 3 shows that the Lord is "like a refiner's fire, and like fullers' soap," and that "he shall sit as a refiner and purifier of silver: and purify the sons of Levi [type of those who have been quickened and brought from the law into grace], and purge them as gold and silver." He will not be satisfied until he sees his own likeness in his people. Then he will say: They have had fire enough.

It should be remembered that it was his disciples, and not the unbelieving multitude, that Jesus warned to pluck out or cut off the offending member (of the body of sin) in order to escape being cast into hell fire—the "sorer punishment." Sin in God's people must either be given up voluntarily or burned out in his judgment fire. As the literal gehenna — "Valley of Hinnom"— (rendered hell) was a place near Jerusalem, used in our Lord's day for the purpose of destroying all physical corruption, so He used it to represent God's judgment fire for the purpose of destroying all moral corruption. This is God's way of saving (purifying) his people by fire.

In 1. Cor. iii. 11–15 we are plainly told that those who (having been redeemed and placed on the Rock) build with bad works, represented by "wood, hay, stubble," shall have their works burned, and suffer loss, and yet be saved themselves, "so as by fire."

A most remarkable case is given in 1. Cor. v. 1–5. Here Paul shows the spirit and design of Christ's judgment. The great sinner is delivered to Satan—for what purpose? One class says he shall be annihilated; another says he must be tormented forever, who with his degree of light has committeed such a heinous sin. But Paul says he is delivered "unto Satan for the destruction of the flesh [the carnal nature, the body of sin], that the spirit may

be saved in the day of the Lord Jesus This is a clear case of salvation by destruction. All such Scriptures show the nature and object of God's fire, which Jesus kindled in the earth, and which is to increase until it becomes a "lake of fire," and destroys all evil. And the apostle shows that even we—as the Lord's followers—are to heap coals of fire on the heads of our enemies, to overcome evil with good,—Rom. xii. 20, 21. From this we learn what his method is in dealing with his "adversaries."

No one who understands what has been said will regard it as an apology for sin in any form. "The Lord will judge his people," and prove that the way of the transgressor is indeed hard. But we may all be glad that the extreme penalty of the law—death without mercy—referred only to the loss of the Adamic life; that all must be redeemed from the curse of the law, and brought before the judgment seat of Christ; and that while the punishment of him who sins against light is a "sorer punishment" than the other, still it is not "without mercy," but is disciplinary, and is connected with the judgment unto victory.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Israel Asking for a King.—1. Sam. viii. 1-10. (Lesson for July 5.)

GOLDEN TEXT.—Prepare your hearts unto the Lord and serve him only.—1. Sam. vii. 3.

INTRODUCTION.—Originally the two Books of Samuel were but one, as were the two Books of Kings. Together they were a history of the two kingdoms of Israel and Judah. They are called "The Books of Samuel," not because he wrote them all, but because of his prominence in the history. It is thought they were compiled from the writings of Samuel, Nathan and Gad.—1. Sam. x. 25; 1. Chron. xxix. 29. They record the close of the Theocracy in Israel, and the rise of the human Monarchy. They relate the whole reign of David, and were therefore finished after his death. The mention of "the kings of Judah," (1. Sam. xxvii. 6), implies that they were written after the division of Israel into two kingdoms in the days of Rehoboam. They cover a period of about 130 years. The first Book of Samuel is divided into two parts. Chapters i. to vii. relate the close of the Theocracy, or the rule of the judges. During that time God was their king, and the throne was invisable. The rest of the book, beginning with our present lesson, shows the rise of the Monarchy, the reign of Saul and the rise of David. Samuel's life runs practically through it all. He was the last great judge. That was a critical time in the history of Israel. The idea of the invisible King was too spiritual for the nation, and it was a part of Samuel's mission to lead them in the transition to a form of government like the nations around them. To do this peacefully was no small task.

Samuel was also the founder of the order of prophets. Before his time prophecy had been spasmodic. With him began a regular succession of prophets, continuing till after the captivity. The priests had become degenerate, and the prophets were reformers. They were

trained in "the school of the prophets," and were a great power for good.

Last December we studied the boyhood of Samuel, under his good mother's care, his training and service in the tabernacle, his call and the mysterious message concerning the house of Eli. As he grew up he was established as a prophet, and the nation held him in honor.

I. WHY THE PEOPLE WANTED A KING: FALSE PRETEXTS.—Vs. 1-5. At the time considered in our lesson the people were in a sad condition. About twenty years before (see chapter vii.) God (through Samuel) had given them a great victory over the Philistines, and they had peace and order through all the years of his judgeship. But when he was old (about sixty) he made his sons judges—his assistants in the management of affairs—and they proved entirely unworthy. Their names—Joel and Abijah—were good, meaning respectively, "Jehovah is God," and "Jehovah is my Father." These names were probably given as a protest against the very common idolatry. They were made judges in Beersheba, a town on the southern border of the land—notable in Hebrew history as the residence of Abraham, Isaac, Jacob and Elijah.

These sons did not walk in their father's ways. Samuel was no doubt true both in precept and example; but good men do not always have sood sons. They turned aside from the teaching of the law (Deut. xvi. 19), after "filthy lucre,"—money unlawfully obtained,—and accepted bribes, and thus perverted judgment, as judges have so many opportunities of doing. The discontent and fears of the people, under oppression, caused the elders—the magistrates and delegate from the districts involved—to apply to Samuel for redress. This shows that they had confidence in Samuel, though complaining against his sons. They thought the remedy for this condition was to have a king. They urged three reasons for this proposed change: (1) Samuel's age. He was now about seventy—his sons having been his assistants about ten years; (2) the unfaithfulness of his sons; and (3) last but not least, they wanted to be like the other nations. The orientals can hardly think of a country without a king, and their neighbors may have taunted them as a headless nation.

II. WHY THE PEOPLE WANTED A KING: THE TRUE REASON.—Vs. 6-9. It displeased Samuel greatly that they should ask for a king. He probably, and quite naturally, regarded it as a personal slight; but he may have seen further than this. But he did a wise thing—took the matter to the Lord in prayer. He wanted the divine guidance in this crisis. And the Lord told him to let the people have their way. They had proved that they were not yet ready for the high ideal of a people with no king but the invisible God—the pure Theocracy. (Such will be the kingdom of Christ.) The Lord explained to Samuel that it was Him—not Samuel—that the people had rejected. Through all their experience, they had shown the disposition to reject the Lord and go after the gods of the nations. Now they must have their way; they needed the experience; but Samuel was to protest against them and show them "the manner of the king that shall reign over them."

III. THE REQUEST GRANTED AND THE RESULTS FORETOLD.—Ver. 10, and to the end of the chapter. Samuel told the people all that the Lord had said. In Verses 11-18 he set before them the objectionable features of monarchy, its splendor and luxury at the expense of the people, and its arbitrary power. Their sons and their daughters and the fruit of their labor anr their land would all be subject to the king's control. They could have the king, but they must also take the consequences.

But the warning was fruitless. In view of the oppression which would surely come upon them, they would not obey the voice of Samuel, but said, "We will have a king over us, that we may be like the nations." They wanted a ruler, and one to lead them in battle. That was the best for which they were prepared. And one of the strangest things in human life is that, after so long experience of the oppressions of monarchial rule, so many are still loth to give it up.

Here is an important contrast: The main object of an earthly king is to get —self-aggrandizement; but the object of the Heavenly King is to give and bless.

Saul Chosen King.—1. Sam. x. 17-27.

(Lesson for July 12.)

GOLDEN TEXT.—The Lord is our King; he will save us.—Isa. xxxiii. 22.

INTRODUCTION.—Saul the son of Kish is described as a choice and goodly young man, head and shoulders higher than other people. His father's asses were lost, and he with a servant wandered in search of them till he came to the city where Samuel dwelt; and when about to give up the search, he accepted the suggestion of his servant, to consult the prophet about the missing animals. The prophet was expecting Saul. The Lord had told him all about it the day before, and he had a feast prepared for him, and a large company invited to be present. Samuel honored God's chosen by giving him the highest place and the choice portion of meet. There was no sign of jealousy toward his successor. He treated him not as a rival, but as a friend.

Saul was not expecting such a reception. Samuel assured him that the asses had been found, and surprised him beyond measure by telling him that "the desire of Israel" was on him. In reply he referred to the smallness of his tribe (Benjamin) and the humility of his family, and said, "Why speakest thou so to me?" The surprise must have been overwhelming.

Saul tarried all night, and very early the next morning, Samuel sent him away, going with him outside of the city. At that point the servant was sent on ahead, and then Samuel took a vial of oil, and poured it upon Saul's head, and kissed him, saying, "The Lord hath anointed thee captain over his inheritance." He then sent him on his way, telling him whom he should meet, and what they would say and do. The last he should meet would be a company of prophets, and at that time the Spirit of the Lord would come upon him, and he would be a changed man, and prophesy with them. All this happened to him, and all who knew him were greatly surprised. He answered their questions, but concerning the anointing and the kingdom, he told them not. That journey was the turning-point in Saul's life. (See 1. Sam. ix. 1 to x. 16.)

I. THE PEOPLE ASSEMBLED.—Vs. 17-19. Samuel called the people together unto the Lord at Mizpah—(the watch-tower.) The Hebrews associated the Lord's presence with holy places. This Mizpah was one of these places. Then probably he made quite a long and earnest address, of which what is here given is the substance. He refers them to what the Lord said he had done for them in bringing them out of Egypt, and delivering them from all the kingdoms that oppressed them. And yet they were at this late time committing the folly of rejecting him, and asking for an earthly king to be set over them. It was as if he would give them a last opportunity to repent of their folly and ingratitude. But the thing was done. And he called upon them to present themselves before the Lord by tribes and by thousands. (Exod. xviii. 25.)

II. THE DIVINE SELECTION.—Vs. 20-22. Further expostulation was useless, and Samuel proceeded, by some method

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EDITOR'S APPOINTMENTS.

July 5, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

July 11, & 12, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

July 19, Detroit, Mich., 1356 Woodward Ave. at 3:30 p. m.

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(*Continued from page 199.*)

of casting lots, to confirm the choice God had already made. From all the tribes of Israel the tribe of Benjamin was selected. Then the tribe of Benjamin was brought near by their families, and the family of Matri (mentioned nowhere else) was selected; and out of this family, the Saul the son of Kish was selected; but when they looked for him, he could not be found. They then asked of the Lord, and he showed them that he was hidden among the baggage. Was it diffidence that made him hide?

III. SAUL'S STATELINESS.—Vs. 23-25. Learning where he was the people brought him, and then he could not be hidden, as he was head and shoulders taller than any of the others. His physical size and strength no doubt recommended him, as in the early days the nations desired for their leaders men of physical might. It may have been with reference to his noble stature and appearance that Samuel said, "See ye him whom the Lord hath chosen, that there is none like him among all the people?" And in the same spirit of exultation, "The people shouted, and said, God save the king." This is like the salutation often given to modern monarchs. The Lord chose Saul to meet the popular desire—a clear type of human monarchies. Later he chose David as a type of Christ as King.

"Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord." Some think this was a restatement of the evils that were to come on account of the change; but it rather seems that it referred to the limitations of the kingdom itself—like a charter defining the relation of the king to the Lord and the people.—See Deut. xvii. 14-20.

It was surely more than human wisdom that provided for the newly liberated bondmen,—who knew only the despotism of Egypt, and the barbarism of the surrounding tribes,—a form of government which has never been improved upon—a government "of the people, by the people, and for the people;" and when they proved themselves unfit for such a blessing, and desired a king, that kept them from the evils of absolute monarchy, by restriction the power of the king, and appointing prophets to be the guardians of the interests of the people. Though the nation rejected God in desiring a visible king, yet he still cared for and blessed them. He really still was their King, as the throne of the visible kings was called "the throne of the Lord."—1. Chron. xxix. 23.

IV. THE NEW KING TESTED.—Vs. 26, 27. He was soon tested in three respects—his power to win friends, his ability to deal with enemies at home, and his power to conquer foes abroad. In all he was successful. He first went quietly to his home, and a host of friends gathered to him. To the sneering of "certain sons of Belial," or worthless fellows," he was dumb. The third test soon came, when, he led his people against the Ammonites and won. xi. 1-11. Many desired the death of those who had sneered at the king, but he nobly answered, "There shall not a man be put to death today."

Saul's reign thus fortunately opened, with victory over his enemies, with a devoted people, and with the wise Samuel for his advisor. Such honors and opportunities come to but few men. We shall see what foolish use he made of them.

Samuel's Farewell Address.—1. Samuel xii. 13-25.

(Lesson for July 19.)

GOLDEN TEXT.—Only fear the Lord, and serve him in truth with all your heart.—1. Samuel xii. 24.

INTRODUCTION.—We have seen that Saul was selected by lot, and accepted by the majority of the people. But a few—perhaps on account of jealousy—

despised him, and brought him no presents. To them he made no reply. He went back to his humble duties, but when an emergency came, he was ready for action. The nation was greatly insulted by the condition of peace proposed by the Ammonites to the men of Jabeshgilead—that their right eyes should be put out. When this word was brought to Saul, the Spirit of God came upon him, and his anger was greatly kindled, and he sent a message to Israel that aroused them and brought together over three hundred thousand men ready for war; and they virtually wiped out the army of the Ammonites. The people were convinced that Saul was the right man for the place, and without farther dissension, under the direction of Samuel they gathered at Gilgal, for the coronation of Saul and the ratification of the kingdom.—Chapter xi.

It was at this gathering that Samuel made his address which is the subject of our present lesson. Here ended his long period of service as a judge, though not as a prophet. He began by referring to the new king, given them in answer to their prayer, and an obscure reference to his erring sons. He then glanced back over the many years of his public life, and challenged them all, in the presence of God and the king, to witness against him if one act of injustice or oppression or fraud had stained his life. And with one voice the people took solemn oath, God being witness, that he had wronged no man. He had been in office over sixty years, and yet no man could charge him with even one dishonorable act. What other ruler could show a record like this? Surely a name like this is rather to be chosen than worldly fame and riches.

After receiving this testimony to his own faithfulness, Samuel then gave a clear testimony to the faithfulness of God. He recalled the prominent facts in their history, showing that without any human king the Lord had brought them out of Egypt, led them through the wilderness, brought them into Canaan, and later gave them deliverance from their enemies. And yet in their fear of the Ammonites, they had wished for another than God to be their king. This was an exposure of their unreasonableness and ingratitude. And though they had been delivered from slavery, they had now chosen slavery in another form.

I. The Service God Requires from His People.—Vs. 13-15. He then says, "And now behold the king." They had chosen him. They had asked for him, and the Lord had answered their prayer. And he virtually told them that, though they had been ungrateful, and had asked for a king, yet if they and their king would be faithful to the Lord, he would still bless them; but if they should disobey him, he would be against them, as he had been against their fathers. In choosing a human king they had in no sense passed from under the authority and power of the divine King. The law, with its promises and threatenings, remained the same.

II. Samuel's Words Confirmed by a Miracle.—Vs. 16-19. They might soon forget Samuel's words, but they might better remember an object-lesson. To impress them with their wickedness in asking for a king, Samuel prayed that the Lord would send a thunderstorm in their wheat harvest—which was a very unseasonable thing; and the thunder and the rain came. This miracle had a moral purpose. It greatly alarmed the people; they admitted their wickedness, and besought Samuel to pray for them, that they die not.

III. Samuel Quiets Their Fears and Urges to Faithful Service.—Vs. 20-25. Samuel said, "Fear not: ye have done all this wickedness." The past could not be undone, but the future

was theirs. Vain regrets and worry over the past would do them no good. They were to leave the things that were behind. He urged them to be faithful in the service of the Lord, and not to turn aside after vain things, giving them the assurance that the Lord would not forsake them. He, notwithstanding what they had done, would stand by them "for his great name's sake." What a comfort it must have been to know this truth: "It hath pleased the Lord to make you his people." It reminds us of Paul's statement, "The gifts and calling of God are without repentance." He does not change in his love and purpose. The Christian may well take comfort from the same grand truth. We are weak, but having chosen us, he hath sealed us unto the day of redemption.

God was not only still their God, but Samuel was still their prophet and friend. And he would not sin against God by ceasing to pray for them. But he was specially anxious to teach them the good and the right way. He urged them to remember what great things the Lord had done for them, and to serve him with all their heart. But he closed with the assurance that if they and their king should do wickedly, they should be consumed. Both king and people were equally subject to the law of the Lord.

WORLD'S HOPE MISSION FUND.

Bal. on hand June 1.	$1.00	
Amt. recd. to July 1.	2.00	
Total		$3.00
Literature sent to July 1.		13.65
Deficit July 1.		$10.65

The object of this fund is to furnish literature to those unable to pay, and the amount of good we are able to do, depends upon the contributions of those interested.

The revised ATONEMENT has a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment." Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

EXTRACTS FROM LETTERS.

State of the Dead.

BROTER PATON, will you kindly reconcile, through the HOPE, the doctrine you advocate with the last clause of Isaiah xxxviii. 18?

A READER OF THE HOPE.

CLEARWATER, FLA.

REPLY.—I am at a loss to know the import of this request. I am not conscious of teaching anything that needs reconciling with the passage named. It seems to teach what is familiarly called "the sleep of the dead," those who have gone down into "sheol," also called "the pit." Read the whole chapter and see that Hezekiah had been sick and expected to die, and had been restored to health. Verses 10-20 are a song of praise to the Lord for his restoration—not for keeping him out of heaven, but out of *sheol*—the death state. In verses 18, 19, he shows that it is much better to be living than dead. He says the dead cannot praise the Lord, not celebrate him, nor hope for his truth; but "the living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth."

The special doctrine which I advocate is the complete destruction of shoel (hell) and death, by the Lord Jesus Christ, who in his own Person "abolished death, and brought life and immortality to light through the gospel." 2. Tim. i. 10. The victory that he obtained in himself was for all, and will be applied to all when they are made alive in Christ, "every man in his own order.—1. Cor. xv. 22, 23. Hezekiah's statement refers only to the state of the dead, and has no reference to anything after the resurrection.—EDITOR.

Live to Praise God.

I HAVE read your paper a long time with great pleasure, and it has helped me very much to understand God's Word. I read the paper, then send it to others that read it and believe it. I

talk of the Bible truths to a great many, and take great pleasure in doing so, and our views are getting a fast hold on many. I am 76 years old, (I am not sure of the last figure.—ED.) and I live to praise God for the light that is shining on the Word. I spent a large sum of money in the Advent cause, but I found the ministry was in the dark. I am out of that, and a free man, as Bro. O. M. Chase is. He is doing much good here preaching. He is a good brother. I love your paper, and if you see fit to coutinue it to me, and the Lord prospers me, I will try to reward you sometime. Your brother in Christ,

CANAAN, ME. N. H.

From Genesis to Revelation.

I ENCLOSE a dollar for renewal of my subscription for the HOPE. I esteem it very highly; also MOSES AND CHRIST, and DAY DAWN, which I am now reading the second time. They are grand. I am glad to find one that speaks my sentiments. I believe in the salvation of all men in God's due time, for I read it from Genesis to Revelation. We have many here who believe the same teaching. Will you please send me one of your tracts on the Sabbath question? Should you ever come this way, I hope you will come and see us. We would be very much pleased to see you.

WILMINGTON, DEL. H. R. F.

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of MOSES AND CHRIST for $2.00! Or we will send you part of each kind of book at the same rate; and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

☞ THE JOYFUL MESSAGE, a statement of the Gospel of Christ, is a 16-page tract. Price, 15 cents a doz.

GREETING AND EXPERIENCE.

AT the beginning of another year—the twenty-first of THE WORLD'S HOPE—I would extend greetings to its editor and readers. Did any who saw the first number think it would appear so long a time? Then some of us were looking for the speedy coming of our Lord and Saviour; but though we were disappointed in our expectations, there has been no failure. To them that look for him he will certainly appear; for if we fall asleep, "When Christ who is our life shall appear, then shall ye also appear with him in glory."—Col. iii. 4. "Wherefore comfort one another with these words."—See 1. Thess. iv. 13–18. Let us follow the example given in Malachi iii. 16, 17: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

As witnesses for God, what is our testimony?—not forgetting that a faithful daily life is the strongest. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."—Acts iv. 13.

Fifty years ago in January I first "made a start for heaven," as expressed in those day. How different the teaching then and now! Then the seekers were told they must consider themselves "hell-deserving sinners," and, as if to appease the anger of God, they had to weep, and strive, and agonize in prayer for mercy. But as far back as I can remember, I never accepted the idea of eternal torment. I only felt that I owed God service, and to pay it was a point of honor; so, instead of struggling, I

would express it in the words of the hymn:—

"He drew me, and I followed on,
Charmed to confess the power divine."

For several years, religion was my daily life; but looking at the conduct of older ones, I drifted away, and realized "an aching void, the world could never fill." Having left the living water, I tried to hew cisterns, and at last settled down in a belief something like the condition of those in the millennial age, as described by Bro. R., trying to climb to perfection by my own effort—doing the best I could under the circumstances, and then God or Christ would finish the work; but I found it a foundation of sand. A sermon on Bartimeus—God's love shown by Jesus stopping at the cry of a blind beggar—upset it all. I experienced something of Hebrews vi. 4–6. I wanted to regain what I once enjoyed, but all was black. I was taught my inability to do anything to save myself—then, that God alone could, and that the only motive was his love. That lesson was learned about forty years ago. Later on I was taught that looking at myself was very unsatisfactory—that looking unto Jesus, as the Author and Finisher of our faith, was the only satisfactory and safe plan.

Thirty odd years ago, two little ones were taken in one day. Two others we thought would follow. I was worn out. It seemed as if some one said to me: "You profess to have given your all into God's hands; he is now proving to you that it is not so—and he has taken your dearest treasure." Quick as a flash came the response: "Yes, it is God has done it, and he is a loving Father." New strength was imparted, as well as comfort. Again, in a time when I was broken in health, and financial ruin was before me, I was given, as John Bunyan expressed it, the promise: "All things work together for good to them that love God."

About twenty-five years ago, I was a strong user of tobacco, for which I had often been chided by friends; but I told them that, as my conscience did not condemn me, I declined being governed by theirs. I neglected getting a supply for several days, but with no idea of stopping its use. Riding on a lonely road, I wanted some. What that means can only be known by users. At once the thought presented itself: "Ask God to take away the appetite for it." I have never since felt the least desire for tobacco. Thus I think I can say: "By the grace of God I am what I am."

What consolation we find in Isaiah liv. 13: "And all thy children shall be taught of the Lord." And in John vi. 45: "It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

Let us remember that God does not teach all the same lessons. Let us be content with our experience, and not think because it differs from some others, that we are not as we should be. Paul was stricken down, and Peter was taught in a vision. Does it not become us to heed his lesson, and not consider incorrigible and unsavable any for whom Christ died, and whom he redeemed?—resting in the assurance that "He shall not fail, nor be discouraged." Isa. xlii. 4. The Good Shepherd will not be satisfied till the last lost one is brought in, and all created things praise him. May he who loves us, and hath kept us thus far, keep us still. "And may the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1. Thess. v. 23. To him be all the glory. "Come quickly, Lord Jesus." Yours in hope,

PHILA., PA. A. R. SHAW, M. D.

(This has been necessarily delayed, on account of the amount of matter on hand when it came.—EDITOR.)

☞ SEND US a good big list of names for Sample Copies of the HOPE.

LOVE UNIVERSAL AND ENDLESS.

(*Continued.*)

As I write, I think again, of all things, on so sublime a topic, one should not speak or think flippantly. Scripture and reason are here most fitly in a holy alliance to honor the King of kings. And one may ask, do we, will we, heartily take any or every revelation as to God's government in our day, and in the days before we were born? Here is something that is to a large extent passed over, or if not so, then palliated, or modified, or so explained that the explanation is unsatisfactory and unedifying. See in John 12, 39: "Therefore they could not believe, because that Esaias said again, he hath blinded their eyes and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

This is something like the sovereignty of God, that is to say, that it was not arranged or *intended* that the Jewish rulers should receive Messiah at his first coming. I know how commonly it is said of Pharaoh that though God providentially hardened his heart, we should not take it in the literal sense of the words. "No, he hardened his own heart," it is said, "God would never do such a thing." And so of the chief priests, and rulers of synagogues, and the grand Sanhedrin, we must not believe the record literally. But what if God chose to reveal to them his glory at a later day? Has God no right to choose his times? Can he not righteously reserve the blessedness of an understanding? I believe that He is Sovereign and of course infinitely good and wise. The Jews were blinded and could not, would not receive the Saviour. Do we say that men have both will and ability to see, to choose, to act? But how often is the will itself vitiated and perverted? And leaving all the attempted apologies, palliations and modifications of the simple saying that God has hardened and did harden men's hearts, we may rest in the assurance that He looked to the end, when all would be changed, when those who were implacable and bitter, will be the most humble, amiable, loyal and loving toward the Saviour they rejected. They will regard their behaviour with the deepest sorrow and the intensest abhorrence. They will be entirely changed from hate to love by the same power that darkened their minds of yore, or if some will have it as more truly expressed, permitted the darkness. At any rate let us believe the prophet. The king of heaven takes the responsibility. And whatever may seem to some, with difficulty believable, will only accrue in rapturous praises to Him when he has commenced the grand new work of restitution, and hearts once hard will be tender, generous, penitent, and affectionate. And so we believe, will be an infinite assembly of men (and women) once depraved, debased and imbruted, but who will be transformed by imperial saving power. But some will have it that from "everlasting destruction" there will be no salvation. A hotel in Buffalo of much celebrity is to be utterly disintegrated and dissolved. But another and grander structure will arise, and the material of the old will largely enter into the new. Here is destruction and re-creation. The Tift House will be a palatial department store. Out of ashes and fragments even, the architect can build a lofty and enduring structure. A great fire burns and consumes a building or a block, partly of wood and stone. The wood is indeed destroyed, but the granite is durable and fit for a new and better use. So the wood, hay and stubble of the apostle's citation, perish, but gold, silver and precious stones abide. Sinners as such, perish, but is this the destruction of individuality and all life forever? Everlasting destruction is so far blessed, that the evil in man is destroyed. And the miracle is seen, that with the precious entity preserved, the evil appertainments or appurtenances are blessedly extinct. Why should that which is of God, or from God, the being of the creature, be itself extinct? The eternal destruction may well be of that which is evil in man, and the eternal salvation of that which by grace is good in man. Good, not that which is inherited by natural descent, though many men we have known, were of an excellent disposition, and of incorruptible integrity, but good which God, who is himself the eternal Good, can give and establish in the meanest of human kind.

To pass over all intermediate hints or averments of grace to all in a day of grace, that shall be as much more wonderful than the present evils that grieve and even astonish us, as the sun outshines the moon. I beg to come to that capital and commanding paragraph in Romans where love is glorious in its fulness. See chapter five, chiefly the second half. Why in my childhood days I never heard a simple recitation and exposition of what is most truly grace abounding, might be something to wonder at. See now: "But not as the offence so is the free gift." How is that? Is the free gift less than the offence? That would be a pity. By one man sin came, and death a quick second, followed. All sinned from Adam on, and all died. Adam failed. He was grand progenitor. Heirs of his fall, folly, error, failure, (call it what you will), millions from him were ranked in the grand succession and procession too, on the way to the exit, the end of

life, the day and doom of darkness we call hades—the grave. But how now is the free gift? Less or greater than the mistake? How must we laud goodness that comes to the front! Sweet and holy good tidings! Sound it far, and sing it with, and in, the best measures of the grand masters. "If through Adam many be dead, (*the* many in the Greek text, that is, the host *into* of woman born,) much more, the grace of God hath abounded unto many." If clapping of hands were allowed in any reading of words from God, here is a place for such jubilation. For the grace abounds unto *the* many again, that is the whole host of woman born. It is not grace in stinted and meager measure, but grace abounding.

Call Adam our first federal head. Behold Jesus Christ our second and federal head. The first one missed the mark. The second is God's anointed, and repairs the miss, retrieves the error and more than retrieves it. What a wonder and what a glory that God gave us the second and better Adam! If by the first, all was lost, by the second all is saved. If by one came death, by the other comes the resurrection. Death? What a tragic and grim sequel to Adam and Eve's settlement in Eden! Adam, the mourner over his beautiful wife, his other self, pale and still in death. I never heard of that picture on canvass. Or of Eve speechless by the corse of her life companion. But Christ comes to repair the havoc, to make an end of dying and of death. And his work is as much grander in extent than Adam's as Christ is greater than Adam. If one man's sin brought trouble to two hundred generations of his descendants, or say a hundred thousand millions, the Divine Man saves the whole world of the lapsed and decadent or dying, from Adam's sin not only, but from all their own sins from beginning to end, for the free gift is of many offences unto justification. "Death reigned by one," and much more they which "receive the grace and the gift shall reign in life by one,"—not all on the same plane,—but they shall reign. But even this emphasis and plainness do not fully suffice. It must be repeated, and so it is. "The free gift comes upon all men unto justification of life." And is this a mere meaningless thing? Is it a bubble to burst? Is a man made alive for a moment, only to die again? Is there any glory in that, or any good in it? We may reverently ask, is our Infinite God and Father proclaimed author of such uselessness, actor in such pitifulness? We speak reverently. A man dies, and is brought to life, and then killed for good and all, at least we have been so advised, but is it consistent either with reason or rightly interpreted scripture? Justification of life, would seem rather to be a life accounted fit to be bestowed and continued, that the creature new or renewed, may with never-wearied and never ending utterance of his most intense and lively gratitude, honor his Maker and Saviour. And truly that would be worth the while. Gladness, thankfulness, those are two good words, and praise-giving, that is another. Will not the most loving Creator rejoice in the joy of the saved, like an ocean, every way wide extended, and chanting their thanks in immortal songs? The same *many* that were made sinners, shall by grace be made righteous. God can surely do it.

What a god-like and godly work! A work worthy of eternal goodness! An end worthy of the first mandate of "let light be." A work majestic in the end, and explaining in its accomplishment, the long, and many, and heart-breaking, and mysterious afflictions of sixty centuries. The afflictions have actually been the preparation for the joy, the comfort, the psalmodies, the shoutings and the sublime and holy merry-making of those who have come out of great trials, and come out of that eventuality that in the old days they so little wished to anticipate. Yes, death reigned, and sin was precursor or proponent. A couple of malfeasants! But they shall have their match. There is a glorious after-part. Grace is a new power. Grace will prove an overmatch for both the great man-slayers—sin and death. Satan shall make his last fight in vain. He has had a great day of terrorizing, and terrors are waiting for the king of terrors, be it death or the devil. Oh, happy day of the reign of grace, which we think well named, righteousness. Is not love righteousness? Is not equity itself, love ever wise, ever active, never failing?

And now we have cited the most complete testimony to the ampleness of the Divine intention, perhaps in all the Book. It is like the foundation of mighty timbers driven fast in the river bottom for the piers and abutments of a railway bridge, or the heavy stones sunk in a harbor for a break-water. He who will have health and soundness of mind and body may rest in hope on the promise and purpose of Love. Love at the head and front of all things, Love the motive of action, Love the incentive to power, to people the vastness of immensity with orbs on which happy intelligencies may dwell, requiting their origin with psalmodies to the Creator. Let us account Love the courier going before energy, nay the inspiration of energy, for out of love uprears, or in it inheres desire to multiply entities, that is, creatures springing from God, and magnify and multiply their joys. What glory could there be in creating a world where

death should have free leave and range to strike down its myriads, and death be proclaimed king and victor through all worlds? Far rather must we see Life riding out to put down this arch oppressor, and make to burn in restored souls a joy henceforth unassailable, and all the greater by far, when sighs and tears of the olden time, prove a seed-bed for an endless halcyon and hallelujah of paradise, and a baffled plotter of evil finds his long, hard study to thwart the Deity, has only wrought towards a final disaster to himself and a gain to the good he hated.

(*To be continued.*)

HOLLAND, N. Y. C. COLEGROVE.

FRAGMENTS.

Gather up the fragments that remain, that nothing be lost.—John vi. 12.

Dear friends, it may be this message was sent
For poor, weary sinners on life's ocean tossed;
I hope this is what the dear Saviour meant—
Gather up the outcasts, let nothing be lost.

He values not more the fragments of bread,
Or fragments of fish that so little cost,
Than sinners, for whom his life's blood he shed,
Go gather them in, let nothing be lost.

As in Adam all die, in Christ shall all live,
Both those who remain, and those who have crossed
The river of death, to them he'll life give,
He'll gather them in, that none may be lost.

The dear little babies, young children, and youth,
The middle aged, old, heads white as the frost,
He died for them all, O, glorious truth!
He'll gather them in, not one will be lost.

JULIA M. ROWLEY.

APPOINTMENTS OF C. I. CLAPP,

130 Maple St., Battle Creek, Mich.

Lincoln School House, July 5th. at 10:30 a. m., and every two weeks thereafter.

Assyria Center, at Town Hall, July 5th. at 2:30 p. m. Subject: Hell, What is it, and Where is it? Every two weeks thereafter.

I am open for engagements to tell the glorious Good News of God's love for all.

☞THE RESURRECTION is the name of one of our tracts. 12 pages—right size to inclose with a letter. Price 15 for 10c, or 50c a hundred.

☞ See Editor's Appointments p 200.

Hebrew Christian Conference.

ARRANGEMENTS are being made for a Conference of Hebrew Christians to be held at Mountain Lake Park, Maryland, July 24-30, 1903.

Prominent Hebrew Christians from this and other sections of the country will take part, while a number of Gentile Christian ministers and laymen will appear on the program; The object of this conference is:

1. That the Lord may be glorified.

2. For a testimony to our brethren according to the flesh, who are out of Christ.

3. For the encouragement of the Church of our Lord Jesus Christ.

4. To arouse more sympathy for our persecuted brethren in European countries.

5. To remove some misrepresentations, misunderstandings and prejudices that exist between the Jews and the nominal Christians.

6. And for the blessing of God on every effort that is being put forth for Christ, for the good of all humanity.

For further information, programs, how to reach Mountain Lake Park, Md., boarding places, railroad time-tables, address Editor "Voice of Israel," Philip Sidersky, Rosenhayn, N. J.

☞THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

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☞ Do you want a bound volume for 1902? If so, please send in your order.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 21., No. 14. ALMONT, MICH., JULY 15, 1908. $1.00 a year.

THE IDEAL PRAYER.

WHAT is commonly called "The Lord's Prayer," recorded in Matt. vi. and Luke xi., might well be called "The Disciples' Prayer." The Lord gave it to his disciples in answer to their request, "Lord, teach us to pray, as John also taught his disciples to pray."—Luke xi. 1. Our Lord's own prayer, offered under the shadow of the cross, in connection with the institution of the Lord's Supper, is recorded in John xvii. It is a grand expression of his wonderful love and care for both the church and the world.

But the prayer Jesus taught his disciples is truly an ideal prayer. First, he taught them not to pray on the streets or in the synagogues for the purpose of being seen of men. Those who do this have their reward—just what they seek. Secret prayer is here specially commended: "and the Father who seeth in secret shall reward thee openly." They were not to use vain repetitions, like those who think they shall be heard for their much speaking. The reason he gives for this is: "Your Father knoweth what things ye have need of before ye ask him." The heathen method is seen in the case of the prophets of Baal, who prayed long and loud, as though their god were talking, on a journey, or asleep.—1. Kings xviii. 26, 27.

It is not necessary to think that the ideal prayer was given as a form always to be followed, (though as a form it cannot be excelled), but our Lord said, "After this *manner* therefore pray ye." It is brief, pointed and intelligent. It asks what is needed, and in harmony with the will and purpose of the Lord.

This prayer has three general divisions and seven petitions—three and seven both being prominent sacred numbers. The first division refers to God: "Our Father who art in heaven, Hallowed be thy name." This part has the address and one petition. The desire of the true disciple is that God's name be held sacred and always spoken with reverence. This spirit underlies all true prayer and worship. The address, "Our Father," reminds us of Jesus' own prayer in John xvii., in

which he used the word Father six times, and of his words after his resurrection: "I ascend unto my Father, and your Father."—John xx. 17. This gives us the important idea of the divine Fatherhood, Sonship and Brotherhood, (all of necessity equally personal), and suggests the wonderful oneness and fellowship of God and men in the Person of Christ.

It has been suggested that this prayer is Jewish, and not Christian, because it does not recognize Christ as the Mediator between God and man. Later Jesus said: "Hitherto ye have asked nothing *in my name;* ask [thus] and ye shall receive, that your joy may be full." "Whatever ye ask the Father in my name, he will give it you."—John xvi. 23, 24. This prayer indeed seems to lack that element; but may we not truly say that it has the truth under cover? The Divine Sonship and Mediatorship of Jesus Christ, so fully developed in the New Testament, implies the Fatherhood of God, a truth not clearly developed before Christ came.

The second division of this prayer relates to mankind in general, and asks for blessing for all, rather than for one's self: "Thy kingdom come. Thy will be done in earth, as it is done in heaven." Here are two petitions. The first refers to the development and coming of the kingdom of God as an organized power to do the needed work; and the second refers to the blessed effect of its reign. One part of the mission of Christ is to take out a people for his name, and prepare them to be kings and priests unto God, and to reign with him. That is the special work of this age of election and training. And only those who receive Christ as their Lord and Saviour, and make a covenant with him by sacrifice, will be gathered together unto him at his coming.—Psalm l. 5; 2. Thess. ii. 1. In this part of the plan of God the world of mankind has no share. But the other part of the work of Christ (then including the saints who shall be gathered to him at his coming) is to redeem the earth from the curse under which it groans, and to fill it with the knowledge of his love and truth, and thus bless all the nations. This is the ultimate design of the plan of salvation.

The arrangement of this prayer shows that the honor of God and the general good of mankind should precede in our mind all self-interest and mere personal blessing. It harmonizes with the benevolence of God, as revealed in Christ, who made the good of others his aim and the motive for all his personal sacrifice. Living as we are in the selfish and sin-cursed world, it is difficult to realize the difference between what things are and what they ought to be, and will be when God's will shall be done in the earth as it is in heaven. But we may be very sure that the kingdom of God will have for its standard the welfare of all mankind. It will not be local nor national in its love and care, but world-wide. To be a human being will be enough to secure its benefits; and all that is narrow and selfish, or against the interests of all, must be done away.

When the kingdom of Christ will have come, the nations of the earth, and the earth itself, will be his to

control and beautify and bless; and the overcomers shall share with him. What a blessed fact it is that he will take away the sin of the world, and thus save it; that he will also destroy all pain and death, and wipe away all tears; that he will make all things new, fill the earth with his glory, and the knowledge of himself, and make a society on the earth where "the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever."—Isa. xxxii. 17.

In that state of peace and goodwill there will neither be war nor any reason for it. Then there will be no more selfishness, strife, jealousy, competition nor monopoly. These are the very essence of war. There can be no war when people in honor prefer one another, and live for each other's good. To have God's will done in earth is simply the practical application of the Spirit of Christ in all of life.

In Isaiah lxv. 17-25, the earthly work and its benefits are plainly stated. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." There will be no danger of losing the home or the fruit of labor on account of sickness, interest or rent. The extremes of poverty and wealth will be no more. Under right management the earth shall yield her increase, and there will be abundance and equality, both labor and its reward being properly distributed and enjoyed. If in heaven things belong to those who need them (as perfect happiness requires), so will it be on earth. "They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."

There has been a very great inclination to apply all the promises of future good to heaven, but it is the earth and its inhabitants that are under the curse, and are to be delivered. Where sin, ignorance, selfishness, and all their baneful effects have cursed mankind, they will be supplanted by their opposites. What a blessed thing for which to pray, and to expect, that Christ, the Great King in the coming kingdom, will rule the people right, destroy all oppressive things, remove the extremes of wealth and poverty, and the terrible cares of both, and bring to all peace and plenty: that he shall come down like rain upon the mown grass, as showers that water the earth; that all nations shall be blessed in him, and call him blessed, and the whole earth be filled with his glory. Psalm lxxii.

The third division of the prayer under consideration has reference to our own wants. They are many, and must be supplied, that we may be fitted for our work. We saw that the first division has but one petition, and that the second has two. The third also doubles, and has four. "Give us this day our daily bread. Forgive us our debts, as we forgive our debtors. Lead us not into temptation, but deliver us from evil." (The ascription of praise, "For thine is the kingdom, and the power, and the glory, forever," as recorded by Matthew alone, though it is true, is no part of the prayer. It does not ask anything.)

The prayer for "daily bread" is the first petition for self. Bread is the staff of life. When men are without bread, it is of very little use to talk of other blessings. Starving men are not good listeners to the gospel of spiritual things. But we need both natural and spiritual bread daily. No one is satisfied with one meal of the natural food in a day; and no Christian ought to be satisfied with one meal of the spiritual food in a week. The deeper nature than the physical is implied in the statement of our Lord, "Man shall not live by bread alone, but by every word of God." This is in harmony with the statement of the apostle about the "inward man" and the "outward man." 2. Cor. iv. 16.

The second thing asked for self is forgiveness. What a remarkable condition, "Forgive us, as we forgive." If we use this prayer, and are not forgiving, we are really asking the Father *not* to forgive us. "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Oh! what sorrow and trouble people have because they are unforgiving.

The next two petitions are closely related. To be kept from, or to avoid temptation, is an important step toward deliverance from the power of evil. This is salvation. The ideal character is to be pure and strong—Godlike. This is essential to both happiness and usefulness. The more like our Father we are, the better we can work for the good of others. This is the training time. When perfected, we shall be with Christ, see him as he is, and reign with him.

This prayer shows the truth concerning the Fatherhood of God and the consequent sonship and brotherhood of all mankind. While no one can properly *call* God his Father before he believes the truth, his unbelief cannot make it untrue. The province of faith is to claim and apply the truth; and the best reason for believing it is that it is true before it is believed. And the New Testament brings to light and emphasises the partially-developed truth of the prayer. God and man meet and are made one, in Christ the Mediator. When the truth is fully realized by all, the Father's will shall be done in earth as it is done in heaven, and peace and good will shall prevail.

Could the Author of a prayer at once so simple and so comprehensive be less than Divine? Never man spake like him.

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APPOINTMENTS OF C. I. CLAPP,

130 Maple St., Battle Creek, Mich.

Lincoln School House, July 5th. at 10:30 a. m., and every two weeks thereafter.

Assyria Center, at Town Hall, July 5th. at 2:30 p. m. Every two weeks thereafter.

I am open for engagements to tell the glorious Good News of God's love for all.

NOTES ON SUNDAY-SCHOOL LESSONS.

Saul Rejected as King.—1. Sam. xv. 12-23.
(Lesson for July 26.)

GOLDEN TEXT.—To obey is better than sacrifice.—1. Sam. xv. 22.

INTRODUCTION.—We have seen that in choosing a human king, the people virtually rejected God as their King. Yet he gave them a mighty man, and an able commander, in the person of Saul. He was with him in battle, and even his fault-finders were won over to him by his success against the Ammonites.—Chapter xi. Perhaps his success turned his head. His first recorded mistake was when he offered sacrifice in Gilgal. Chapter xiii. He had grown self-reliant, and lost his influence over his army. When the Philistines came against them with a great host, they were not prepared to meet them, but followed their king with trembling. Samuel was absent, and Saul had been instructed to wait for him; but the time appointed passed, and full of fear and impatience, Saul encroached on the priest's office, and offered the sacrifice himself. This was a sin of unbelief, impatience and presumption, and when Samuel came, he showed Saul that it would result in his rejection as king.

The second public act of disobedience by Saul is recorded in chapter xv. 8, 9. A great victory had been won over Amalek, an old enemy whose utter destruction had been foretold.—Exod. xvii. 16. They were commanded to destroy all the people and all their live possessions. The race was to be wiped out. But Saul spared king Agag and the best of the flocks.

Before Saul had returned from the war against the Amalekites, the Lord had showed Samuel the king's unfaithfulness. A very strange thing was uttered against him: "It repenteth me that I have set up Saul to be king." There are two ways of regarding this and similar statements concerning the Lord repenting, of whom, in verse 29, it is said: "He is not a man, that he should repent." One is that His change of conduct toward Saul at this time was like the change in a man's conduct that comes from repentance—or change of mind—and that it is therefore called repentance, in accommodation to the human mode of thought. The other view is that the Lord in all his dealings with Israel was always represented by an angel, called "the angel of the Lord," and that though he spoke in the Lord's name, he was not unlimited in knowledge, did not see the end from the beginning, and when his ideal was not realized, he really changed his mind. There may be some ground for the first view, which is held by many; but the second view has ground in a Scriptural fact.

The message against Saul greatly grieved Samuel, and he spent a whole night in prayer, but the sentence could not be revoked.

I. SAUL ACCUSED.—Vs. 12-15. When Samuel rose early in the morning to meet Saul, he learned that he had come to Carmel, "set him up a place,"—perhaps a monument of his victory,—and gone on to Gilgal. There Samuel followed him, and when they met, Saul, perhaps conscious of his sin, and to cover it, spoke exultingly, and in a very respectful manner to the prophet: "Blessed be thou of the Lord: I have performed the commandment of the Lord." Perhaps he was so elated with his success in the war, that, with a blighted conscience, he thought the Lord would accept his partial obedience for a full obedience. This is a very common mistake now. But Samuel could not be misled, and asked what the bleating of the sheep and the lowing of the cattle meant. Then Saul explained that the people had spared the best of the sheep and cattle to sacrifice unto the Lord. Even if this were true, it was no excuse for their disobedience. If there were any blame, it was thrown

on the people, but the king knew that he was the responsible party.

II. SAUL REJECTED.—Vs. 16-23. Samuel said to Saul, "Stay,"—make no more vain excuses,—"I will tell thee what the Lord hath said." He would show him what He thought of such partial obedience. Saul said, "Say on." Then Samuel reminded him that when he felt humble, the Lord had honored him by making him king over Israel. And now, when the Lord had sent him out on a mission of destruction (of that which stood for pride, selfishness and sin), he had set up his own will against the Lord's. Instead of obeying the Lord, he set upon the spoil, and did evil in the sight of the Lord. Again Saul argued that *he* had obeyed the Lord, but that "the people" had disobeyed by saving the animals for sacrifice.

Then Samuel uttered a great truth, equally important for all, and for all time. The Lord cares less for burnt offerings and sacrifices than for obedience; "To obey is better than sacrifice, and to hearken than the fat of rams." Oh! that this truth might be impressed upon all. Rebellion and stubbornness are what the Lord hates, and these are manifest whenever men set up a rule of their own instead of obeying the Lord. Samuel charged the guilt directly upon Saul, and gave the sentence: "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

Then Saul owned that he had sinned because he feared the people and obeyed their voice. He also asked for pardon, but it could not be granted, because he had sinned against light. The kingdom was to be taken from him and given to a better man.—Ver. 28. But though he was not pardoned so that he might continue to be king, yet he was so far favored that he was permitted to worship the Lord.

In harmony with the principle here shown, a man may lose his crown, and yet be reconciled to God and saved. Yet the word of the Lord comes to each Christian to be faithful: "Be thou faithful unto death, and I will give thee a crown of life;" "Hold that fast which thou hast; let no man take thy crown."

Samuel Anoints David.—1. Sam. xvi. 4-13.

(Lesson for August 2.)

GOLDEN TEXT.—Man looketh on the outward appearance, but the Lord looketh on the heart.—1. Sam. xvi. 7.

INTRODUCTION.—We have seen that Saul proved himself unfit to be the ruler of God's people, and hence was rejected from being king. After the rejection, Samuel saw him no more, and yet he mourned deeply for him on account of his failure. He was doubtless a type of human government, permitted for a time, even "ordained of God," but finally to be superseded by the kingdom of Christ.

It was natural that Samuel should mourn at the failure of Saul. When the people had rejected God as their King, he had made the best of it, as the Lord had directed, and had hoped that through Saul God's purpose for the nation might be worked out. But that hope was now overthrown, and the future of Israel looked dark. But in this dark hour the Lord came to his aid. He bade him cease to mourn for Saul, fill his horn with anointing oil, and go to the home of Jesse, one of whose sons was to become king in Saul's stead. With strange timidity Samuel shrank from this step, which would be treason in Saul's eyes. Samuel said to the Lord: "How can I go? If Saul hear it, he will kill me." But God proposed an expedient. Samuel was to take a heifer, to sacrifice to the Lord, and call Jesse to the sacrifice. The Lord promised to direct him, and he was to anoint the son that the Lord should name to him. Just how this expedient was to mollify Saul's anger does not appear. It seems that Saul was not devoid of respect for at least the forms of worship.

I. JESSE'S NONELECT SONS.—Vs. 4-10. Samuel obeyed the Lord, and went to Bethlehem. The elders of Israel seem to have formed a strange opinion of Samuel, as they "trembled at his coming, and said, Comest thou peaceably?" They may have been afraid of Saul, in case they made friends with Samuel. Or perhaps they had a sense of guilt, and dreaded some denunciation. But Samuel calmed their fears, by saying, "Peaceably: I am come to sacrifice to the Lord," and he called them to sanctify themselves and come with him to the sacrifice. He himself sanctified Jesse and his sons, in preparation for the feast. Sanctification according to the law had reference to cleanliness.—Exod. xix. 10, 14.

Probably the real purpose of Samuel's coming to Bethlehem at this time was made known only to Jesse, and it seems that the family were by themselves when the sons, one after another, were brought before the prophet. The first to pass was Eliab (called Elihu in 1. Chron. xxvii. 18) the eldest son. No doubt Jesse was proud of his firstborn, and thought he would be the Lord's choice for king. Samuel too was favorably impressed with him. He was so tall and handsome that Samuel said to himself, "Surely the Lord's anointed is before him." But the Lord said to Samuel: "Look not on his countenance, or on the height of his stature; for I have refused him." And the reason given is the most important truth in the lesson: "For the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." Saul was a man of human choice, or such a one as man would choose, tall and imposing, and he had been a failure; now one must be chosen after the Lord's own heart. All of Jesse's sons who were present were made to pass before Samuel, and the verdict was, "The Lord hath not chosen these." We may be sure that all the Lord's elections are based upon quality or fitness for the position.

II. DAVID ANOINTED.—Vs. 11-13. Samuel may have begun to be troubled when he said to Jesse, "Are here all thy children?" There was one more, the youngest, but he was only a boy. He was not thought of much account on great occasions like this. He was keeping the sheep. But the Lord did not forget the boy. The Lord does not approve of the very common manner of treating the boys. The boy must be sent for. Samuel said, "We will not sit down till he come." He was brought. He was a healthy and handsome lad. And the Lord said, "Arise, anoint him, for this is he." And Samuel anointed David in the midst of his brethren, and the Spirit of God came upon him. No doubt they were all surprised.

This anointing did not make David king, but it marked him as Saul's successor in due time. So David himself understood it, and was satisfied to wait God's time for his coronation. So Jesus, David's great Antitype, was anointed for his work as king when the Holy Spirit came upon him; but his reign proper does not begin until the sounding of the seventh trumpet, when the kingdoms of the world become the Lord's.—Rev. xi. 15. The long anti-Christian reign had to precede the reign of Christ.

The Spirit of the Lord departed from Saul, and an evil spirit took possession of him. He was persuaded to send for David; and it is remarkable that by his sweet music David drove the evil spirit away from Saul. This is suggestive of the benign influence of Jesus over the kings of the earth.

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☞ See Editor's Appointments p 216.

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EDITOR'S APPOINTMENTS.

July 19, Detroit, Mich., 1356 Woodward Ave. at 3:30 p. m.

July 26, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

July 27, Chicago, Ill., at Masonic Temple, Room 912. Door open at 7:30 p. m.

July 28, Englewood, Ill., 6000 Green St., at 7:30 p. m.

Aug. 2, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

Aug. 8, & 9, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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MY EASTERN TRIP.

In response to several requests I will give a brief account of my late trip to the East.

Having had a very cordial invitation to go to East Orange, N. J. to rest and visit the friends in that part of the country, I decided to go. I left home on Decoration Day, and returned Sunday afternoon, July 5, just in time for our meeting in Almont. If I did not rest, I did visit, and it was a most enjoyable trip and a time of pleasant communion with friends old and new. During these weeks I preached twenty-six times—the first and last at Washington, Mich., May 31st. and July 5th. On the afternoon of May 31st. I spoke to the friends in Detroit. At near midnight I left Detroit by the Michigan Central Ry., and early in the morning I was up and out to get a breath of fresh air and a glimpse of Niagara Falls, as the train stopped for five minutes at "Falls View." I never tire of seeing that marvelous fall of water. We soon crossed the river, and moved rapidly to Buffalo. We were there about 7.30. Two hours I improved in getting refreshment and making a call on two friends that not long since moved from Almont to Buffalo.

At 9.30 I left Buffalo on a fast train for New York over the "Lackawanna" Ry. It is not necessary to go to Europe nor the far west to see grand scenery. Would that my power of description were as great as my pleasure, as on that first day of June we passed through Mt. Morris, Dansville, Corning, Elmira and Binghamton, N. Y., from there across northeastern Pennsylvania, through Scranton and Stroudsburg. That part of the trip is rough and rugged. In New York, and as we come into New Jersey, the hills are more moderate, and the valleys wider and better adapted to farming.

At Dover, N. J. I changed cars, waited about an hour, and then took the train to Orange, N. J. where I arrived at 8.00 p. m. Bro. H. was at the station with his automobile to convey me to the home in East Orange. That was my first ride in such a carriage, and while I was pleased with the opportunity, I confess I felt like holding on as we whizzed along at quite a rapid rate. But in the two weeks that followed, we had many good rides in this "horseless carriage," and could enjoy them without holding on.

I was soon at home and at rest in East Orange, enjoying the cordial hospitality and the company of Sister J. and Brother and Sister H. And in the time of my stay, we had many pleasant seasons together, as we visited, planned for meetings and searched the Scriptures. The only meeting of that week was held on Wednesday night, at the home of Sister B. in Newark. God's love, and "rightly dividing the Word," claimed our attention. Our meetings, especially the parlor gatherings, were quite informal, and many questions were asked and answered, and no doubt some things were made plainer.

On Thursday I visited with Brother and Sister B. in Brooklyn, and it was a great pleasure to talk with this aged brother (about ninety-three) who is intensely interested in the love of God for all, and the blessed hope of the final victory of Christ, though he was too feeble to attend any of our meetings. I saw them again the following week.

"We shall meet beyond the river."

I also had a pleasant visit with Bro. P. in New York.

On Friday we went to the Bronx, N. Y. to find my friend and brother, Dr. Wm. Cannon, formerly of Washington, Mich., who for some time has been connected with the Botanical Garden, at the Bronx. He made our visit a very interesting and instructive one.

On Saturday we went to Paterson, N. J. on the automobile, and had an interesting visit with a brother V. After our return, Bro. O. a minister in Orange, accepted an invitation to come in and spend the evening. He seemed ready to accept the larger view of God's love and plan. He said he had for a time been feeling after the things I brought him. He invited me to preach for him the next Thursday night, which I did. At this meeting the subject was the unity of all believers in Christ, and a glimpse of the plan. Since I came away he has been reading what I gave and sent him, and he writes me that he is very thankful that the Lord brought us together. I too am thankful for this new friendship and opportunity to help a brother, and through him many more.

We had two meetings in New York on Sunday, June 7. The first was in the "Stephen Merritt Building," at 2:30 p. m. Matthew xiii. 52 was the text, and "Things New and Old" the subject. The congregation was not large, but it was a good audience, everyone present being an interested hearer. Our evening meeting was in the home of Brother and Sister F., on Broadway. It was specially devoted to answering questions concerning the difference between the little flock and the bride, and concerning the Presence of our Lord, and where, or in what condition, we shall meet him. The answer to the latter question is, "The Middle Heaven." It was not easy to get away in time for our train to East Orange—twelve miles distant. It was midnight when we arrived there.

We had a similar meeting the following Tuesday night, in the parlor of Sister Y. on 44th. St., New York. Such meetings are specially interesting and helpful. The Bible doctrine of punishment and the second death (the death of death) were considered, in the light of the Two Covenants; and I think some of the mist was cleared away. When Scripturally explained, these things are in perfect harmony with the final victory of Christ in the salvation of all. The destruction of sin makes men righteous, and the destruction of death makes men alive.

On Wednesday we took a short trip on the ocean, from New York to Pleasure Bay, and from there through Long Branch to Asbury Park by Trolley. Our purpose to have a stroll on the beach at Ocean Grove was set aside by the coming up of a thunder-storm; but we were content to have it so, as it had rained but little for fifty days, and the change was a great blessing. We came back to Newark by rail, just in time to fill my appointment. I spoke to a company of people in the mission room of the "United Christian Workers." I was led to talk to them as I might to children about the love of God for all, as revealed in the gospel of Christ. I was soon rewarded for this effort by one of our sisters—a reader of the HOPE—telling me that she never before saw so clearly the simplicity and fullness of the gospel.

On Thursday we visited Mrs. A. and family in Newark. Her mother, Mrs. H., is with her. She is over eighty years of age. She heard William Miller preach, and was in the "'43-4 movement." But she is now a believer in the larger hope, and is very happy in it.

On Friday we visited Mrs. D. and family, in Newark. This sister was brought up a Roman Catholic, but is now rejoicing in the fullness of the gospel of Christ for all mankind. In the evening we had another meeting at the home of Mrs. B. I spoke on the three judgment scenes of Matthew xxv.—the first referring only to those—both the wise and foolish—in the movement concerning the Lord's coming; the second being more comprehensive, including all the servants of God; and the third being the judgment, not of Christians at all, but, of the nations, after the exaltation to the throne of the faithful, who shall reign with Christ.

Saturday morning I went to Brooklyn and found two friends, Mr. F. from Almont, and Miss K. from Washington, Mich. It was a mutual pleasure to meet familiar faces so far from home.

On my return, I found Bro. Sunderlin and his wife at Jersey City waiting for the train. They came from Blairstown, N. J., to stay over Sunday with us. We came together to East Orange. Being photographers, they brought a camera with them, and made some photographs, which to us are interesting souvenirs of the happy occasion.

On Sunday, June 14, we again had two meetings in New York. We were caught out in a thunder-storm on our way there. It hindered some from coming, but we had a good meeting at 2:30 in the "Stephen Merritt Building." I spoke on "The New Man,"—"The Inner Man,"—and things related. My three friends from Almont and Washington were present.

Our evening meeting—the last for this time—was at the home of Mrs. Y., where we met Tuesday night. The line of thought was suggested by the text, "Behold, I stand at the door." This does not mean that the Lord is coming soon, but relates to the time of his presence; and those who can receive him by faith (not by sight), enjoy the feast of fat things. It was not easy to part from these friends in Christ. We had enjoyed a happy fellowship, and we had the best of the wine at the last of the feast. At midnight we were again at East Orange.

On Monday morning, June 15, I reluctantly said goodby to the friends at East Orange, and at 10:50 a. m. took the train at Newark for Philadelphia. Bro. S. met me at the station, and after dinner at his home we went to Chester, Pa. on the electric car. We had a very pleasant visit with readers of the HOPE whom I had never met before, and an interesting gathering at night in an upper room set apart for such a purpose. As we were to have only one meeting, I spoke on quite a variety of subjects, suggested by 2. Timothy ii. 15,—the distinction between salvation, which is the gift of God, and the glory, which is the reward of faithfulness; the unity of the Church (including the lambs and the sheep, the babes and those farther advanced) and the purpose for which it is called, to save the whole world after the Church is glorified with Christ; the relation of Christ to the race, as the Seed that by dying gives his life to all; also the great motive to faithful Christian living—"the mercies of God."—Rom. xi. 25-xii. 1. The general expression was that it was good to be there, and a hope that my visit might be repeated.

In the morning Bro. S. and I returned to Philadelphia; and after a short visit with a few friends there, I went on to Reading, Pa., where it had been arranged that I should speak in the church known as "The Gospel Tabernacle," Tuesday night and twice on Wednesday. Bro. V., by whose invitation I

came to Reading, met me at the station, and I received a cordial welcome in his home.

This brother's case is one of special interest to me. He has been a minister in the United Brethren church, but for several reasons he thought best to resign his position there. About eight years ago, while he was still in the U. B. church, someone gave him a copy of DAY DAWN and had THE WORLD'S HOPE sent to him. He read the book indifferently, being too prejudiced to get much good from it. He also ordered me to stop sending him the HOPE, as he did not want that stuff. But a seed of the larger gospel truth had found a lodgement in his mind, and he could not get rid of it. He was often reminded of it in his later study of the Scriptures, to which he found the Plan of the Ages is the key. He was led to read more carefully, and is now a decided believer in the victory of Christ in the final salvation of all. This case is an encouragement to missionary work. Someone cast the bread on the waters and found it after several years.

At Reading I had the great pleasure of meeting in gospel fellowship quite a number whom I met years ago, and many new friends. I think a hundred and twenty-five, or more, attended the evening meetings, and they were as interesting as any I ever held. The earnest desire to hear made it easy to talk. I stayed a day longer than we had planned, and in four long discourses gave as much as possible of the Gospel Plan to a congregation ever eager for more. I am confident that much good seed fell in good ground and will bear fruit to the honor of God. I shall be glad to meet these friends again when the Lord opens the way.

On Friday I came from Reading to Pittsburg, changing cars at Harrisburg, making the trip from the latter place—248 miles—in five and a half hours, and stopping only at Altoona on the way. It was a beautiful day, but we passed through one brief storm in the mountains. As for beauty and variety of scenery, one can scarcely ask for better than is seen in that ride through the Lebanon Valley and over the Alleghany mountains.

In Pittsburg I have many long-time friends. I remained with them over Sunday, and we had two good meetings that day. In the afternoon I used Matthew vi. 10 for a text, and in the evening spoke on The Two Covenants—the latter being a key to many subjects.

I left Pittsburg at 8:30 Monday morning, and had dinner with friends in Cleveland, O. I remained there to visit and rest till Tuesday morning. I then came to Elyria by the electric car. Tuesday night and twice on Wednesday I preached in the Episcopal church, the Rector kindly consenting to this arrangement. He listened with confessed interest to one discourse on the unity of all believers in Christ, and the breadth of the plan of God. Elyria has quite a number of long-time friends of this cause, with whom our fellowship is precious.

I left Elyria Wednesday near midnight, and arrived in Chicago Thursday morning. We had a meeting Thursday night at 6000 Green St. Several new hearers were present. "The Church and the World" was the subject considered. Friday night our meeting was at the Masonic Temple. The congregation was larger than usual, the result of a little missionary work by a few. The text was John xvii. 20, 21, and the interest was very evident. The subject was partly a continuation of that of the preceding night.

Saturday afternoon I came to Buchanan, Mich. and filled my regular appointments Sunday morning and evening. It was a beautiful day, and our congregations were good. The morning text was John xv. 16, and the subject, especially, "The Relation of the Chosen (represented by the twelve) to the Blessing of the World—the Nonelect." In the evening I gave some of the incidents and experiences of my trip, and told how I was first led to see the larger hope in John xvii. 20, and related Scriptures.

Besides our regular services, at 3:30 p. m. we attended the funeral of our aged brother, George Treat, and I gave a short address from Psalm xlii. 11, coupled with verse 5. The help of *His* countenance (revealed in Christ) is the help of *our* countenance. There are many sad things in this lower life, but the blessed gospel of Christ is the best comfort possible.

On Monday I went to Traverse City, Mich. and there rested a few days with my wife (who was there on a visit) and our daughter Christina, who lives there. On Thursday night, I gave a short talk to a very appreciative company in "Friends' Meeting," on the "Seven New Testament Illustrations of the Unity of the Church of Christ," and gave a glimpse of the future blessed work of the Church.

On Friday I came to St. Louis, Mich. and staid over night at the home of my daughter Nora. On Saturday I was in Lapeer from 2:30 to 7:20 p. m. and arrived in Washington between 9 and 10 p. m.

My reception at Washington Sunday morning was like a welcome home, and I gave them, by request, a talk on my trip, and some thoughts on John xvii. 20, 21. I was at home at 3:00 p. m.

Since coming home I have been very busy, especially because my son Wilber, my Mana-

ger, started the next day for Denver, Col. At the time of this writing (July 15) he is expected soon. (He came early Thursday morning, and gives an interesting account of his work in circulating papers and tracts in Denver, especially at the convention of *Zion's Watch Tower* readers, many of whom have not known where THE WORLD'S HOPE is published.) The paper will be a little late. And if any feel that their orders have not been promptly filled, they will know why.

These few weeks have been to me a peculiar mingling of work and rest and joy. My heart is full of the happy memories of our meetings in the several places; and there came light and strength and comfort from communion with so many kindred hearts, all one "in the Lord." The words at parting keep sounding in my heart, "Do not wait so long before you come again." But whether or not we meet again on this side of the vail, our fellowship is in Him whom we shall soon meet beyond the vail. My last word here is, Brethren and Sisters, let us do our best to adorn the doctrine of our God, who is the Saviour of all men, specially of those that believe, and also to let our light shine out to others.

LOVE UNIVERSAL AND ENDLESS.

(*Continued.*)

BUT truly do we or all, who are of an upright mind, desire good for all the creatures and all the creation of God. We can pity in large measure rather can condemn, or pity even though we condemn. There is and must be intense dislike of wrong-doing, especially if it be unprovoked or audacious. Egregious sinners must surely be chastised. But looking at the great world as a whole, we say, "Disordered and deranged circuit rider among the stars how art thou plague stricken!" And we call humanity haunted and afflicted. We account much of human mis-doing and mis-going, a sign and ferment of mis-thinking, and, if you please, insanity. How wild and wide of sense are many things! Sin is going astray indeed, and a thousand mad and shocking things related in news columns, show villanies that have their root in a morbid mind action. "An evil disease" attaches to and inflames nature, and so there is no end to vain man's mad antics. In one way or another "running amuck" is a pest not among Malays alone.

But here, we can look again at something cheerful in all the gloaming. In Romans, "As I live, saith the Lord, every knee shall bow to me, and every tongue confess to God." And this is from Isaiah xlv. And in Philippians, "At the name of Jesus every knee shall bow and tongue confess," heaven, earth, or the underworld sending out its tribute-paying hosts, and Christ by dying, rising and reviving, is acclaimed Lord both of living and dead. What nations or neighborhoods are left out? What ocean cave shall hold down in its salty murk one drowned sea-rover that the call to life shall not reach? To be Lord of the dead, is to signify that the dead are alive again else the lordship is nothing. And to be Lord of the dead, alive again, is not to have merely dominion—but it is to have service, worship, affection. What is a lordship worth that has not in it, and with it, faith, truth, love and loyalty in the heart and the soul that has been called out of mould and mouldering to life? What is that bending of the knee worth that is merely compelled? What is that confession good for, that is not voluntary? What is allegiance that is from necessity and not choice,—from fear and not from good will. What a poor reward of the terrible ordeal of the cross, that its trophies, or a majority of them, were captures or gained only by force, if such a thing could be dreamed! A victory of grace, by love. Think of apology for wrong doing in school, extorted by a teacher under threat. What would the poor chatter of confession be worth? No, we may be sure God shall have homages that are genuine and praises that are hearty. We may be sure there will be love and zeal and joy in the subjects of Jesus' blessed lordship. How can the cross be fruitless of the utmost possible good when trophies, or possible trophies are infinite in number and a sacrifice to gain them tremendous?

The teaching of things is the doctrine of things, and the doctrine of grace is high as heaven and bright as the luminary of heaven. Goodness to man and goodness to what God has created and made, is the glory of God. And so will be the tribute to Him forever. It is easy to see how doctrine is exalted in the Scriptures. It is the foundation and substance of knowledge. And the gospel, the *euaggelion*, the good tidings, how sweet the word, and how lovely to hear, only to think how it has been made to signify not only a message of mercy, but of vengeance also. It has been made to say, Believe and obey this, or go into the blackest pit of gloom, or the hottest furnace of fire. And yet, to conquer obstinate men, is vengeance mightier than mercy, damnation than loving kindness? And how shall I believe that any heart is so desperately hard that God cannot soften it with kindness? Let a rough way have its place, but for a complete conquest from hate to faith and fealty, does not love go far before reproach, accusation and

menace? What to do surely God knows best, but the multitude of the dead have yet to see the height and depth of compassion in God for his creature man. Yes, *His* creature. If not His, whose then? If any man is a child of Satan, it is because of his evil spirit and misbehaviour, for intrinsically he is God's creature and child. Though alienated and astray, he is nevertheless a child. Shall Satan have one of God's for his own? Can he in the long run rob God? In the great contest of the ages between good and evil, can he carry off into some dungeon of night and weeping, without exit or remedy, reprobates, once born innocent, but lost by the irony of fate? Will a long life of watching and study, at last issue in the insupportable idea of surrender to Evil as so mysteriously mighty as to defy the art and power of Good to withstand or surmount?

No, we shall choose to look of Evil Incarnate, or non-Incarnate, as beaten at every point, and blighted beyond recovery, for Good must be Omnipotent. Who would not contend that, as Good ought to be Omnipotent, therefore it is? Who will not agree to this, that in the grand conclusion of the works of God, that is, where a battle has raged, or opposition has done its utmost, truth, love, pity, goodness and right shall win? And to tell the truth, when the conflict is ended, the greatest work of God shall begin, which will be to establish order and promote happiness, in the ages of life and light in the undisturbed ascendant, when grace shall go on to build and beautify and bless on a scale of vastness never imagined by those Scripturally cited as fools, who say, "no God," and astonishing even to those who held fast their faith amid all the old mysteries of sin and its sequel, misery.

The gospel has a melodious sound, and good news, not evil, is what the tired and tried desire to hear. It is like the voice of minstrels of melody, masterly, and as much as may be in God's good pleasure, uncoupled with groans of despair, the fate of those who missed in the days of the zeal of those who preached truth and error, and whose converts were too often the saints of an hour or a day.

How many missed the mark in Israelitish times! Look at the tenderness of God toward inconstant Ephraim. Read it in Hosea, "How shall I give thee up? My heart is turned within me; my repentings are kindled together." Here is the pathos of pity. When God is moved with emotions of such forbearing and wistful tenderness—(speaking as men who live by breathing speak,) it is time to hear and attend. And again in Jeremiah, "Is Ephraim my dear son? Is he a pleasant child? I do earnestly remember him, I will surely have mercy upon him." But some will never allow more than a very qualified meaning to this great protest of God's love. So indeed we have been taught from our infancy. The discipline of scourges for transgressions has been easily over-strained to flames of an unquenchable hell-fire. What a strange and, as I now think, morbid, though honest, zeal broke into thunders of threatening and infinite allotment of ill-fare, the opposite of welfare. How we all needed to breathe the mercy and beauty of Pope's universal prayer! "Thou great first cause, least understood." O how true, even when the name of God was repeated with an almost shocking frequency, and uttered with a familiarity at which in wiser years we shudder. In those days it was a distinction of some men to paint with lurid vividness the smoke and flame of doom, and the tossing of the wretches imprisoned in hell on the restless surges of fire. These things either terrified or hardened men. They could not produce real repentance for sin. They could not make men sorry for sin because of its inherent wrongfulness, and because of a kind Father's aversion to it. They might tremble with fear, and to cowardly hearts fear might precede something better. Or even some not by nature cowardly, might be warned, and receive a spirit of true repentance.

But, again, what thousands heard incredulously, or heard resisting and rejecting the good promised to penitents, when a louder than Sinai thundered its terrors of a life with God's own existence co-equal and co-eternal. We who have heard and seen these things, how slowly and hardly we forget! How slowly and incompletely we have cast off errors that with perverse tenacity would hold us subject and helpless. The old mis-faith is loth to yield to a better way and a better faith.

(To be continued.)

HOLLAND, N. Y. C. COLEGROVE.

DAY DAWN FUND.

ON account of contributions by interested friends, the book DAY DAWN will be furnished to those not able to pay the full price, for 25 cents less than the regular price—that is, 75 cents for cloth bound or 25 cents for paper covered books.—EDITOR.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00; DAY DAWN, $1.00; PERFECT DAY, 50 cents; and the new MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2 00 received at one time.

MASSACRE OF JEWS AT KISCHINEFF.

I THOUGHT of publishing some of the accounts of the fearful things that occurred at Kischineff, a city of Bessarabia, Russia, in the riot of April 19th. and 20th., in which the Jews were the chief sufferers. But on looking over some of the records at hand, I am impressed with the idea that it is useless to republish the terrible things which have been read in the newspapers all over the reading world. These things are too horrible to be remembered. It seems better to look at the brighter and hopeful things—the things concerning their deliverance from the cruel powers. "It is the time of Jacob's trouble, but he shall be saved out of it."—Jer. xxx. 7.

ZIONISTS MOVING ON PALESTINE.

THE Jews in the Holy City are passing through a period of great excitement and highest anticipation. Jerusalem has never been so near salvation from the hands of the infidel as she is just now.

The cause of the excitement is the news which The Jewish Daily News gave to its readers, that Dr. Herzl has purchased from the Sultan a great tract of land, extending from Succoth to Ezza, which is large enough to amply accommodate a colony of 70,000 souls.

This news has electrified the Jews of Jerusalem and all over Palestine, who are now beginning to realize the full significance of modern Zionism. Every day additional evidences come to light of the important negotiations which Dr. Herzl has had with the Sultan, and new proofs of an approaching consummation of the desired object. A new stir has been created by the arrival of Dr. Herzl's representatives, Dr. Hillel Jaffe and Dr. Zisskind. Dr. Jaffe has been prominently connected with the administration of Baron de Rothschilds' colonies, and is an agricultural expert. The two gentlemen have settled in Jerusalem, and that is accepted as a sign that many important developments may be expected shortly.

News has reached here that Dr. Levintan has departed from London and will arrive here shortly. He represents the Anglo-Palestinian Company, which is a branch of the Jewish Colonial Bank.

Judged by the present activities, it is evident that Dr. Herzl has obtained some very important concessions from the Sultan. It is unlikely that the things which are being done now would have been undertaken unless there was a positive assurance that they would be successfully accomplished. Before the land purchase was made, the tract was carefully examined by a commission, whose report was favorable. The purchase was not completed until Dr. Herzl had obtained the sanction and approval of the Egyptian government, which in reality means the sanction of the Turkish government, Egypt being under the suzerainty of Great Britain . . .

In short, we are in a good position. The Holy Land is tremulous with anticipation of becoming really the land of Israel, instead of in name only.

—*The Last Days.*

☞ THE revised edition of MOSES AND CHRIST has 280 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

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RESTORATION OF ISRAEL.

SOME time ago a friend said to me: "Have you never regretted that you took such a definite stand on the time prophecies?"

To this I answered: "No, never. My faith in them is as strong as ever. If you were in my place, how much different would you want things to be in the world today to confirm you in the idea that the prophetic applications in DAY DAWN are correct?"

He replied: "That is the strongest argument you have, for things in the world are happening just as you said they would."

Simply as a student of the Bible and of facts, I have taken the position that we are in the harvest of the gospel age and the dawn of the restoration age, and have spoken of the shaking of these days—financially, socially, politically and religiously. But in nothing has the evidence been clearer than concerning the Jews.

Our readers know the position taken in the DAY DAWN and the HOPE—that the "Times of the Gentiles,"—that is, the fixed time of the Gentile rule over Jerusalem—began in B. C. 606, lasts 2520 years, and ends in the Spring of A. D. 1915. In 1878 the Anglo-Turkish treaty was made, and was ratified by the Berlin Congress, which legally opened the door for the return of the Jews to their own land. From 1878 to 1915 gives thirty-seven years for their restoration as a nation, even as they were thirty-seven years in falling, from A. D. 33, when Jesus left them desolate, until the destruction of Jerusalem, in A. D. 70. As the period marked in prophecy as the time of Gentile rule over Jerusalem will end in the Spring of 1915, I believe that the Jews will become an independent nation, with Jerusalem as its capital, by that time. The time seems short, but in our day things move fast, and great changes can take place in twelve years. And no doubt the Zionist Movement—a prominent sign of our time—will help bring about the change.

Whoever will carefully read the chapter in DAY DAWN on "The Two Dispensations," will see the reasons for fixing upon the year 1878 as the time for the beginning of the period of the restoration of Israel. On the strength of the prophetic evidence there given, it was published at least three years beforehand that it would begin in 1878; and that year the door of hope was opened to them by the Anglo-Turkish Treaty, which was ratified by the Berlin Congress. According to that Treaty they were to have full religious liberty in all of Turkey, (which includes Palestine), under British protection. These things do not happen by chance. The Lord has risen to "have mercy upon Zion: for the time to favor her, yea, the set time, is come."—Psalm cii. 13. While the terms of that Treaty have not been fully carried out, they have not been changed, and the nations involved are pledged to their fulfillment.

From the time of the national organization of Israel, at the death of Jacob, until 1878, their career had two distinct phases: (1) with covenant favor, and (2) without covenant favor. This double career covered 3,690 years, and it was divided into two equal periods, 1845 years each, by the death of Christ in the Spring of A. D. 33. Having rejected their Messiah, their period of covenant favor there ended; and from then until 1878 they were out of covenant favor.

This "double" history of Israel is mentioned by three prophets—Isaiah, Jeremiah and Zechariah. Isaiah (xl. 1, 2) foretells a comforting message of returning favor to Israel (which somebody must proclaim) which is based on the fact that "her warfare ('appointed time,' margin) is accomplished, that her iniquity is pardoned; for she has received of the Lord's hand *double* for all

her sins." Jeremiah (xvi. 13–18) foretells their being cast off from favor, and scattered among all nations, until they should receive "double" for their sins, and then restored. Zechariah (ix. 9–12) locates the middle, or turning-point, of their double career. By the spirit of prophecy he saw Christ riding into Jerusalem, when he left Israel desolate, and heard him say: "Even today do I declare that I will render double [the second half] unto thee." The first half ended at the cross, and then they were thirty-seven years in falling; the second half ended at 1878, and it is believed that in this thirty-seven years they will be restored.

An objection to this view has been based on the fact that since 1878 the Jewish people have been terribly persecuted in the East—especially in Russia. The cruel treatment given them this year is enough to stir up sympathy in their favor, and indignation against their persecutors. But the facts do not weaken our claim.

In Jeremiah xvi. 14, 15, the Lord speaks of bringing them back to their own land, from which, on account of their sins, they had been driven out; and in verse 16, he says he will send "fishers" and afterward "hunters," to secure that end. The open door, secured by the treaty, was a drawing power (fishers) to those who had a love of the home land, and a movement toward Palestine began at once. But many preferred to remain where they were, and the persecutions are like the hunters to drive them out. Some place of refuge they must find; and in the light of the prophecies, we think it will be their own home land, which God gave to their fathers.

There are many difficulties to be overcome, some referring to the condition of the Jews themselves, and others to the Eastern nations. Turkey—the Mohammedan power in possession of Palestine—has long been a bone of contention in the East. It is a marvel of audacity. It makes fair promises, and then treats them, and the nations that required them, with open contempt. Their persecution of the Christian missionaries, their murder of the Armenians, and their treatment of the Jew, are all in violation of the Anglo-Turkish and Berlin Treaties of 1878. And Russia has taken in hand to talk "Peace," and then dares to do about as she pleases, and quietly says to the other nations "What are you going to do about it?" We do not know just how this muddle will be cleared up, but believing God's word, we are sure that neither Turkey nor Russia will always be allowed to do as they please with the Jewish people. By whatever means the Lord may settle the "Eastern Question," we may reasonably expect the humbling of all the Powers that are against Israel; and if Turkey, on account of her need of money, which the Jews have, can be induced to sell Palestine, it will greatly simplify the matter, and pave the way for a speedy and peaceable restoration of Israel.

EXACT SCIENCE OF HEALTH.

WHEN I was at Reading, Pa., Bro. Von Nieda and I visited the Sanitarium at Walter's Park, Pa. It is a beautiful place, a very enjoyable place to visit and rest. It is well supplied with fresh, mountain air and good water; and, with common-sense treatment, it is a good place for nature to recuperate, and the sick to recover.

We had a very pleasant visit with Dr. Walter, the head of the institution, who, by the way, is a HOPE reader, and has a bright and happy view of our Father's love and plan, itself a good remedy for the blues. The doctor gave each of us a copy of his new book, named above. It has 300 large royal octavo pages, and the price is $2.00. He does not believe in the use of drugs. He claims to have made some very important discoveries concerning "Life's Great Law." I will not attempt to review the book, but will say that I find it worth reading, and that I think what he says of the treatment of Diphtheria and Pneumonia is worth to any intelligent person far more than the price of the book.—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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"LOOK UP, LIFT UP."

THE above is the motto of the Epworth League, and it surely is a good one. I take it to mean, "Look up to Christ as your own personal Saviour, and then do all in your power to lead others to him. Take a place on the Rock yourself, and then reach a helping hand to bring others out of the waves, and to a condition of safety on the Rock Christ Jesus." It is no doubt true now, as well as hereafter, that the Lord uses the saved as coworkers with himself for the purpose of saving others.

The sixth, and it is said, the greatest International Convention of the Epworth League was held in Detroit, Mich. from July 16 to 20. They had four good days—"days of great gatherings, of enthusiasm, and of religious and spiritual quickening." It is said that about twenty-two thousand visitors and delegates were registered; and there were no doubt several thousands who were not registered. There were delegates from all parts of the known world.

Just the week before, the International Convention of the Christian Endeavor Society was held at Denver, Colorado. It too was a great gathering, and was regarded as a grand success. I have no statistics at hand. Their motto is, "For Christ and the Church." This too is a good motto. These organizations and gatherings have done much to inspire thousands with the spirit of consecration to the service of Christ and the uplifting of humanity. There is room for another motto—we may call it ours—"Christ for all the world, and all the world for Christ."

Those who believe that "All things are of God," and that he is "working all things after the counsel of his own will," cannot regard it as a matter of chance that these and other organizations of young people connected with the various religious denominations, have come up in this generation. Readers of the HOPE will be interested in the fact that they all (including also the Woman's Christian Temperance Union have come up in the period we speak of as the "day dawn."

Making all due allowance for the weakness and imperfection that naturally belongs to all human movements, I nevertheless regard this wonderful development as one of the signs of a new day.

We should not forget that the harvest of the old age and the dawn of the new age are simultaneous. The harvest is a closing work, but the day dawn is the seedtime for a larger and grander work of grace than the world has ever seen. The gospel age was for a particular purpose—the development of a special people, a company of spiritual giants, so to speak, who are to reign with Christ. The trials and difficulties, and even the persecutions, of the past age tended to the development of these elect ones; but now in the easier conditions of the dawning age, there will be fewer stalwarts; the people will be more alike. Those who have seen the "present truth,"—that we are in the transition from the old age to the new,—have naturally been inclined to be interested in the harvest phase of the truth, and even to belittle the importance of the things pertaining to the dawn of the new age; but we can readily believe that both are "of God," and rejoice in every indication of the larger and broader work of the coming day.

Many changes are apparent, and no doubt more will come. Some are terribly afraid of them, but they cannot prevent them. The old-fashioned revival is almost entirely a thing of the past. Perhaps some of the newer ways are in some respects superficial, but they may be very practical in bringing the young under the restraining influence of morality and religion. Some of the oldtime Methodists, and some who were not Methodists, would almost turn over in their graves at the very thought of that which is coming to the front in some of these conventions, — as for instance, the institutional church, and the idea that the churches will have the management of even the amusements of the young people. The time has been when if the boys wanted amusement or entertainment, they must go to the saloon or the poolroom, but now they will have them in the church parlor. And they will have their mothers and sisters and friends with them, and sharing with them. People will differ in opinion as to whether this will be better or worse than things have been, but many of the best of the people think it will be better, and we need not be afraid that God will fail in his plan.

While these young people's societies are connected with religious demoninations, they are, nevertheless, doing much to break down the spirit of sectarianism. Especially in the Christian Endeavor Conventions, are brought together the young people of many denominations, and they are rapidly learning that their denominational differences are of very little account. And one of the resolutions adopted by the Epworth League Convention in Detroit, is as follows:

"As in the past, we stand for the broadest Christian fraternity. We hail with special satisfaction every opportunity for practical cooperation with other young people's societies in Christian ministry and service."

Is not this and such like things an evidence that the barriers or walls between the various parts of the army of the Lord are crumbling from the inside? The time will surely come when all the forces of the Lord's people will be united against the common foe.

The following is from their resolutions:

"Our deliberations have known no differences. Our intercourse is a delight. Distance and national boundaries are incidental. We each love our country, our rulers and our flag; yet we are so made one in Christ that all several interests merge into His kingdom, and all souls blend in common kinship. * *

"The gigantic iniquity of the Anglo-Saxon race is a fostering of the monstrous traffic in intoxicants. We believe the complete disfranchisement of the business will abolish dangers that threaten us and clear up problems that perplex us."

While there may be good reasons why some of us are not directly connected with any of these denominational movements, there is no reason why we should not rejoice in all the good they may be able to do; and it will do us all good to catch the spirit of all the mottoes that we have named.

"WINNING SOULS."

It was not my privilege to attend any of the sessions of the Epworth League Convention in Detroit. But on Sunday nearly all the pulpits were filled by the Methodist ministers who were in attendance at the Convention, and with some friends I tried to find a place in the Central M. E. church at the mourning service; but it was full to overflowing, and we decided to go to the Baptist church near by. There we found seats, and after listening to some very fine music, we heard an interesting discourse by "Rev. Wm. Sparling, D. D., Pastor of the Metropolitan Methodist Episcopal Church, Toronto, Canada." His subject was "Winning Souls," and his text was, "He that winneth souls is wise."—Prov. xi. 30. It was an able discourse, and in the main I enjoyed the opportunity. As when I speak, I am liable to say some things that all do not believe, so I patiently listen to other men though they may say some things that I do not believe. I always get some good out of every sermon that I hear.

After some preliminary remarks, the speaker made the proposition the chief thing in the work of successful soul-winning is to have a deep and abiding sense of the *value* of the soul. (When quoting our Lord's words he carefully and repeatedly did it right, "What shall it profit a man if he shall gain the whole world and lose his own *life;* and what shall a man give in exchange for his *life?*") Yet in estimating its value, he laid the great stress on the idea of the soul's immortality, and the terrible possibilities of eternal weal or eternal woe. He seemed to see no inconsistency in the idea that an immortal soul could be lost, or that God would allow a being of such infinite value, for whom Christ gave himself a ransom, to be eternally lost.

He made the statement (assuming that they all agreed with it) "Every one of you believe three awful

things: (1) you believe in the immortality of the soul—that it must live as long as God lives; (2) you believe that the destiny of the soul, either in weal or woe, is determined by character; and (3) you believe in the everlasting destruction of the wicked." Then he made a forcible appeal: "How then can you be careless or indifferent when you know that your dear ones, and others around you, are out of Christ, and may die tonight, and hence be destroyed forever?"

I could not help drawing the conclusion that they (including the speaker himself) did not really believe his three propositions." If so there would be no room for the joyous greetings and happy congratulations that followed the dismission of the meetings. While he spoke, his theory made him intensely anxious, but he was happy in the congratulations of the many who gathered around him. Such a terrible thing really believed would drive people to the wildest enthusiasm, if not to madness.

The speaker drew a touching picture by telling of his own little daughter coming to him one day with the question, "Papa, how much would you take for me?" He was deeply impressed with the thought that she was bone of his bone, flesh of his flesh, and soul of his soul, and with his great love for her, and he answered, "My dear little girl, nothing in the world could buy you." I could sympathize with him as a parent; but I could not help thinking that the human father-love is but a spark from the love of the Heavenly Father, and that he would never be satisfied until the last wandering one is brought back to the fold.

In his earnest appeal, he referred to several successful evangelists, who deeply felt the tremendous value of the soul, and he spoke of Spurgeon declaring that God from all eternity had ordained that he should preach as he did; and the idea came to me forcibly that if Spurgeon was right, then God had also foreordained that I and others should oppose the horrible dogma of endless suffering with all our might. Some have said they would not dare to preach the final salvation of all even if they knew it were true. Well, that is just the difference between us; I would not dare *not* to preach it. It is the good tidings of great joy which shall be unto all people.

It is surprising that anyone can fail to see that the first and the third of what the preacher called the three "awful beliefs" cannot both be true. That is to say, If the soul is immortal, it cannot be destroyed. All destructions for sin, according to the Bible, are executed on *mortal* man. They sin and die in Adam, but are made alive in Christ, who is the Head of the race on the immortal plane. It is the simple Bible truth, which ought not to be difficult for anyone to verify, that no one is ever said to be immortal until he is made alive in Christ, and to such an one all death and sin are in the past. The preacher virtually said that no man was fit to be a Methodist minister who does not believe those three "awful" things. Does he not know that the doctrine of the natural immortality of the soul is the founda-

tion of almost every false system of religion, from ancient Buddhism to modern Spiritism—including the doctrine of endless woe? Mortality, sin, suffering, and death are all the heritage of man through Adam: and righteousness and immortality are man's heritage from God through Jesus Christ.

This view does not lesson the value of the soul. God's estimate of its value is shown in what Christ has done to redeem it from death, and to make it righteous and immortal. And he will not be satisfied until he has seen the travail of his soul—that is, the full redemption and eternal salvation of all for whom he gave himself a ransom.

With this in view, I can fully endorse the two following statements of this brother preacher: (1) that a true sense of the value of souls will show itself in a *passion* for souls: (2) that it will show itself in a willingness to sacrifice for their good. As God's love was shown by his sacrifice, so will our love be shown by our sacrifice.

I was very much interested in his closing remarks, in which he gave what he called a chain of truth, with four important links. I am glad to endorse them. They are as follows; (1) Men cannot be drawn to God only as He is known by them as a God of love; (2) He is emphatically so revealed in the Lord Jesus Christ; (3) He is also so revealed through his faithful followers; (4) Men only accept what is brought to them on the plane of sympathy and loving sacrifice.

Oh! that this principle may be more fully realized in the lives of all his people—that "God manifest in the flesh" may be an abiding fact in the world. This is the method by which all souls shall in due time be won over on the Lord's side. With the full knowledge of this principle, and the certainty of its success, Jesus could truly say: "I, if I be lifted up from the earth, will draw all unto myself."

NOTES ON SUNDAY-SCHOOL LESSONS.

David and Goliath.—1. Sam. xvii. 38-49. (Lesson for Aug. 9.)

GOLDEN TEXT.—If God be for us, who can be against us? Rom. viii. 31.

INTRODUCTION.—Not long after the anointing of David, Saul heard of him as one who was brave, wise, comely, a good musician, and led of the Lord; and he sent for him that with sweet music he might drive the evil spirit from the king. In this David was successful; and Saul loved David, and made him his armor-bearer. Thus David had an opportunity to learn something of royal methods, and the ways of war. But it appears that when the Philistines came against Israel, David had returned from Saul and was caring for his father's sheep.—Ver. 15.

When the two armies were arrayed against each other, there was a valley between them. The natural position of both armies was very good, being difficult to take. This may account for the long delay of the battle, and for the peculiar proposition of Goliah to settle the conflict by the duel between two men. This man, the champion of the Philistines, was upward of nine or eleven feet tall (depending on the length of the cubit used) and his armor weighed not far from 170 pounds. Every morning and evening, for forty days, he came out between the armies, and defied Israel, asking for a man to come out and fight with him. And when Saul and Israel heard the words of this boasting Philistine, they were greatly afraid.

Three of David's brothers were in Saul's army, and one day their father sent him to carry some provisions to them, and to learn how the battle went. While he was talking with his brothers, David heard the challenge of Goliath, and while the others were afraid, he said: "Who is this uncircumcised Philistine, that he should defy the armies of the living God?"—a very pertinent question. Eliab, the eldest brother, was angry with David, and blamed him for leaving the sheep, and accused him of pride and naughtiness; and David replied: "What have I now done? Is there not a cause?"—Is there not good reason that someone should stand up for the Lord's cause? When Saul heard of David's words, he sent for him, and he at once proposed to go and fight the giant. When Saul remonstrated by reminding him of his youth, David told the king of his successful encounter with a lion and a bear, and expressed his confidence that God would give him the victory over the giant also. Then Saul said to David, "Go, and the Lord be with thee."

I. DAVID PREPARES FOR THE BATTLE.—Vs. 38-40. Saul then put his own armor upon David, also his helmet, and coat of mail. And David put on his sword, and assayed to go. But he felt out of place in this untried outfit, and he said to Saul, "I cannot go with these;" and he put them off. No one can do good work in the method of another. It is useless to attempt it. The successful worker must be natural. On this principle, David took his staff in his hand, picked up five smooth stones from the brook, (or valley), put them in his shepherd's bag, and with his sling in his hand, which he well knew how to use, he went forth to meet the giant.

II. GOLIATH RIDICULES DAVID.—Vs. 41-44. The proud, boastful Philistine came out expecting to meet a man, and his shield-bearer went before him. When he saw David, the ruddy, fair-faced youth, he disdained him, and said: "Am I a dog, [a despised brute], that thou comest to me with staves?" and he cursed David in the name of his gods—which represented various forms of evil, so that the conflict was really between God and the idols. Goliath probably did not see David's sling, or instead of "staves," he might have said "stones," as dogs hate stones thrown at them. Evidently it was in the spirit of profane glee that the giant said to David: "Come to me, and I will give thy flesh to the fowls of the air, and the beasts of the field." The shameless unmanliness of this speech is a revelation of the character of the man.

III. DAVID'S CONFIDENCE.—Vs. 45-47. Here David expresses his childlike faith that God would deliver the giant into his hands. "Thou comest to me with a sword, a spear and a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." He declared that his success over him and the Philistines that day was to show to all the people that there was a God in Israel, and to prove that He does not save with sword and spear, "for the battle is the Lord's," and he delivers by methods of his own.

IV. DAVID'S VICTORY.—Vs. 48, 49. The giant and the youth hastened to meet each other, the one with boastful confidence in himself, and the other with full confidence in God. And with the first stone from his sling, David smote the giant in the forehead and killed him. Then he mounted on the body, and with the giant's own sword, cut off his head. And he afterward brought the head, as the evidence of his victory, before the king.

This story illustrates the great conflict between Satan and his army on one side and Christ and his army on the other; and Christ is sure to win. But as the weapons of Christ and his army are not carnal (2. Cor. x. 4; Eph. vi. 11-

18), the killing which he does, and will do, must be of another kind. His object is to destroy the carnal nature—the enmity.

The story of our lesson has many counterparts in human life. The giant represents the worldly power, (1) in his size. It has large forces on its side—millions of money, armies of men, and great reputations on its side. Even professed Christians are often enamored of these things. (2) In his armor. Intemperance, political corruption, social vice, gambling and infidelity seem invincible. (3) in the fear he inspired. Men shrink from opposing the world and standing with the minority—though God is often on that side. (4) In his pride and boldness. And we may well say (5) in his real weakness. No true reformer has ever attacked the forces of evil in vain.

David represents Christ and all true reformers in their apparent weakness and insignificance, and in their real power. Many times have faith and courage met and conquered great foes. It has thousands of illustrations in private life. It is also seen in great world movements. The early disciples of Jesus, few in number, faced the popular Roman world, and gained a great victory. Martin Luther needed and had the David spirit as he stood alone against Roman Catholic Europe, and conquered. The same spirit is needed by all the proclaimers of unpopular truth. They are God's champions against those who malign his character and obscure his love. They are comparatively few, and lack wealth, worldly influence and great reputation. But they will not fail. They have the whole armor of God, and for His Own Name's sake, He will uphold them. The same is true of all who stand against any form of evil and oppression. Let them say to the defenders of evil; "I come to thee in the name of the Lord of hosts, and he will deliver thee into our hand."

All victories of the right are based on the fact that Christ met the enemy alone, and conquered the world, the flesh and the devil. As David's victory meant Israel free, so Christ's victory meant the freedom of all mankind, whom he represented.

Saul Tries to Kill David.—1. Sam. xviii. 5-16.

(Lesson for August 16.)

GOLDEN TEXT.—God is our refuge and strength, a very present help in trouble.—Psalm xlvi. 1.

INTRODUCTION.—When David was brought before Saul with the head of Goliath in his hand, and answered the king's inquiries, the soul of Jonathan, the king's son, was knit with the soul of David, and Jonathan loved him as his own soul. And Saul then determined not to let David return any more to his father's house. The friendship between Jonathan and David, here mentioned, is the subject of next lesson. In this we trace the progress of Saul's jealousy, and see some of its results.

I. DAVID'S REWARD.—Ver. 5. It seems that after David's victory over Goliath, Saul gave him some important position in the army as a reward of his bravery. This was natural in dealing with one who had saved the country in such peril. This verse briefly states what is more fully described in verses 13-16. In his new position David acted wisely, and all the people and Saul's servants were pleased with his promotion. He must have been tactful not to awaken the spirit of jealousy in them over whose heads he was promoted. Through all his life, David showed himself able to make friends; and that was the prime cause of Saul's jealousy. David kept his friends, while Saul threw his away.

II. SAUL'S JEALOUSY.—Vs. 6-9. How long the army followed their enemies we know not. But their return from the slaughter of the Philistines was met by a procession of the women from all the cities of Israel, who, ac-

(Continued on page 233.)

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EDITOR'S APPOINTMENTS.

Aug. 2, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

Aug. 8, & 9, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Aug. 16, Detroit, Mich., 1356 Woodward Ave. at 3:30 p. m.

Aug. 23, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Aug. 24, Chicago, Ill., at Masonic Temple, Room 912. Door open at 7:30 p. m.

Aug. 25, Englewood, Ill., 6030 Green St., at 7:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 231.*)

cording to Oriental custom, expressed their joy at the national triumph by singing and dancing. They also used such musical instruments as they had at that time. The dance was originally a sacred ceremony, and had nothing in common with the modern custom of social dancing. The women sang to each other responsively, as they played, or danced with joyful gestures. The refrain was, "Saul hath slain his thousands, and David his ten thousands." Remembering that David had saved the nation by his victory over Goliath, it is not surprising that the people were inclined to specially honor him; but neither is it much wonder that this saying angered Saul, and stirred up his jealousy. Referring to this, he said, "What can he have more but the kingdom?" This may have been the first time that Saul thought of David as the "neighbor better than himself," to whom the kingdom was to be given. "And Saul eyed David from that day forward." This implies the sidelong glances of a jealous man. No other emotion shows more in the eye. It has been called a "green-eyed monster." The cruel spirit of jealousy is strongly indicated in the conduct of Saul toward David. It arose by centering his thoughts on himself. It probably began in slight matters, but was fanned to a flame by the comparison made in the women's song. To be jealous is a cruel misfortune, for which one is to be pitied rather than blamed. To overcome it would be a great victory.

III. SAUL'S MURDEROUS ATTEMPT.—Vs. 10, 11. The next day after the celebration of David's victory, "an evil spirit from God came mightily upon Saul," and he appears to have been insane. This condition may have been, speaking after the manner of men, the result of his anger and jealousy. If the devil brought this upon him, still the Lord sent it, or permitted it, and used it as a punishment. "And he prophesied,"—acted like a prophet in his madness. And David, though alive to his danger, played as usual, but his music had lost its charm in the mind of the tormented king. Saul had a spear in his hand, and he said to himself, "I will smite David even to the wall." Twice he thus threatened David, and he wisely escaped by withdrawing from his presence.

This was but the beginning of David's trouble. Why was his path made thus rough and thorny? Probably to give him the discipline the lack of which had been Saul's ruin. Christ, David's great Antitype, was made perfect through suffering. There is no other road to the overcomer's reward. It is by such experience that men learn true sympathy for the sufferers. It is this fact that gives the Psalms of David much of their power. See Hebrews iv. 15.

IV. DAVID'S GROWTH IN HONOR.—Vs. 12–16. These verses are mainly a development of what is briefly stated in verse 5. Saul's jealousy had at least four results: First, he was afraid of David. He saw that the Lord was with him, and perhaps realized the truth that he had a divinely protected life. A second result was that he realized that the Lord had departed from him; and he may have thought that his arm had become powerless. To have the presence of the Lord is the highest blessing, and to be without it is the greatest curse. The third result was that it made Saul drive away David himself, his friend, whose music had so often charmed him in his fits of madness. Saul made David captain over a thousand. Perhaps this referred to one of the towns of Judah. Not only did Saul thus get rid of David's presence, but he may have hoped that his rival would be killed in battle. The fourth result was the effect on David himself. This change made him conspicuous, as "he went out and came in before the peo-

ple." The people had an opportunity of knowing more of David. In all this experience David acted wisely, the Lord being with him, and Saul was afraid of him; or "stood in awe of him." And Israel and Judah loved David, as he went out and came in before them.

The rest of the chapter gives further evidence of Saul's jealous and treacherous dealings with David. He first offered him his eldest daughter to be his wife, and then gave her to another man. He was pleased to learn that his second daughter loved David, and he consented to their marriage in hope that she might be a snare to him; and that the hand of the Philistines might be against him. And though he earned more than the dowery Saul required, and became his son-in-law, yet he feared and hated him more than ever.

This lesson certainly teaches the terrible danger of harboring evil thoughts of people. And it may be a representation of the attitude of Christ and the kings of the earth toward each other. Christ will surely win in the final issue, and all nations shall be blessed in him.

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LOVE UNIVERSAL AND ENDLESS.

(*Continued.*)

AGAIN we avouch this thing of first necessity to vindicate the Divine character. What work could be more fit and noble? Why was you or I born in a Christian land? Surely it was a goodness and mercy of a God and Father. And why was a Soudanese born black, and born and bred in moral darkness? Why were such and such trained to live by the Koran, and to fight unbelievers to the death? Why were the Chinese Confucians, and worshipers of ancestors? Did not sovereign wisdom and will appoint the time and place of birth of all men? Or shall we say that goodness ordered the parentage and dwelling place of one, and wrath or disaffection that of another? No, the Lord is good to all. And he who sins and suffers in one age or province, may yet have some destination of a better fate or order in another age.

Surely the Creator has a design in every act of creation. And he is able to make every seeming lack or aberration turn to the best account. The idiot even is not born in vain. The lame and deformed, the half-witted, the epileptic, may sing a hymn of eternal gladness for the malformation or the defect. The badly born or mistaught will have unspeakable joy in the new creation. For the errors and defects will be the condition precedent to the grand development of a new life in a new age. Truly God has forethought in all his works. He has an end in view of the greatest good-will and good intention in the evil which he permits.

And does he advise and require us to forgive sins? Then will He not forgive also? Are we taught to pray for all men? Then is He not kindly intentioned toward all men? And in his kind intention, is there not benevolent and infallible fore-ordination of good? Can any power under heaven thwart his purpose of good-will? Are we told to do good to all men, and will he not do far better than we? And do we feel compassion for all the world of the suffering and unfortunate? How much more must he? When the wretches who have lived to rob the poor, and corrupt and destroy the innocent, and to fatten on the misfortunes of their dupes, are brought to judgment, and searched and scathed and scourged, then is there no room for compassion to come after?

We are warned of so-called inexorable justice; but justice is righteousness, and righteousness is rectification of errors, correction of defects, and overcoming evil with good. This last is exactly what the apostle commands his brethren to do. How much more will God

who is Omnipotent and gracious do that very thing in all the coming and endless evolution and activity of love? That activity of love, how can it ever be slack? How can it ever repent or change? How can it know expiration or exhaustion? Love is eternal as God is. It is aionian in the light of all the ages of his being,—ages of ages without end. Evil, (that is, sin and pain), is aionian, as at most, it may be, coeval with one age. What an incredible and astonishing thing that evil could ever be mentioned as coeval with good. If so, then why not admit that Satan himself shall endure and have a being eternal as God's? What folly of imagination! What extravagance of absurdity,—unless, indeed, it could possibly be that the long time arch enemy should at last abandon his revolt, and in the utmost humility and abasement submit to that Power he has vainly and madly opposed. An everlasting fire is continuous until its object is attained, and as its work and intent are the extinction of evil, it is gloriously effective in achieving an everlasting good. It is everlasting, then, in its effect, though the term of its operation be actually short as we reckon time. And the brevity may well be thought reasonable in inverse ratio to its intensity.

Bayard Taylor wrote that in experimenting with Indian Hemp he was so affected by it, that the time taken in descending a stairway was to him an age. God grant that as much as possible an intolerable suffering may be escaped by the fallen children of Adam, only that they who have cursed the world with their evil deeds may be righteously chastened.

When good men are striving with their might to save the world from the awful curse of intoxicating drink, what shall be done in a future day to those who consulted and compacted to overthrow and override every barrier to the sale of their liquid fire, God only knows. The deliberation and heartlessness of the murders seem to call for vengeance, if that is indeed the fittest word. But, for vengeance, it may be best to say discipline. "Vengeance is mine," saith the Almighty, and yet it is not the vengeance of rash and unmerciful man. It has in it, or with it, an intent of good in the end. It has in it a potency that can execute or fulfil whatever is needed of penalty.

But have not penalties a lesson? Are they to satisfy or gratify anger or hate? Are they the mode and means of expressing and expending the heat of an aroused and fierce displeasure, except in some sense as pertains to the plague of sin that perverts all things? We who, though imperfect ourselves, abhor the evil deeds of wicked men, would not see them writhing in an anguish that could not possibly end. Far rather let life itself end, and anguish with it. The wrath of God is, we think, or has in it, that antagonism to sin, that will abolish it, and rest with nothing short of that.

Is not that wrath the sanitary fire that is never separate from love? Is there hate with God, as it is seen in men, implacable and pitiless? The goodness of God leadeth to repentance, though men, many as the sands of the sea, do not know it; but they will know it. What a blessed thing if they knew it now, and were saved by it now. Putting off good works and ignoring goodness, the grandest thing in time or space is foolishness indeed.

Now we come to a most suggestive and instructive exhortation of Paul in 1. Tim. ii. 4. How breezy and comforting it is! Exhorters we have had; they were often good men and true. I do not know whether Paul had great preaching talent, but he says, "I *exhort*," and he meant it. And he gives the subject matter of exhortation, to wit, that *all men* be remembered in prayers and thanksgivings in the ratio of three to one. That is, there are supplications, prayers and intercessions, these three, and thanksgivings, the fourth of four. We know what it is to pray. We know how we have pleaded, putting heart and soul into secret prayer;—and this is the Lord's command, *secret* prayer. And is it not blessed to pray for *all* men, as well as for a small fraction?

I never hear soul-stirring prayer for *all men* at any meeting I have attended in many years. I never hear yearning and pleading cries for the poor and ignorant and wayward and afflicted of all places and nations. The *whole world* is not carried as a burden of incessant and pathetic begging. Yet the whole world is a unit. It is God's creation. All creatures are dear to him. I may plead for my children and children's children, and for others in whom I am interested, and for the people I know, and for the population of a town, or of three towns: but how can I rest there? Millions unknown to me are in sorrow and in need. I am sorry for them. The Lord be gracious to all human kind, who are in tears or troubles, and change the hearts of the wretches who live by the miseries they inflict, and by the revenues they extort by violence or gain by craft.

Ah! there it is, prayer for all men! O, the need of it! O the pity of it being so rare and faint, as a whole! Let the Christian people beg as for their own lives. Let them, as one, cry mightily, and never cease. Then would wickedness and woe so fearfully prevail? Nay, rather, we might then surely expect the new day of grace and peace to come to this fallen creation. Even the few praying with ardent entreaties in the latter day, have the promise

that God shall speedily or suddenly avenge them, "his own elect."

Paul says "pray for Kings and all that are in high place." Faintly and formally they are mentioned I suppose, in prayers; but far more is needed. Let the people pray as the threatened Ninevites did. For kings? Yes, for "the king's heart is in the hand of the Lord." And what wickedness and misery have kings wrought, forcing lads from home to fight their battles of ambition! And what legions of warriors have died instantly or by inches, whom the unfeeling potentates have forced to fight sorely against their will. What prayers are needed that the hearts of rulers may be softened and their minds enlightened! The barbarous nations kill the missionaries sent to carry them the gospel. And prayers with thanksgivings are due in all the weakness and disorder of the world;—thanks for air and light and food and health, the gift of God, and prayers for all the good God will give always and everywhere.

The prayers are for those in authority that "we may lead a tranquil and quiet life, in all godliness and gravity." And in a better age, which may come soon, and begin suddenly, those in authority will be Christ and his immortal saints, and then the nations under their glorious sovereignty will live quietly and peaceably. How blessed that coming day of rest after the uproar and conflict of ages! How many have been heart-weary and are now! Yes, worn and sick with burden-bearing and disappointments. A poor tired woman longed to lie dormant a thousand years in the grave, as if rest were in the dust. But there is a better rest, and there will be life, of which the best of the present time is but a poor shadow.

This prayer of Paul's exhoratation, he says, "is good and acceptable in the sight of God our Saviour." What an encouragement to pray, that in asking for blessed things, we are also pleasing him. And who is God our Saviour, and what does he think, and what does he intend? As a Sovereign he has a will, a programme. As a Being infinitely good, his thoughts are wise and kind and right. Is it not right in all worlds and ages to be kind? Shall not the saints, saved by grace, be kind? Can they be otherwise? And will not God their Saviour be kind forever and ever? Must he keep hosts of sinners shut up in a dungeon of darkness, or in a prison of fire, in order to vindicate his honor, or to maintain his royal eminence, or to save His sovereignty from reproach?

Let us see what his mind is. If he has any purpose or programme, what is it? Read or listen. "Who willeth that all men should be saved, and come to a knowledge of the truth." Is this a will weak or variable? Is it a will susceptible of being thwarted? Has not God a fixedness of intention suitable to Divinity and that no power in or under heaven, or on the earth or under it, can successfully oppose? His will shall surely be fulfilled, and his law of love prevail, and every opposing force ground to powder, that could venture resistance.

Nor shall we merely say, "God is *willing* that all men should be saved." What a weak conclusion: What a poor construction! If there is one power of God, one Divine energy to mark the imperial vigor of mind, it is *will*. In a certain place, he says, "My determination is" to do so and so, that is, "to gather the nations." This is in Zephaniah, and if he had this unalterable purpose to visit the disloyal peoples with chastisements, how much more grandly impressive, and inflexibly determined is his intention to bless and save men in the end,—to bless and save the world!

Creation shall never be a failure. If there is one thing more excellent than another, it is the persistence and irreversibleness of love. All the disasters or reverses that sadden and mystify us, are but the prelude to a vast evolution and victory of good; and the good, will be the new creation, and harmony, equity, kindness, and joy unspeakable among men. Then creation will be proved to have been worth while. It will not be stamped or mocked as an abortion. The labor and painstaking of the Anointed One shall have a reward of never ending and wide-extended good. The new earth and the new epoch will be a psalm of praise. Out of all the old wailing, will spring up hymns of cheer, and joy will grow and blossom like a tree.

When it is said that God willeth that all men should be saved, shall we not believe it? Will we believe in reprobation and damnation for the majority of mankind? Will we believe in evil uppermost, rather than good? Will we apologize for this great announcement, as if it were a mistake? Will we weaken it, nullify it, emasculate it with contingencies or interpellations, and falsify it with our unbelief? Let us see now if the will of God is something uncertain and indeterminate. Read in John, how it is impossible for the little ones, of whom he spoke, to perish, for it was God's will. And Christ should lose nothing of all the Father gave him. It was God's will. He that seeth and believeth the Son shall have eternal life. It is God's will.

(To be continued.)

HOLLAND, N. Y. C. COLEGROVE.

☞ See Editor's Appointments p 238.

A NOTEWORTHY BOOK.

THE dawn of the twentieth century has given to the world some notable books that make us better for the reading. They enlarge our views of life; they strengthen our faith in nature—especially human nature; and, above all, they draw us nearer to God. Perhaps these books do not all possess this triple element, but in a marked degree, they have at least one of these characteristics. There is one book, however, which is full to the brim of these harmonizing qualities, and that book is *Christus Victor*. It should be in every household, upon every student's table, and by every preacher's Bible. If you do not care for poetic writings, read *Christus Victor*, and you will learn to like poetry. If you cannot gain as much inspiration from poetry as you can from prose, a reading of this volume will convince you to the contrary.

All Larger Hope and Largest Faith people are deeply impressed with its beauties, and its conception of a Christ who cannot fail, and a God who makes no mistakes.

When I started to make some selections from this little volume, I was puzzled where to begin and where to end, unless I quoted it entire; for there seems something adapted to every reader, within these pages. I have limited myself to three quotations. The first *must* particularly appeal to all classes of readers. It is from the last lines of the twenty-first canto. The subject is death.

"Why dost thou fear? All men must pass that way.
Death would not come to all wer't not a boon.
Lest we these rudimentary gifts should hold
Of too great moment, are we hurried hence.
Love is not satisfied that we should stay
From our inheritance too long away."

These lines are particularly inspiring, and calculated to drive fear from the diseased and morbid imagination of those who shudder at the approach of death. The second quotation is the cxiii stanza entire, that Larger HOPE readers will have no difficulty in understanding.

"If when the tree is withered, parched and dead,
Refreshing rains can wake in the deep roots
New life that shoots from darkness to the day,
With verdure glad and bright, with blossoms fair;
Cannot the Lord, with all his gracious showers
Of living waters, reach dead, sterile souls,
Long heedless of his love, and make them feel
The breathing of his Spirit like the Spring,
And bud and bloom, with precious fruit, to grace
Celestial gardens of the King of kings?"

The above stanza might not appeal to the casual reader, or to the exponent of a partial gospel, but all Largest Faith people will fully understand it. The book is rich in like beauties.

We mourned the passing of a Bryant, a Whittier, a Longfellow and a Holmes, but Henry N. Dodge has proved himself their equal. In his reverent touch of a subject so appealing to the heart of man, he has proved that American poetry is not on the wane, and that the American poet yet lives.

I make one more quotation that our Largest Faith people, wherever they may be, will heartily endorse.

"O, Brother Christ, Yoke Fellow of mankind.
Help us in thy great love our way to find;
Help us in every creature dear to thee,
Howe'er despised, a brother man to see."

ERMINA C. STRAY.

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of MOSES AND CHRIST for $2.00! Or we will send you part of each kind of book at the same rate: and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

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EXTRACTS FROM LETTERS.

Inquiry and Reply.

To Mr. J. H. Paton, presuming he is still on this side of the river: In the year 1894 I got hold of a copy of your DAY DAWN, and was much interested and profited thereby. Led by the Spirit—in 1889—in a somewhat remarkable manner, I then came to very definite conclusions as to the meaning of Christ's coming, and the time now due. Such the same as your own—hence my special interest.

Since then, whilst only a mechanic, in letters I have written on the subject, I have quoted you, giving name, and title of book, to several of our leading teachers here in London.

However, I must say, that whilst you give light in advance, which we do not find in the pulpits, generally speaking, I cannot say that your arguments are sufficient for the restitution of the wicked. Too much to be said in reply—and that which cannot be denied, honestly. Within the last two years, I have come across "Zion's Watch Tower," and "Millennial Dawn,"—of which, no doubt, you are aware—headquarters at Allegheny, U. S. A. So far as I have seen, they might be your views simply enlarged upon, or your DAY DAWN theirs, in condensed form. I have been wondering if there is any connection, and which was in the field first. Since the interest spoken of, I have often thought of writing you a few lines. Should they reach you, I would be pleased with a few lines in reply. * *

With very best wishes, I remain, (over here), Yours very faithfully, J. P.

LONDON, ENGLAND.

REPLY.—Your letter came to hand in due time. My son, he tells me, sent you a copy of our little paper, "THE WORLD'S HOPE," and also a copy of the booklet, "God's Triumph," and also said I would write.

First, I am glad to hear from you—and this though you do not fully agree with me in opinion on some points. The true basis of fellowship is, I think, the indwelling Christ.

Second, I am glad, however, that you found interest and profit in the DAY DAWN,"—especially, I judge, concerning the time and manner of Christ's coming. I regard these as very important truths.

Third, to me the key to the truth concerning the salvation of the whole race, (which you speak of as "the restitution of the wicked") is the relation of Christ to the whole creation, as the Seed of the whole crop, as taught by Paul in Col. i. 15-20, and elsewhere. To me the final reconciliation of "all things" is an absolute necessity and certainty. And I believe that, rightly interpreted by Scripture, all Scripture is in harmony therewith. "God was in Christ reconciling the world to himself, not imputing their trespasses unto them." There are two Adams, and two covenants in which are developed the principles involved in the two Adams—"First the animal, and afterward the spiritual." The first Adam (with all pertaining to him) is mortal, hence the law kills. "The wages of sin is death,"—nothing more. But the Second Adam (with all pertaining to him) is immortal—hence the revelation of God's love and power in Christ gives righteousness and endless life. "As in Adam all die, even so in Christ shall all be made alive." In harmony with this I find that all destruction of life is on the side of the first Adam and the law pertaining thereto. There can be no more either dying or death when all are made alive in Christ; neither can there be any more enemies.

I will say no more on the subject till I hear from you again.

Fourth, there is quite a similarity in several respects between the teaching of DAY DAWN and the "Millennial Dawn," and yet there are some important differences. I find that many of the colporters handling the "Millen-

nial Dawn" have the impression that DAY DAWN is the later development, and that all the truth in it was even stolen from the other book. But the truth is that DAY DAWN was first published in 1880; but it grew in knowledge and size, and the "Revised Edition" was published in 1882. Then Bro. R. promised his book, with a similar name, but it did not appear until 1886. The third edition of DAY DAWN was published in 1890. I do not claim either originality or infallibility, and the most I care for is to have the truth made known; and I am willing to have the two books carefully read and tested on their own merits, in the light of the Word of the Lord. I will be glad to hear from you again.—EDITOR.

An Old Man's Troubles.

BROTHER PATON, I am sorry to trouble you with this letter; but distress makes one do many things unpleasant. I am now in my 82nd year. I have been sick with Lagrippe over three months, and without a dollar to support me. Some of the time I have to live on only bread and a little weak coffee without sugar or milk. My clothes are worn out, and I pick up old, castaway clothes. I have many bitter enemies here in the south, because of my course in the sixties. I lived here. I was a Union man. In 1862 I joined the U. S. navy as a Pilot. Just before the taking of New Orleans, it was said that Jefferson Davis offered a thousand dollars for my head. I was wounded. I have asked for a pension, but it was shown that I was not regularly enlisted, and I did not get it.

I left a nice little property to try and help save the Union, and lost every dollar of it. It seems to me that I am rightfully entitled to a pension, and I have written to Hon. Mark Hanna, U. S. Senator at Washington, asking him to try to have an act passed to give a small pension to those who left their homes and all to keep from fighting the United States Government; and I think Pilots and Guides ought to have a fair pension to keep them while they live, and to put them away decently.

We are called hard names and it is not known what we suffer.

Is it in your power in any way to encourage Senator Hanna to get this act passed for our relief? God hasten the day when the oppression of the poor shall cease. Your brother in the great hope, SILAS LAWRENCE.

Box 317, PENSACONA, FLA.

Care of J. W. Kohler.

(I am not sure about reaching Senator Hanna, but there may be another way of getting relief. Who will help?—ED.)

Fellowship in Christ.

ENCLOSED find one dollar, for which send me your paper, THE WORLD'S HOPE for one year. If you have a few of the tracts "Resurrection," "Is Christ our Substitute?" and "That Servant," to spare, send them to me and oblige. These tracts express exactly the conclusions I have arrived at on these points by a number of years of honest Bible study. I was once a follower of C. T. R., but for a number of years have seen many fallacies in his theology; and while I yet esteem him as a brother, and would do nothing to destroy the unity of the faith with anyone who acknowledges Jesus Christ as his Lord, I cannot follow him in all his conclusions. It seems, however, that he does not care to fellowship with such as disagree with his religious views, especially his philosophy of the Ransom of Christ. But I am glad that we are living in a time when the light is breaking through, and will ere long destroy all error; and that to those who earnestly seek the truth, the way gets brighter and brighter as we walk in it.

Yours in Christian love, C. F. B.

POUGHKEEPSIE, N. Y.

☞ Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

HIS NAME.

LET Jesus' likeness on the heart,
Grow brighter day by day,
And that sweet name shall deck the brow,
When all else fades away.

Whose likeness on the heart is stamped,
His name is on the brow,
And what our cherished idols are
Will in the features glow.

BIDDEFORD, ME. S. N. C.

POPE LEO XIII GONE.

PERHAPS the Pope when alive has more influence than any other man in the world; but in death he is just like any other poor mortal. Were he *our* head, the head of our church, we would deeply mourn; as it is, we may at least feel a degree of sympathy for the millions who so think of him. We are glad that *our* Head cannot die; otherwise the church would die. But those who claim the Pope as theirs, no doubt are rejoicing that their church lives right on; they will soon have another Pope. The Roman Catholic church will live as long as it is the best thing for so many millions of people. They mourn for one thing, on account of which others are glad—that is, the loss of the "temporal power" of the church. Some think it will be restored; we do not. We believe the prophetic word indicates that it should be consumed and destroyed unto the end, and also that that end is not far away. We may admit that Pope Leo was in many respects a prudent and good man, and rejoice that the loving Christ is his Saviour as well as ours.

DAY DAWN FUND.

ON account of contributions by interested friends, the book DAY DAWN will be furnished to those not able to pay the full price, for 25 cents less than the regular price—that is, 75 cents for cloth bound or 25 cents for paper covered books.—EDITOR.

☞ WATCH the date after your name to see when your subscription expires.

NOTES ON THE POPE.

THE will of Leo was opened at a meeting of the congregation of cardinals. It consists of 36 pages, and leaves all his property to his successor for the use of the church. To each member of his family he leaves a present to be chosen from the valuable objects in his apartment. Similar presents are bequeathed to his physicians.

The prevailing impression of those who passed before the iron gates of the chapel of the holy sacrament to view the remains of Leo was one of intense pity, combined with a certain sense of horror. The body was tilted up on the catafalque in order that all might see the terribly shrunken face. An ordinary skull in a frame of gold lying in the midst of a mass of red robes could scarcely have been more typical of death.

The most important matter before the meeting of the consistory on Thursday was a proposition presented by Cardinal Oreglia to send a note to the diplomatic body accredited to the holy see representing to the powers the condition of the papacy since the loss of its temporal power and the transfer of the capital of the Italian government to Rome. The proposition provoked considerable discussion, and Cardinals Stinhuber, Mathieu and Vives Y Tuto favored the dispatch of a most energetic note concerning the question of reclaiming the papal rights. Cardinals Aghardi and Serafino Vannutelli advocated a milder wording, though maintaining the historical pretensions of the holy see. The majority of the congregation decided to pursue a middle course and instructed Mgr. Merry Del Volpa with the duty of drawing up the document for submission.—*Sel.*

THE SABBATH is made into a 16-page tract. Price ten cents a dozen postpaid. Keep the silent workers busy.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 21., No. 16. ALMONT, MICH., AUGUST 15, 1903. $1.00 a year.

FEAR AND HOPE.

THE Psalmist says: "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God: for I shall yet praise him for the help of his countenance."—Psalm xlii. 5. The only difference between this and verse 11, is in the last clause. This says, "the help of *his* countenance," and the other, "the health of *my* countenance." They are related like cause and effect: the *Lord's* countenance shining out is the health of *man's* countenance, when the Lord is seen in the face of Jesus Christ. 2. Cor. iv. 6.

The subject in mind is the comparative power of Fear and Hope. Both ideas are in the text, though not both words. The Hebrew word *vare*, most commonly translated "fear," in the Old Testament, Young gives the double definition of "fear" and "reverence;" and in the English language, the word fear has several definitions, among which are (1) "Dread, horror; a painful apprehension of danger," and (2) "A holy awe and reverence for God and his word, leading us to avoid everything which can offend him." The latter kind of fear is all right. It is in harmony with hope and love. Of this the Psalmist said, "The fear of the Lord is the beginning of wisdom."—Psalm cxi. 10. The other sense in which fear is used, as contrasted with hope and love, is the dread of God as an avenger. Of this John says: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us."—1. John iv. 18, 19.

Fear (in the sense of dread) has a disquieting influence, and produces a dissatisfied, anxious state of mind. The Psalmist, for various reasons, had been under its influence; but he implies that it was useless and injurious, when he asks the question: "Why art thou cast down, O my soul? and why art thou disquieted in me?" If that is not best, what then? Here it is: "Hope thou in God." Hope is not mere desire of good, but it includes confidence and expectation; hence he exclaims,

"I shall yet praise him for the help of his countenance." Such a hope is the best remedy for fear. Sadness cannot abide in its presence. Hope in God is comforting, inspiring and uplifting, because it makes the light of his countenance shine upon us, and seeing light in his light, we rejoice in hope of the glory of God. Rom. v. 2.

Many think that the fear of punishment has a greater power for good than the hope of reward. We do not say that fear has done no good. It has a restraining influence —keeping people from doing wrong —from violating law. If fear could do no good, God would not have allowed it to exist. No doubt the fear of imprisonment and other forms of punishment restrains some men from breaking human laws; but people so restrained are in a very low moral state, and who can say that a man who is kept from stealing, for instance, by fear of punishment, is made any better thereby? It is a good thing for society that he is so restrained, for he is (is he not?) a thief at heart. And the law (with its penalties) is for the "lawless and disobedient." 1. Tim. i. 9, 10.

Believing as we do in the overruling providence of God in all things, we think that even the doctrine of an endless and hopeless hell (which has no foundation in the real "terrors of the law") had, in the dark ages, power to hold bad men, who believed it, in check. It was used by the priests as a whip. But as light increases, it loses its force; and those who are most under its influence act as if they did not believe it. And it is said that the great majority of the criminals of our day are professedly believers in the old dogma. If this is true, it speaks volumes in favor of hope, rather than fear, as a motive for right living.

At its best fear restrains; it does not constrain. "The love of Christ constraineth us."—2. Cor. v. 14. Love and hope go together, and the motives of life growing out of love also belong to hope. Love causes people to seek to please those whom they love; and where there is hope of approbation, there is love and goodwill. Paul, in Rom. v. 5, says: "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Thus hope and love are blended, and their united influence is constraining and elevating. Together they tend to the building of a noble and useful character.

Fear may prevent the expression of a bad state of mind, but it has no curative power. It is like a dam across a foul stream; it does not purify the water, but only keeps it from flowing. The heart being impure as a fountain, and the stream of life evil, it is well to check its course, even with fear. And that is all that fear can do. It cannot create a good thought, awaken a loving emotion, or cause even a desire to be good. Its anxiety is to escape punishment. Oh! that people were half as anxious to escape from sin itself, as they are to escape punishment. Fear is negative; but hope is positive, and it animates, cheers, comforts, constrains, sustains, builds good character, and helps men on toward God.

Right fear is based on "the terrors of the law,"—the righteous penalty of the law of God. All its lesser penalties were due in this life, and its highest penalty was death—capital punishment. There is no future punishment threatened in the law of God. If this is not true, let the opposite be proved. True hope is based upon God's promise, which is the substance of the gospel of Christ. Then true fear and hope are related to each other as are the law of Moses and the gospel of Christ. "The law was given by Moses, but grace and truth came by Jesus Christ."—John i. 17. Paul makes a contrast between the law and the gospel—the one being the basis of fear, and the other, of hope. He says: "We have not received the spirit of bondage again to fear; but we have received the spirit of adoption [sonship], whereby we cry Abba, Father."—Rom. viii. 15. He contrasts the sonship with the bondage. The difference between hope and fear is like that between a loving son and a slave. The spirit by which we recognize God as our Father is the spirit of love, and therefore of hope, because hope expects that which love will produce. The spirit of such hope leads to working as a loving son, and not as a slave.

In Gal. iii. Paul tells us that the law was given four hundred and thirty years after God's promise to Abraham, that in his seed (Christ) all the families of the earth should be blessed; and also that the law was added (to the promise) until the seed should come to whom the promise was made. Then the law had only a temporal use. The apostle explains that it could neither give righteousness nor life, and was not given for that purpose, but was a school-master to bring to Christ. The moral part of the law shows how bad people are, and therefore how much they need a Saviour, and the ceremonial part of the law pointed forward to that Saviour. As before stated, the right kind of fear is based on the law and its penalty (not on what men have added to the "terrors of the law,"—that is, the doctrine of hell and hopeless damnation), and such fear has its use in leading people to realize the fullness of the blessing of the gospel of Christ: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23. Fear is powerless to build character, but it is used of God to prepare the way for the living hope, revealed in Christ, which is the anchor to the soul, sure and stedfast, and enters beyond the vail—laying hold on eternal life.—Heb. vi. 13-20.

In Rom. viii. 24, Paul says, "We are *saved* by hope." Whatever saves—uplifts—men, must have a heavenly influence. The Bible does not teach that we are saved by fear. (The "fear" in Jude 23 is in the mind of the workers for the good of others.) We have spoken of the use of fear based upon God's law; but many have such confidence in the use of fear that they exaggerate the penalty, and say that if the doctrine of endless and hopeless hell is not preached, men will not repent. But in this they are not governed by the teaching and practice of the apostles. Where in all his missionary work did Paul ever preach what

is known as the "hell-fire" doctrine? The word hell is not once used in all his writings, and he wrote more than half of the New Testament. Could this have been possible if he had been a believer in the modern idea of hell as a power to lead men to repentance? He knew better. He plainly teaches that it is the goodness of God that leadeth men to repentance.—Rom. ii. 4.

In Rom. iv. 25, Paul shows that the gospel is that Christ was delivered for (on account of) our sins, and was raised again for (on account of) our justification. (See also 1. Cor. xv. 1–4.) It is quite clear that very few, comparatively, see the fullness of the apostle's statement—that is, that Christ was raised because the world of mankind was justified by his death.—Rom. v. 10. "Therefore being justified [by what Christ has done for us], by faith we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace [loving favor] wherein we stand, and rejoice in hope of the glory of God."—Rom. v. 1, 2. To hope in God is to desire and expect a share in his glory. This is before us, coming to us now in Christ Jesus as the light of God's countenance shining upon ours. It is the glory of heaven itself, manifested in God's beloved and loving Son. God is our inheritance and destiny.

There is a drawing power in this hope. It is also a purifying hope. John says: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons [children] of God; * * Beloved, now are we the sons [children] of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every one that hath this hope in *Him* purifieth himself, even as *He* is pure."—1. John iii. 1–3. No wonder that the apostle says, "We are saved by hope."

Faith, hope and love are three essential principles of Christianity. Now abideth these three.—1. Cor. xiii. 13. Faith works by love; and purifies the heart. And faith, hope and love are inseparable here. By their united influence we are enabled to overcome the trials and difficulties of life, and are drawn onward and upward toward the promised glory. John says, "Fear hath torment; and love casts out fear." Fear is depressing, but faith, hope and love are uplifting.

It is worthy of attention that the Lord himself repeatedly tells men not to be afraid. There are many "Fear nots" in the Bible, beginning in the days of Abram, (who before his name was changed by the addition of the 'h,' the breathing sound, symbol of the gift of the spirit, represented the natural man), and running through the Bible. (See Gen. xv. 1; Exod. xiv. 13; Deut. i. 21; Josh. viii. 1; Isa. xxxv. 4; xliii. 5; Matt. xvii. 7; Mark vi. 50; Luke ii. 10.) The spirit of the gospel—the Lord's loving message to men—is, "Fear not, but trust and hope in God." This is the spirit of our text. If fear were the great motive to live a better life, why has not the Lord commanded men to be afraid? Instead of this, men are called upon to trust in God, to hope in God, to

realize his goodness, and to love him. By these motives they are constrained onward and upward in the better life. The Lord's word is, "Fear not," but "Hope thou." And it is worthy of attention that the fearful, with all evil workers, are to be cast into the lake of fire. These low and evil conditions must be burned away in order to bring in the better day.

It seems clear that hope and love —which are inseparable—are the mainsprings of life. We may safely associate gratitude with them, and say that gratitude, hope and love form a threefold cord, binding men to God, to draw them to himself.

We have admitted that fear (based on proper penalties) has its use. Fear of such penalties appeals to the lowest elements in man's nature; but on the other hand, hope appeals to the better nature. It has a purifying and elevating influence. Fear expresses the degradation of a slave, but hope is an animating power in the minds of the most loyal and loving children of God.

We may see the power of hope in the things of earthly life. In it the hope of reward acts as an inspiration to energetic use of the human faculties. Under its influence, all manner of inventions and improvements have been developed. In the present condition of man, what would he have done without the hope of reward?

Again, we have admitted that some men have been restrained from breaking the laws of the land through fear of their penalties; but is not the element of hope mingled with this fear? It seems that the hope of favor and reward from society has great influence over the conduct of many people. Has not public opinion a restraining, and even a constraining influence? and is not this the hope of favor, or of the goodwill of men? and has it not more influence than the fear of the penalty of law? Who does not care more for public opinion than for state prison? No doubt men often care too much for popular favor, even when some important principle is involved. But the point is, they are governed more by hope of reward than by fear of punishment.

It is said that during the dark centuries of persecution, more than fifty millions of Christians died as martyrs for their faith. Which—fear or hope—had the greatest influence over them? On the one side was their confidence and hope in the Lord, and on the other the fear of punishment by the persecutors. It was then legal to torture heretics and put them to death. The persecutors were sustained by both civil and ecclesiastical law. But these martyrs did not recant. They were true to their principles, and suffered the most terrible penalties rather than be untrue to their King, who had given them the hope of reward, the hope of a share in his glory. They died by burning at the stake, or otherwise, with the triumphant hope and joy shining in their faces. Is not this an illustration of the greater power of hope than of fear?

How is it in our own experience? It seems that the more we think of it the clearer it will be that we are not controlled as much by fear as by hope—the hope of reward, whether it be temporal and earthly, or the more glorious reward in the coming kingdom of Christ.

Looking at this from a Bible point of view, it seems clear that the Lord has not given fear as the greatest motive to repentance—the true change of mind and conduct; but he has given hope and love combined as the greatest motive to loyalty and the formation of Christian character. Is not this proved true by our own observation and experience? John says: "We love him, [and our fellow-men too], because he first loved us." And Jesus himself said: "If ye love me, ye will keep my commandments." Surely greater good can be accomplished by preaching the love of God and the good news of salvation, than by preaching the fearful dogma (not gospel) of hopeless damnation. Some still think differently; but clearly we have the divine warrant to preach the gospel—the good news of the love of God, that had no beginning, and will have no end, and is unlimited in its power—the gospel of full salvation from sin and death, through Jesus Christ our Lord. "The grace of God that bringeth salvation to all men hath appeared." The angel called it the "good tidings of great joy, which shall be unto all people." It is a blessed thing to be able to say to people: "God loves you, and always will love you, and will never be satisfied until he has drawn you to himself." Oh! that we might all realize this, that he cares for us, and is interested in our present and eternal well-being. He has given us eternal life in Christ Jesus, and has placed before us the hope of glory, the hope of perfection, the hope of sharing his presence and joy. All these things are promised, and as soon as they are realized as being true, they give the best of motives for loving obedience, and it seems evident that in the onward march of the Lord's plan and work, all fear will be consigned to the lake of fire, and his loving purpose be fulfilled.

It is implied in the Bible that those who are subject to the law and fear, are "without God and without hope." And we know that such ones are not in the best condition for the development of a Christ-like character. To be free from the law and the fear of its penalty is to be on the Lord's side; and he is Light, which, shining in the face of Jesus Christ, wins and reconciles. Hope is indeed a saving power.

Is it possible for people to sit under the influence of the full gospel of Jesus Christ—manifesting as it does the boundless love of God—and not be moved by it? You cannot hear it without its having an effect upon you. It has a native power—a power that goes with it. It has a saving, an elevating influence. Men do not always consciously yield to its requirements. Oh! that they might do this more and more. But even when they do not realize it, the gospel affects the lives of men, even as the sun shines upon and blesses unconscious nature. Those living in the light of the gospel, even though they may be unbelievers, are enjoying greater blessing than those in the darkness of heathenism. Most people in the Christian lands are more indebted to the gospel of Christ than they are aware. May the Lord enable us to realize the truth more than ever, and to take a decided

stand, and say: "As for me, I will accept Christ as my personal Saviour and Lord; I will willingly and heartily obey him; I will not only be unconsciously influenced by him, but I will yield all my powers to his reasonable service, become a co-worker with him, and have the blessed hope of a share in his glory."

The apostle speaks concerning the motive in the life and sufferings of Christ. Which was the controlling power, fear or hope? Was he afraid? If he was for a time, (as might be implied in Heb. v. 7), that fear was soon overcome; because he "for the *joy* that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. xii. 2. What was the joy set before him? It was the blessed hope that in due time all his enemies shall become his willing subjects. It was not a selfish hope, but one of pure benevolence and love. And the prophet has told us that "He shall see of the travail of his soul, and shall be satisfied."—Isa. liii. 11.

May our lives be controlled by the same principle, and may we drink into the same Spirit of loving goodwill, and have that hope of glory which will not be satisfied with anything less than the salvation of all mankind.

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The Meditation of a Troubled Spirit.

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And, as thy merits, take the endless way.

What lot awaits thee? Heavenly joy, thy gift
Which God had freely given, bade thee hope—

But the great Keys! A trust of mighty weight
And borne so long—thou groanest at the thought;

For he who leads in honor all the rest
Must, if he fail, the keener suffering bear.

Amid thy fears there comes a gentle face;
A gentler voice speaks comfort to the heart;

"Why does fear shake thee? Why on gazing back
O'er thy long past, should sadness stir thy soul?

"The pitying Christ is here; he gives his grace
To those that seek. Have faith—He beareth all."

—*Selected.*

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EDITOR'S APPOINTMENTS.

Aug. 16, Detroit, Mich., 1356 Woodward Ave. at 3:30 p. m

Aug. 23, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Aug. 24, Chicago, Ill., at Masonic Temple, Room 912. Door open at 7:30 p. m.

Aug. 25, Englewood, Ill., 6000 Green St., at 7:30 p. m.

Aug. 30, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

Sept. 5, & 6, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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NOTES ON SUNDAY-SCHOOL LESSONS.

David and Jonathan.—1. Samuel xx. 12-23.

(Lesson for Aug. 23.)

GOLDEN TEXT.—There is a friend that sticketh closer than a brother.—Prov. xviii. 24.

INTRODUCTION.—Our lesson today refers to a most interesting and romantic part of David's history, and by it he was being prepared, whether he knew it or not, for his future reign. The love and friendship of Jonathan for David is like a breath of the pure air of heaven in the midst of the malaria of hate and deadly fury. It is one of the most beautiful on record. It is first mentioned in 1. Samuel xviii. 1-4. David had just returned from the slaughter of Goliath. As he was making his report of the matter to Saul, the soul of his son Jonathan was knit to the soul of David, and Jonathan loved him as his own soul. It seems to have been a mutual love, as they made a covenant with each other, and as a pledge of friendship, Jonathan gave David his robe and weapons. As Jonathan was Saul's son, and according to royal custom he was presumptive heir to the throne. Naturally he might have bean envious of David, and jealous of him as a rival. But instead of any mean and selfish consideration, a pure and intense love took possession of Jonathan's soul. He saw in David his ideal of manhood. His courage, faith, courtesy and gentleness found a response in Jonathan's heart. They found something worthy of love in each other. We would expect there were essential similarities with differences that were complementary to each other. And they were willing to sacrifice for each other's good. Jonathan saw David's ability, and was willing that David should be king rather than to be king himself. Jonathan's love and nobility are seen in the fact that though he was kept from being king through no fault of his own, he still was true to David, warned him of his danger, and stood between him and his angry father. When the praise given to David had aroused the jealousy of Saul, Jonathan interceded for David, spoke well of him in his father's presence, persuaded him to reconciliation, and led him to swear that David should not be killed.—xix. 1-7.

After the reconciliation, David was for a time in Saul's presence as in the past. But David's success in another war again brought the evil spirit of jealousy on Saul, and as David played in his presence, he struck at him with his javelin, and David escaped; but Saul sent messengers to his house to kill him, and by a scheme of Michal, David's wife, he was enabled to escape to Samuel at Ramah. And when David had told his experience, he and Samuel went and lived at Naiath. Saul learning of his whereabouts, three times sent messengers to take him, and finally went himself, but in each case the plan of Saul was frustrated by the Spirit of God.—xix. 8-24.

Then David fled from Ramah and had an interview with Jonathan. He appealed to him to know the cause of his father's course. He was loth to believe that his father was still seeking David's death, and felt sure that he would know his father's intentions; but David thought that Saul would not tell Jonathan for fear of grieving him, and in his discouragement said: "As the Lord liveth, and as thy soul liveth, there is but a step between me and death." Then Jonathan, like the true friend that he was, expressed a willingness to help David in any way that he would suggest. Then they made a plan that David should hide in the field, and absent himself from the king's table at the feast of the new moon, under the pretext that he had gone to his father's house to attend the annual family reunion, and that Jonathan should come and tell him the effect on Saul's mind. And they then went out to the field together.—xx. 1-11.

I. DAVID AND JONATHAN RENEW THEIR COVENANT.—Vs. 12-23. When the two were in the field together they perfected their plan. Jonathan called on the Lord to witness his promise to David, that when he had learned his father's attitude toward him he would notify him, that he might know whether to stay or flee. He virtually prayed that God would treat him as he treated David, and that he might go in peace, if he had to go, and that the Lord might be with him, as he had been with Saul his father—in the former times.

Verse 14 and on indicates that Jonathan expected that David would be the king of Israel. And he asked as a favor that he would show him the kindness of the Lord, and spare his life, and also that he would not follow the barbarous Oriental custom of killing all his predecessor's family. Thus Jonathan made a covenant with the house of David, and he also caused David to swear again, because of the love he had for him. He wanted to hear the words of love repeated.

When the covenant was thus made, then Jonathan developed his plan. At the new moon feast David would be missed, his seat would be empty. It may be that he was really to go to Bethlehem; but after three days, he was to return quickly and hide in a well-known place, near the stone Ezel—a well-known landmark—and wait for Jonathan to come. The signal of the arrows was arranged so that only David would understand. And he closed the interview by saying, "The Lord is between thee and me forever," as a witness, and as an avenger if we break our covenant.

At the feast Saul missed David, but he said nothing about it the first day, thinking that something had happened to him, or that he was ceremonially unclean. But when he was still absent the second day, Saul asked Jonathan for an explanation, and when he tried to excuse him, his anger was kindled against Jonathan, and he accused him of the grossest meanness and lack of self-interest, for as long as David lived Jonathan could not come to the throne. He commanded Jonathan to bring David that he might be put to death. At this outburst Jonathan again nobly defended David, assured Saul that he had committed no crime, and ought not to die. For this defense of David, Saul tried to kill Jonathan. He thus knew his father's attitude toward David, and he left the table in great anger—being grieved for David, as his father had treated him shamefully.

The next morning Jonathan went to the field to fill his appointment with David. He took a small boy with him to gather up his arrows, and gave David the signal of danger that he had promised, and then sent the lad away, that he might meet David alone. Then David came out from his hiding-place, and there was a touching scene. The two warriors kissed each other and wept. Jonathan first gained his composure. David was to be the loser, by being an exile. Jonathan bid him go in peace, again speaking of the covenant between them. They probably met but once more, and then Jonathan stood between David and Saul.—1. Sam. xxiii. 14-18.

This love of Jonathan for David is the most notable thing in this lesson. Of it David afterward said, "Thy love to me was wonderful, passing the love of woman." Perhaps it was a type of the love of the Church for Christ. He loves us, and we love him, and there is a covenant between us. This is a blessed fellowship. And if we are friends to him, we are also friends to each other in him. God help us all to appreciate the heavenly tie.

David Spares Saul.—1. Sam. xxvi. 5-12, 21-25.

(Lesson for August 30.)

GOLDEN TEXT.—Love your enemies, do good to them that hate you.—Luke vi. 27.

INTRODUCTION.—After parting with

Jonathan, David fled southward to Nob, the religious capital of the nation, where were the tabernacle and the high priest. In his fear and distrust, he lied to the priest, and as a friend and relative of the king was allowed to eat of the holy bread (see Matt. xii. 3, 4), and to take with him the sword of Goliath. Had he trusted in the Lord, as when he went out to fight the giant, this lie would not have been spoken, which resulted in the massacre of eighty-five priests and the destruction of Nob.—1. Sam. xxi. and xxii.

David fled from Nob to Gath, a city of the Philistines, the old home of Goliath. Here he was soon recognized, and was greatly afraid. After a short stay he escaped by feigning madness. In this time of flight he counseled with his fears rather than his faith.—xxi.

From Gath he came to the tribe of Judah, and found refuge in the cave of Adullam. Being near his boyhood home, he was probably well acquainted with this cave, which was so located, and large enough, to be well-adapted to his purpose. Here he gathered about him a large number of the distressed, the debtors, and the sad-hearted—made so by the misrule of Saul, no doubt—he being a type of human government. This fact is very suggestive of Christ being the friend of the needy and the distressed. At first David had four hundred (1. Sam. xxii. 2), and later six hundred.—1. Sam. xxv. 13; xxvii. 2.

At this time David had his parents brought under the protection of the king of Moab, beyond Jordan, the native land of his great-grandmother Ruth.—1. Sam. xxii. 3, 4.

By advice of the prophet Gad, David did not stay in the cave, but came into the forest of Hareth.—Ver. 5. Saul, going to pursue him, complained of the unfaithfulness of his servants. It was then that Doeg, the Edomite, reported the action of the priest in giving David bread, and by command of Saul, slew over eighty priests.—Vs. 6-19. Through Abiathar, who escaped, David learned of the terrible result of his lie; and he took this man under his care.—Vs. 20-23.

When the Philistines attacked the city of Keilah, David and his small army fought them and saved the city. Hearing that David was there, Saul intended to go and besiege the city, but David and his men, being forewarned, left the city, and went to a mountain in the wilderness of Ziph; and Saul hearing of this move gave up his movement against Keilah. Every day Saul was trying to find David, and David knew it, and while he was in the wilderness of Ziph, Jonathan came to David for the last time, spoke encouraging words to him, assuring him that he would yet be king over Israel; and again they renewed their covenant with each other. xxiii. 1-18.

The treacherous Ziphites reported to Saul where David was, and promised to deliver him into his hands if he would come down; but David and his men escaped to the wilderness of Maon, Saul in close pursuit. Here David and his men were surrounded by the army of Saul; but just then word came that the Philistines had invaded the country, and Saul was obliged to go and defend himself against real enemies, instead of hunting his friends. And David left that place and lived for a time in the strongholds of Engedi.—Vs. 19-29.

Our lesson is supposed to include chapter xxiv. and its subject is "Overcoming Evil with Good." Here is a record of David sparing Saul as in our present Lesson Text. When Saul had returned from following the Philistines, he heard whereabouts David was, and, with three thousand chosen men, went to seek him. One day, being weary, Saul lay down in a cave to sleep; and David and his men were in the sides of the cave. In this case the hunter was trapped in the pit he had digged for another.—Psalm lvii. 6. David's men saw

that the Lord had given Saul into David's hand, to do as he saw fit with him. What would he do with his enemy? What would most men have done? The men naturally thought he would kill Saul. But he had no desire to harm him. He rose and cut off the skirt of his robe; and even for this act his heart smote him. The enmity was all on one side. It is always so with the enemies of good men, and of the Lord. David would not touch the Lord's anointed. Some of David's men wanted to kill Saul, but David restrained them. In this he was like the Lord Jesus. He is always better than his followers. His love is ever the same.

Saul finished his nap, and went out ignorant of what had happened. David followed him and called out, "My lord, the king." No enmity there. When Saul looked around, David bowed himself to the earth. Here was humility and loyalty. He had no desire to supplant Saul. David reasoned with him and proved to him that he wished him no harm, but only good. He called him "My father." He showed him the robe that he had cut off, told him how he had been counseled to kill him, but that he would not. He called his attention to the wrong Saul had done him, and said, "The Lord judge between thee and me, and avenge me, and deliver me."

David conquered Saul. He had refused to kill him, but he had slain his enemy with coals of fire—a far greater victory than if he had cut off his head. Saul was for the time melted. He wept. He called David his son. He said, "Thou art more righteous than I." This was because he had rendered good for evil. This is the way of the Lord—the true King of men. Saul then owned that David would be the king of Israel, and exacted an oath that David would be merciful to his house. David made this oath, and without any condition. Then Saul went home.

In the xxv. chapter we have a picture of another side—shall we say a very human side—of David, in his experience with Nabal. Speaking after the manner of the warrior, he had reason to kill, and meant to do it. But yielding to the persuasion of Abigail, mercy was shown. Nabal dies, and David marries his wise and beautiful widow.

I. DAVID SPARES SAUL'S LIFE.—Vs. 5-12. This case is very similar to that in chapter xxiv. Saul came down with his three thousand men to take David, who was still in the wilderness of Ziph. David's victory was not yet complete. He had to deal with Saul as an unconquered foe. He sent out spies and learned just where Saul was camped. Then David went to the place and took in the situation. He then returned and asked Ahimelech and Abishai—both trained soldiers—who would go with him to Saul's camp. It was a very dangerous thing to do, speaking after the manner of men. Abishai—David's nephew—said, "I will go with thee." And they went together. It was night. Thinking there was no danger, Saul's army all slept. Saul slept within the place of the wagons, his spear stuck in the ground at his head, and Abner and the people lay round about him. David's nephew regarded this as a God-given opportunity to get rid of Saul, and he asked for the privilege of just one stroke at him. This may have been a time of great temptation to David. There were several motives to kill Saul that would have appealed strongly to most men. (1) Self-preservation; (2) to escape persecution; (3) to become king at once, for which he had been anointed; (4) revenge for wrongs suffered; (5) the growing unfitness of Saul to be king; and (6) the pressure from his followers, who would think him foolish not to kill him.

If David had this terrible temptation, he gained a great mastery over himself, a far greater victory than to kill this man, and get a throne. His answer was, "Destroy him not." He was the Lord's anointed. David committed the case into the Lord's hand. In his own providential way, he would dispose of Saul. So David told his nephew to take Saul's spear and his cruse of water with them. These would stand in evidence. They got safely away—as a deep sleep from the Lord was upon Saul's army. The Lord has always some way (natural or spiritual) to carry out his plans.

II. OVERCOMING EVIL WITH GOOD.—Vs. 21-25. From verses 13-20 we learn that David and Abishai went up on a hill at a safe distance, and David called to Abner, Saul's general, and upbraided him for his neglect of the king. He showed the spear and the cruse to prove that Saul had been in his power, and that he would not harm him. Saul knew David's voice, and said, "Is this my son David?" And he answered, "It is my voice, my lord, O king." Then David reasoned with Saul to show him the folly of his course in persecuting him, and driving him out from the inheritance of the Lord.

Then Saul was melted, and confessed his great sin. He urged him to come home, and promised that he would no more do him harm. He was conquered by the mercy of David, when he might have killed him. Then David held up the king's spear, and called for one of the young men to come and get it. He then uttered a great truth, that the Lord would rightly judge, and render to every one what was right and best. He committed all to him, and would not take the law in his own hand. And as he had that day showed mercy, he prayed that the Lord might have mercy on him and deliver him. Then Saul blessed David as his son, and prophesied that he would yet do great things and prevail. Then they parted to meet no more.

The true way to overcome evil is to melt it with coals of fire. "Be not overcome of evil, but overcome evil with good."—Rom. xii. 20, 21. That is the Lord's way, as revealed in Jesus Christ. Love is the only real conqueror, and it conquers by transforming hate into love, an enemy into a friend. God's love revealed in Christ is the transforming power in the world. Even his punishments are used by love for a good end. Hence there can be no hopeless or endless punishment in the plan of a God of love.

☞ THE RESURRECTION is the name of one of our tracts. 12 pages—right size to inclose with a letter. Price 15 for 10c, or 50c a hundred.

A LEAF OF RUSSIAN HISTORY.

Russia continues to keep herself prominently in the foreground among the nations of the earth. It has only been a few years since the present Czar, on the occasion of his coronation, which was recorded as the most gorgeous and spectacular of the world's history. From a little clipping cut from the papers at the time, it is recorded, that with the Royal Crown upon his head, and a Sceptre in his right hand, and a Globe, representing the whole Earth, in his left hand, he proudly arose to be admired by the assembled multitudes, that represented all nations, and pointing the Sceptre to the Globe, he sat down.

It could easily be inferred that he proposed to rule the world, but it seems that no such construction was placed upon his act, by the public.

Soon after, as the promoter of the Hague Peace Conference, he further succeeded in deceiving the people and—perhaps with the exception of prophetic students—the whole world believed in his sincerity. Almost immediately he provided for the doubling of his navy, and by the construction of the great Asiatic R. R., great industrial activity has resulted, making as it were, "craft to prosper."

Another of his deceptive schemes, only a few months old, was the proclamation of "religious liberty" for all his subjects. He again received the applause of the whole world, and by many was looked upon as a savior, while *Puck* pictured him on its first page with a halo around his head, as the great emancipator and father of enlightened Christianity. The Jews thought the news too good to be true, and so it proved to be—analysis of the proclamation showed there was nothing in it, at least for them.

The recent oppressions of the Finlanders and Poles are still fresh in the minds of the people, while the Siberian cruelties are a part of Russian history and tyranny.

Russia is violating all rules or cardinal principles of diplomacy, without which intercourse between nations becomes impossible.

It is impossible to avoid bringing against Russia today a direct accusation of this almost unknown but greatest of all crimes. Her recent course in both the near and the far East involves absolute defiance of the fundamental rules of international intercourse. To mention a comparatively unimportant matter first, Russia violated the treaty of Berlin the other day by sending several torpedo boats through the Dardanelles. Instead of notifying the other signatory powers of her desire to abrogate the treaty or this portion of it, she resorted to the petty subterfuge of changing the flag and dismantling the guns of the boats during the passage.

A more flagrant case is that of Russia's pending demands upon China regarding Manchuria and Mongolia, which constitutes complete proof of Russia's bad faith, which no amount of explanation can alter.

It must be admitted that the history of diplomacy, even in modern times, shows some attempts to evade these principles. That they should be defied simply brings diplomacy to an end and leaves the world at the mercy of that primitive arbiter of destiny—force.

The recent massacres and slaughter of Jews in Russia are directly traceable to the Throne itself.

The flimsy, childish excuse offered by the Russian Ambassador at Washington, is an insult to the intelligence of the people.

The students of God's Prophecies will do well to keep a close watch upon Russia, which is today the greatest power on earth; and at the same time the most cruel and relentless.

"Who shall make war with the Beast?"

—The Bible Searchlight.

EXTRACTS FROM LETTERS.

"The Signs of the Times."

I SEND you fifty cents. Please send me a copy of PERFECT DAY, as I am very anxious to read it. I feel more like praising God tonight than ever before since I began to read your books. I attended the Methodist church last night, and the minister preached from Matthew xvi. 3, and it was grand. He is the first one that I have ever heard preach the HOPE doctrine, and I went to him and told him that I had prayed for seven years that I might hear someone come out on that subject. And I felt like saying, "Glory to God! the light is beginning to shine." May it still come with power, is my prayer. He said he prayed that he might live fifty years to see the change. May God bless you in your work. M. E. F.

MOSCOW, IDAHO.

"The Perfect Day."

I AM more than glad that you decided to put the chapter on the "Redemption of the Earth" in tract form, and I want a dozen to begin with, and I want some of "That Servant," and also "Eternal Judgment."

I am not starving, but feasting. All the extracts from the Revised PERFECT DAY are most excellent. That book seems to be the leading theme just now, and the others, DAY DAWN and MOSES AND CHRIST are witnesses. And Oh! how they do testify. How clear, and strong, and convincing their testimony is. PERFECT DAY was so far beyond me at first that I could not see it; but it has become as clear and easy to understand as anything else in the Bible. It now seems perfectly harmonious. I would almost wonder that I did not see it before only that I have learned that God gives us just what is due—"Meat in due season." This was very strong meat at first: and it is most glorious now, full of comfort and blessing. I love to tell it to the hungry. It is sweet to them—real meat. I meet some who seem to be of that class who are "rich, and increased with goods, and have need of nothing; and know not that they are wretched, and miserable, and poor, and blind, and naked." What a condition! And they hate all who believe in this most blessed truth, of the world's salvation from sin through Christ—the complete Christ, according to Paul's teaching, and much other Scripture.

Those not bound by creeds seem to grasp the truth readily; and some are tired of the bondage and narrowness of the creed system. There is a growing desire for the broader view of God and his Word. A Free Methodist sister says: "The reading you sent me is right up to the point of truth. I believe every word of it." I feared it might choke her, but she swallows it gladly, and is lending the reading matter to others.

The Lord is moving upon the hearts of thinking men to speak out, and claim a broader brotherhood among mankind. Light and truth can never be put down again. The day is dawning. Sunrise is not very far off. The prophetic light and the events of the times demonstrate it. We are in strange times, but they omen good. I am delighted to see God's leading hand — the Immanuel. This means "God with us." This is the Man by whom God our Father is to set up his kingdom under the whole heaven; and we recognize his presence, doing this very work. L. D. H.

CHICAGO, ILL.

Salvation is Regeneration.

I RECEIVE the HOPE and read it with much pleasure. While you stand out as a target for sect preachers to shoot at, many of them are blind to a correct understanding of what you really teach, or else they are wilfully slanderous of your teaching. If I understand you (and I think I do) you teach as thorough regeneration of men, in order to final acceptance with God, as does any relig-

ious body of people. The process of purification is where many do not see your position; but you do claim that holiness is an essential of the new creation in Christ.

Will you please confer a favor on me and all other HOPE readers by giving your views of Hebrews vi. 4-6. This seems to teach the impossibility of some being saved. Some thoughts from you in the HOPE may be profitable to me and others. Yours in brotherly love to all the saints of God,

SMITHFIELD, KY. R. A. O.

REPLY.—You are right in claiming that I do teach that there can be no salvation without regeneration. To be born again, or created anew in Christ Jesus, I regard as the very essence of salvation. "He shall save his people from their sins." "Ye must be born again." I believe that to be begotten and born of the Spirit means the same as being made alive in Christ Jesus—and we are assured that all shall be so made alive.—1. Cor. xv. 22. And as all were made sinners in Adam, so all shall be made righteous in Christ.—Rom. v. 18, 19. "There is none other name under heaven given among men, whereby we must be saved."—Acts iv. 12. No one can escape from the operation of God's plan as revealed in Adam and Christ.

In regard to the seeming objections, including the passage the brother has named, they all lose their force in the light of the revealed plan. A man may lose his crown, and never be forgiven so as to have it restored, and yet be saved as one of the family, as illustrated by Esau, king Saul, and the prodigal son. I would call special attention to the "Bible Doctrine of Punishment," in the HOPE for July 1st, instead of repeating the argument here. All sin and death are on the side of the first Adam and the first covenant, and all are righteous and alive on the side of the Second Adam and the second covenant.—ED.

Who are Evangelists?

HAVING read in the HOPE what has been said about Evangelists, I thought I would tell you a little of my experience. I have heard the doctrine of eternal punishment taught by the church in childhood, and also in later life. I used to have a great dread of the future, and remember burning my finger, and as it tingled and stung, I tried to imagine that God would allow me to be cast into a material fire to burn, tingle and sting through all eternity.

I never fully grasped the meaning until quickened by the Spirit of the blessed Christ. I began in a measure to realize the blessed Father's love. And, having children, I began to reason with myself (1. John ii. 29) that God would not do something I would not do. If I were to burn one of my children for a short time, the people would call me a monstrosity, and have me put where I could do no harm.

I used to do evangelistic work in the slums of Chicago, and preached hell-fire to the poor fellows, and wondered why it made no impression upon them. Now I am proclaiming God's love and plan, telling the people there is no such thing taught in the Scriptures as eternal punishment or hell fire, as taught in so-called theology. And the people tell me I have as listeners men and women who have not for years (and some who have never) attended church. There are also some who have always been actuated by fear, who are coming out into the light of the blessed gospel—good news,—and are realizing more clearly the fullness of God's love, and that he is doing all things "according to a plan of the ages which he made through Jesus Christ our Lord."—Eph. iii. 11, Rotherham. "By the law is the knowledge of sin."—Rom. iii. 20. The law condemns and kills, but God's grace (favor), by Jesus Christ, justifies and makes free. Oh! thank God for the privilege of every believer.—Heb. iv. 9-11.

If more Christians would press on to this blessed, antitypical rest, they would realize that many of the evangelistic efforts of today are the attaches of the condition of childhood. "Therefore leaving the first principles of the doctrine of the Anointed One, we should progress towards maturity; not again laying down a foundation for reformation from works causing death, and of faith in God; of the doctrine of immersions, and of the imposition of hands, and of the resurrection of the dead, and of the aionian [age-lasting] judgment. And this we will do, if God should permit."—Heb. vi. 1-3, Diaglott.

Dr. Young's Analytical Concordance gives the meaning of evangelist as "One who announces good tidings." His definition of the Greek word Euaggelion is "Good news, tidings, word." Therefore an evangelist is one who tells good news, proclaims the good tidings, carries the good word of God.

Thank God for the privilege of proclaiming the good news, the glad tidings, the blessed word, that Jesus Christ came a light in the darkness, to enlighten the dark, dead minds of the whole creation; to save the lost by manifesting the Father's love, and destroying the works of the devil.—1. John iii. 8. Yours in the blessed hope —Christ.—Col. i. 27. C. I. CLAPP.

BATTLE CREEK, MICH. 130 Maple St.

Help in Trouble.

DEAR BROTHER PATON:—You will never know, till we meet beyond, what joy you made, and what suffering you prevented, by printing "An Old Man's Troubles," in the HOPE. It was supper-time. I had bread and water, with a little sugar, when the two dollars came from Sister D., in Chicago. I had been sorry and ashamed that I had written that letter; but now I said, "Thank God I wrote it." My dear daughter, who cared for me, spent her last dollar, and divided her last loaf of bread—Oh! how her heart did leap for joy. It will help me to get to a friend in Fairhope, Alabama, who will care for me a while. Please change the address of my HOPE to that place. I do not want to get along without it. I may be able yet to pay for it. I think Senator Platt will present my case to Congress. If so, I think my claim will be allowed.

Accept thanks for your kindness and trouble. My prayer always is, "God bless Bro. Paton and his work." Your brother in the great hope,

SILAS LAWRENCE.

New address: FAIRHOPE, ALABAMA.

Freely Given.

THE last HOPE has just come, and on reading "An Old Man's Troubles," my heart was touched, and also my pocketbook. I enclose you a dollar for the aged brother, hoping it will help out in his present trouble. I only wish I could send ten times as much; but I give this as freely as I would a cup of cold water. "Freely ye have received, freely give," is the divine command. I hope the Lord will bless my feeble effort to help this needy brother, and trust that many more of the HOPE readers will not let this opportunity pass without doing a little to help him out of his sore distress. None of us know how soon we may be in need of earthly favors.

I was much interested in your account of your Eastern Trip, and especially of your visit to Reading. May the blessing of the Lord rest on you now and ever. L. M. D.

MILO, ME.

DAY DAWN FUND.

ON account of contributions by interested friends, the book DAY DAWN will be furnished to those not able to pay the full price, for 25 cents less than the regular price—that is, 75 cents for cloth bound or 25 cents for paper covered books.—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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MANNER OF CHRIST'S COMING.

I HAVE been reading your book, DAY DAWN, and find many good things in it, especially in the chapter on "Trumpets, Voices and Fire." I have believed for a number of years that God desires all men to be saved and come to the exact knowledge of the truth.—Em. Diaglott. There are some things in your book that I cannot harmonize with the plain statements of the Bible. On page 150 and other places you claim that Christ will not come again in the flesh. Question: Will it be necessary for him to be out of the flesh to be a spiritual body? After his resurrection he had flesh and bones, and I do not believe he changed every time he appeared to different ones, but that he controlled their vision to suit himself.

There is at least one good witness to prove that he will come as they saw him ascend, as announced in Acts i. 10, 11. Job says: "O that my words were written in a book," and they have been; but as I did not see any mention of his words in DAY DAWN, I will call your attention to them: "For I know that my Redeemer liveth, and that he shall stand at the latter day on the earth. And though after my skin worms destroy this body, yet *in my flesh* shall I see God."—Job xix. 25, 26.

What is to be understood by Romans viii. 11-23, if it is not the resurrection of the body that is under consideration? Verse 11 says: Christ shall quicken your *mortal* bodies by his Spirit that dwells in you.

FELIDA, WASH. H. B. H.

REMARKS.—Should I regret the delay in replying to the above letter? It has been mislaid for months, by what men commonly call an "accident;" but things do not happen by chance, and there may be some good, though unknown reason for its appearing now. I trust that it may be used for some one's good. It seems well to reproduce here the passage on page 150 in DAY DAWN, to which the brother refers:—

"The Lord's coming is progressive in various ways. The coming to the Jews was in the flesh. ["That which is born of the flesh is flesh." John iii. 6.] When he had finished

his work with the fleshly house of Israel, he was put to death in the flesh, and being quickened by the Spirit, ["That which is born of the Spirit is spirit."—John iii. 6.] he entered upon a higher life and work. The risen, spiritual Christ is the Rock on which the Church builds. The spiritual condition is the characteristic of the whole gospel dispensation. 'Yea, though we have known Christ after the flesh, yet now henceforth know we him [so] no more.'—2. Cor. v. 16, R. V. Let no one, then, expect a second coming in the flesh. The second coming will be in a spiritual body, in harmony with the spiritual character of the gospel dispensation, as the first coming was in a natural, or fleshly, body, in harmony with the fleshly character of the Jewish dispensation. The exact difference between a natural body and a spiritual body we may not know or define, as 'It doth not yet appear what we shall be;' but it is clearly revealed that spiritual bodies, like those of Christ and the angels, have power to be *present* and yet remain *invisible* to the natural eye. He is none the less personal, because spiritual and invisible."

To me, these statements seem almost, if not quite, self-evident. Inasmuch as "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," and as the apostle tells us that God's order is "First the natural [earthly, fleshly], and afterward that which is spiritual," my answer to the brother's question in the first paragraph is, Yes, he must be out of the flesh in order to be a spiritual body; that is, a fleshly body canno' be a spiritual body. The birth of the Spirit, mentioned in John iii. 6, is the process of the new creation, of which Paul speaks in 2. Cor. v. 16, 17. So it is as if both Jesus and Paul had said: "The old creation is flesh, an earthly or animal body; but the new creation is on the higher plane of spirit, and each one perfected on that plane will have a spiritual body." As I understand Jesus' words, that which is born of the Spirit is not flesh in any sense; and according to Paul, the spiritual body is not the same body that was sown. 1. Cor. xv. 37. In 2. Cor. v. 6–8, he plainly shows that we must be "absent from the body," (the old body) in order to be "present with the Lord."

I do not question the statement that Jesus had "flesh and bones" after the resurrection, whether we understand the philosophy of the case or not. I believe the record is true. It was necessary that his disciples, as his witnesses, should thus see him, and be able to identify him.—Acts x. 40, 41. But according to his own words, that flesh had not been born of the Spirit; for "That which is born of the Spirit is *spirit*," and he told them to handle him and see that he was *not* spirit.

I believe all the strange things in the record concerning Christ between his resurrection and ascension. I do not think it helps the matter to say as our brother says, "that he controlled their vision to suit himself." That would give room for saying that he was not what he seemed to be—that he only made them think he was "flesh and bones." I believe he had power to

change as often as it was necessary. He appeared in one form to Mary, and "in another form unto two of them," and they did not know him. Mark xvi. 9-12; Luke xxiv. 13-16; John xx. 11-15. He was the same Jesus, in whatever form he appeared; and these facts confirm the idea that the individuality is not dependent on the form; but rather that the immortal ones have power to make and control their form and manifestation. We know that the Risen One had wonderful power. This seems to be indicated by Jesus' statement in John iii. 8: "So is every one that is born of the Spirit." Before his death he was naturally visible, but no doubt he could disappear. But after his resurrection, he seems to have been naturally invisible, but he could appear at will, and in any form he chose, adapted to the necessities of the case. What we call the laws of nature—such as the law of gravitation, and the solidity of matter—had no power to hinder his movements. He was their Master, not their slave. He appeared in the midst of his disciples "when the doors were shut,"—no doubt fastened,—"for fear of the Jews."—John xx. 19, 26. He seems to have appeared unexpectedly to the two on the way to Emmaus, and at the close of the interview, "He vanished out of their sight," or "ceased to be seen of them."—Luke xxiv. 31, margin. He evidently was invisible to mortals nearly forty days between his resurrection and his ascension, appearing but a few times. That condition was apparently the antitype of the middle apartment of the ancient tabernacle, which was invisible to all who were outside. But I would emphasize the truth that he was the very same Jesus—the same person—whether in one form or another, whether visible or invisible.

From the study of the tabernacle, and what the letter to the Hebrews says of its typical character, I have been led to think that the change through which Jesus passed was not complete till his ascension—that is, when he passed to the highest condition—the condition of the Father—the third heaven—represented in the typical arrangement by the third or inmost place. Others, of course, must do their own thinking, but it appears evident to me that the ascension, or going up, was not so much a change of place, as of condition—that his glorification, at the end of the forty days, was a clarification, or purification, which consummated the change from the earthly to the heavenly condition. I have no thought of limiting his power, but it seems to be a fact that, after his ascension, he never appeared in a body of "flesh and bones," but in a glorious, shining, body, which blinded Paul, and made John fall as a dead man.—Acts ix. 3-8; Rev. i. 13-18. The fleshly body, being of the earth, cannot inherit the kingdom of God. 1. Cor. xv. 47-50. Seeing he has gone through to the highest state—the finished condition of the new creation—I cannot expect him to come again in the flesh.

"In Like Manner."

Bro. H. refers to the chapter in DAY DAWN, on "Trumpets, Voices and Fire," as one in which he found "many good things." I would be

glad to have all who see this read that chapter again, if they have read it. (If any have not the book, DAY DAWN, and do not feel able to pay the full price. I would say that, on account of a fund provided for that purpose, they can, at present, have a copy of the book for twenty-five cents.) In that chapter, beginning at the bottom of page 182, some thoughts are given on Acts i. 11, to which the brother refers. It does not seem to have satisfied him.

"This same Jesus, who was received up from you into heaven, shall so come *in like manner* as ye have seen him go into heaven," is strongly urged by some as proof that Jesus will return in a visible, tangible, fleshly body. The argument is based on his being 'the same Jesus,' and that he will come 'in like manner.' It is assumed that he went away in a fleshly body, and therefore that he will come again in the flesh. 'Did they not *see* him go?' is asked with an air of triumph; 'Then,' it is urged, 'his return must be visible to the natural eye."

But, after all, this appears too much like assuming what needs to be proved. From what has been shown, it seems evident that he did not go away in the flesh, as he had been born of the Spirit, and as a body of flesh, or of the earth, cannot inherit the kingdom of God. Besides, the promise is, not that we shall see him as he was, when, as the Word made flesh, he walked the earth, but "as he is."—2. Cor. v. 16; 1. John iii. 2.

Again, in reference to the fact that the disciples *saw* him go, they may have had their eyes opened to see what was naturally invisible, as when Elisha's servant had his eyes opened to see the invisible host of heaven.—2. Kings vi. 17. It seems evident that those who saw Jesus ascend must have been raised above the natural plane of sight, because they also saw the angels in *white*, who are not naturally visible to men in the flesh. Even if such a miracle were to be performed to let every eye see Christ, it still would prove his coming to be far above the plane of the flesh.

But, observe, the angels did not say, "Ye shall *see* him so come," but, "He *shall* so come." The fact is one thing; the seeing is another. As he was invisible nearly all the forty days after his resurrection, he certainly *could* have gone away without being seen by any one. For the same reason, he can come in the same manner, or condition, and not be seen. We must be like him, in order to see him as he is.—1. John iii. 2.

But, again, concerning the "manner," some think that the Greek phrase—hon tropon—is incorrectly translated "in like manner,"—that the translators were influenced by tradition in regard to this text. This Greek phrase occurs in four other places in the New Testament (Matt. xxiii. 37; Luke xiii. 34; Acts vii. 28; 2. Tim. iii. 8) and in none of these is the word "manner" used, but simply "as" and "so." Why, unless it was on account of their traditional teaching, did the translators make that phrase read "in like manner" in Acts i. 11, and thus give apparent ground for what is nowhere else taught in the Bible? I cannot avoid the conviction that the announce-

ment of the angels had reference to the *certainty* of the return of Christ, and not to the *manner* at all. With this view it is a similar expression of the blessed hope to that given by our Lord himself: "And if I go and prepare a place for you, I will come again, and receive you to myself, that where I am there ye may be also."—John xiv. 3. And it is unnecessary to think of the second coming of the Lord as on the level of his first coming, if we can see the difference between the fleshly plane of the Jews and the spiritual plane of Christians; or the difference between the court of the tabernacle, which was visible, and the holy places, which were invisible. It is the difference between the outer man, and the inner man—created anew in Christ Jesus.

Job a Type of the Earthly Race.

Bro. H. refers to the words of Job (xix. 25, 26), and said he saw no mention of his words in DAY DAWN. If all the truth had been mentioned in that book, there would have been no need of any other book. Job's words are considered in the PERFECT DAY, the new edition of which is now ready.

It has long been apparent that Job was used as a type of the earthly race of man as a whole—in their sin, its consequences and their recovery. If the book of Job was not written for this purpose, it certainly shows some wonderful coincidences.

Let us look at Job as representing the whole race—as one man—in all phases of the earthly career. Remember it is the same race, though one generation goeth, and another cometh. Just so it was the same Job, before he lost all, during his terrible experience under the power of Satan, and after his recovery. He, like mankind, was at first "perfect and upright," (Job i. 1; Eccle vii. 29), as much so as an untried human being could be; but by God's permission, he "was given over to Satan, and led captive at his will." Job i. 12; 2. Tim. ii. 26. Satan was allowed to bring all the generations, for a time, under the dominion of death, but was not allowed to destroy utterly either Job or the race of man. "The Lord said unto Satan, Behold, Job is in thy hand; but save his life."—Job ii. 6. So the race—as one man—lives on forever.

The terrible experiences of Job under the power of Satan, were like those of mankind in all the ages of sin and suffering. The third chapter of Job gives the dark view of human life that has often been taken. Job's three "friends"(?) fitly represent the many teachers and systems of religion that have attempted to comfort mankind. They said many good and true things, but they were always blaming poor Job for his terrible condition; they preached far more law than gospel. Sharp and truthful were his words: "I have heard many such things: miserable comforters are ye all."—Job xvi. 2.

In the fourteenth chapter, he speaks the language of hopelessness: "There is hope of a tree, if it be cut down, that it will sprout again, * * but man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"—Vs. 7-10. In verses 12-15, a faint hope is expressed, perhaps greater than

understood. So has it often been with mankind. But, in chapter xix. 25-27, in spite of the influence of his "miserable comforters," he expresses a sublime faith and hope, the result of revelation: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin-worms destroy this body, yet *in my flesh* shall I see God."

Many besides Bro. H. think this is an expression of the Christian's hope of a fleshly resurrection; but any attempt to make this agree with the teaching of Paul in 1. Cor. xv. seems vain, for he plainly says that the natural or fleshly body is not to be raised, but that the seed is to have a spiritual, or heavenly, body, which is not of the earth. Then what does it mean? If, as has been suggested, Job represented the race in all the phases of its *earthly* existence, it seems that his statement was an expression of confidence that he would be restored from his loathsome disease to perfect health, having no reference to the life after death at all. To do this for the living race of man is the earthly part of the work of Christ; and it was illustrated in the natural life of Job. As a result of the teaching of Elihu, a fourth comforter, who evidently represents Christ, Job is brought into fellowship with God, and led to say; "I uttered what I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: *but now mine eye seeth thee.*"—Job xlii. 3-5.

"So the Lord blessed the latter end of Job more than his beginning." He saw God in his flesh before he died; his flesh saw the salvation—the healing power—of God; and he had sons and daughters after that. Does not this go as far as a picture based on an ordinary human life could go, to illustrate the loss, bitter experience, restoration, and continued generation of the human race? But it does not militate against the higher hope and destiny of those who shall pass into the higher phase of the kingdom of God, which shall rule *over* all the earth.

Just a word concerning Romans viii. 11. It seems evident that the apostle is speaking of the quickening and controlling power of the indwelling Spirit of God. Only a living body is "mortal." This cannot properly apply to a corpse. In an important sense, Job's mortal body was quickened when he was restored to health. Our mortal bodies are quickened by the Spirit when they are controlled by it and made to do the Lord's will.—EDITOR.

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LOVE UNIVERSAL AND ENDLESS.

(*Continued.*)

Now look at the Lord's prayer in Gethsemane. "If it be possible let this cup pass,"—but yet, "*thy will be done.*" What could be the will of Fatherhood now? Creation, not looking to the end, would have said, "O now good will of God, spare this innocent man." Love and pity in human hearts would have said, "O take away this cup of suffering;—forbid the tremendous ordeal of pain and death." And Jesus said, "Thy will be done." He who taught us to say that same thing in the prayer of old renown, said it now himself. And what do you think? Was Jesus' prayer answered? Was any prayer of his refused? He would be spared if possible. That was his prayer, but if it were God's will *not* to interfere the sufferer would rather it would be so. The Father's will was more than all and above all.

And here we see the will of God that Jesus should suffer. The issue of good would be above measure great; it would be vast, everlasting, stupendous. The will of God that all men should be saved, is now justified and irrevocable for the very reason that it was his will that his beloved Son should die. It was his will that Jesus should suffer that God might be glorified in such a return of good accomplished, that language could not tell it, nor ages exhausted it, never. If suffering so intense, and so unwished-for, could yet be endured, and this was the will of Goodness, and the will of Wisdom, then how much more will the will of God go on to gather trophies and to reap a harvest of rewards in myriads of the saved, ages and ages on and on! How much more, shall God's will, shine in lustre or renown, in the salvation of his creatures from all death and all that goes with it, or goes before it, seeing it could allow or ordain (and would not recede or change) such a catastrophe or tragedy as that of the cross, with her that bore the Lord, broken-hearted at the awful spectacle, and all things in heaven, if we may so say, looking on in astonishment. Why, then, henceforth, should any one weaken or dishonor this will of God to save men? Why prevaricate or palliate? Why deject and depress or annul this word, and count it a mistake, and hedge it around with fatal limitations or paralyze it (if it were possible,) with our unbelief?

God willeth! What a short saying, but meaning as much, or having as much authenticity and notableness as that other sentence, "Jesus wept." God willeth! That is indeed admirable, blessed, and shall be for ever and ever re-echoed in all heavens and in all worlds and ages, because he willeth that all men should be saved. Not that he could wish, and did wish, or does wish they might be. He willeth that they *shall be*, and that is the whole of it, and cannot be confuted. Good, and not evil, shall be set up on high. Good shall overcome and endure. If God is good, so may we say that good is God, in the sense of eminence or supremacy, and of endless endurance or perpetuity. Wrong, and all upturning and disorder, all contrary to right and truth, (and love is right and love is truth,) shall go down finally, and forever, before the march of good, and its victory shall be eternal in the heavens, as God is.

Now when we read that God willeth that all men should be saved, we may call to mind the prayer that is put second in the list of things to be asked for in the model petition that the Teacher who never errs, has left us. "Thy will be done,"—this is the prayer—"on earth as it is in heaven." His will is done perfectly there. Here are mysteries of wrong; here is great disorder, ignorance, unrighteousness. We can indeed believe that God will overrule the most flagrant misdoing for good, and some may therefore insist that every thing is right, because God permits it. No, there are wrongs outrageous, more than tongue can tell, and have been for fifty-nine centuries. It is war to the death between good and evil, and when evil is subdued, and truth victor, God's will shall be done in earth.

His will is that evil shall end. If he bears with evil now, and with infinite wisdom makes it a servant and minister of good, on and beyond this day of struggle and pain, creation will praise him indeed; but evil is a pest and intruder. There can be no peace until it is expelled. And the peace will be Divine and sublime, when the war is over. We can heartily pray, "Thy will be done," when that means love, harmony, peace and rest.

Will the prayer be vain, and the entreaty disregarded? Never. God's will to make the new Jerusalem the grand central city, and the earth the saint's inheritance, that will, shall not fail. And if his will is done in earth as in heaven, then it will be unopposed, and though now there are enemies, they shall fail. It is God's will to suffer disorders, and deeds of desperate wickedness, and a fever of unrest in this present world or age. But he has a will of blessed purpose, and that is his good will to men. There is peace and rest in Heaven. Love and loyalty are perfect there. Shall it not be so here? One said, "ask, and it shall be given." God's will in heaven is to reach into all the earth. In the line of that deter-

(*Continued on page 265.*)

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EDITOR'S APPOINTMENTS.

Sept. 5, & 6, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Sept. 18, Detroit, Mich., 1356 Woodward Ave. at 3:30 p. m

Sept. 20, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Sept. 21, Chicago, Ill., at Masonic Temple, Room 912. Door open at 7:30 p. m.

Sept. 22, Englewood, Ill., 6000 Green St., at 7:30 p. m.

Sept. 27, Washington, Mich., 10:30a. m., and Almont, Mich., at 3:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, five cents a single copy; or we will mail six to six addresses for twenty-five cents.

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(*Continued from page 263.*)

mination, is this revelation of his will that all men shall be saved.

Strange indeed, if any malevolent creature or thing could thwart that will! Strange if that will could miscarry. Strange if it should be weak or wavering! Strange if it should be subject to variableness or change. No, if there is one thing settled, it must be this, that God is immutable in good. He is Love, and Love is eternal.

Read in Ephesians of the purpose of One "who worketh all things according to the counsel of his own will." And there is such a thing as the precious "good pleasure of his will." A leper said to Jesus, "If thou wilt, thou art able to make me clean." Jesus said, "I will," and it was done. And this "I will," that is, "*thelo*" is the very will, *thelei*, to save all men. And Jesus wills that those who are given to him by the Father may be with him, and see his glory. Here is *thelo* again. Blessed is the will that is joined to irresistible might to do good, and to do good to all men. Unchangeable purpose, irresistible might, and everlasting love, what a trinity! God *is* not justice or wrath, but he *is* love. But it is madness for men to ignore that love on the one hand, or abuse it on the other. It is a great pity and a great wrong to discredit and deny the love.

Be it well remembered that when the Love willeth to save all men, it is first of all to save them from their sins. For men who are corrupt can never be happy. They can not be joined to all the good in glory, nor would they ever wish to be. To save men from their sins is to save them from destruction. It is to save them from misery, and from the evil of a corrupt heart and a disordered mind. It is to save them from any and all death, physical, moral, or eternal.

And what is death? It is the end of life, not a falsely-imagined beginning of life. And without a resurrection, death ends all. Hence the emphasis laid on the resurrection in the Scriptures, which never teach an immortality innate in Adamite man, that mocks at death and is superior to it. This mystery of death, how impenetrable, unless God lets his light of a new life shine down into the darkness. Think of death over-hanging every home, every hope, every prospect, and calculation! The good God wills to save men from it, and from its pestilent antecedent of a weak and corrupt mind.

Count the myriads born with wayward predispositions. A vain or weak mother imparts vanity and weakness to her progeny. A good man long ago related publicly the strange way of the daughter of a drunken man. She had a staggering walk as her father had, though she drank no intoxicating liquor. Mothers mould their children's future, by habits, or by infractions of natural laws, before their babes are born. One notorious woman was mother of a horde of criminals in N. Y. Sins, then, and thus, or sinful proclivities, are heritages, and some children go astray speaking lies [almost] as soon as they are born.

Over and again it is plain that waywardness and folly are derived from weak and disordered ancestors. And every form of evil is learned from bad surroundings and associations.

But I am not apologizing for the wickedness of bad and vile men. There are the retailers of drink poison, in ten thousand saloons. They live to taint and corrupt and kill their fellow-men. And there are the great combinations of soulless and greedy men, who study how to extend their operations, and who have grown great and waxed fat with wicked revenues. And *greed* is the fire in human hearts that cannot be quenched, and that is inciting to a thousand schemes for getting gain. The unwitting and unwise are caught in the snares of false and lying pretence. These sinners of deep design and unscrupulous will and wit to rob the poor, may have their little day. They do have it. But the end is coming, and it would not be strange if they had a taste of bitterness worse than the gall of commerce or of the pharmacopeia. But when we are taught or reminded of those horrible things,—the endlessness, and the endless augmentation of penalties,—we demur. Will God be glorified in the despair that is rending and racking the souls of the lost, and which can not have vent in expressions that relieve a little the tension of agonies? Or will he be glorified in the cries of rage and execration that fill the prison of their confinement? Will this be music in the ear of him who is "Father, Lord of heaven and earth?" And here we recall the despair of a young girl, who died hopeless because in her mind was lodged the doctrine she had always heard, of a hell without hope beyond death. And another young woman who listened to a "sermon" on the certainty and horrors of retribution for sinners, rushed shrieking from the place and became a maniac.

(*To be continued.*)

HOLLAND, N. Y. C. COLEGROVE.

☞ SPECIAL OFFER:—*New* subscriptions received before January 1904 will be credited from the time they are received to December 1904. When you send your own renewal enclose fifty cents more and have the HOPE sent to some friend for a year.

EXTRACTS FROM LETTERS.

"Followeth not with Us.

I ENCLOSE $5.00 to keep my account up and to help on the new edition of PERFECT DAY. I received the 300 papers you sent me. Please send me two dozen of your latest tracts.

I sometimes feel discouraged that so few attend our meetings. I recently sent a written invitation to quite a number of subscribers to "Good News," but not one of them came. However, I am not at all wavering in faith that we will soon not only be in the majority, but that *all* "will crown him Lord of all."

The Brothers Deem recently had a hack at Dr. Dowie, I suppose you saw it. I wrote them my mind on the matter, but here are two passages to which I did not refer them—John ix. 27–34 and Mark ix. 38–40. As I view the matter, if Dowie is doing the devils work, the more devils and Dowies we have the better. D. A. W.

LOS ANGELES, CAL.

[How easy it is to say that everything is "of the devil" that differs from what we believe and teach. And it has always been the tendency even with the disciples of Jesus to forbid those who do not follow with them. But, if I mistake not the spirit of Jesus' answer to these zealous disciples, he would say, "Forbid him not," if he is casting out a devil, or doing any good to men. It does not seem necessary to endorse all their theories nor their claims, but so for as they really heal or bless people, that much is of God. God is honored when men are really blessed. I think all actual healing is of God, but not all theories. May the Lord help us to prove all things, and hold fast the good.—EDITOR.]

Deeply Interested.

YOUR letter, in reply to mine about Young's Concordance, has come and I inclose you the money to send me one. I have been reading the HOPE ever since last August, and I am very much interested in the larger hope. It is about twenty years since I first saw Bro. Keith, and heard him speak on the Plan of the Ages, and I became deeply interested, and commenced to read the Bible to see what it did teach; and I soon became convinced that the Plan of the Ages is the only way in which the Bible can be harmonized in one beautiful theory, showing that God is not a Tyrant, as some of the church-creeds make him out to be. I do not believe that the nations which have been dying in ignorance, down through the ages, ever since Adam, have been going to an endless hell. Paul says: "Until the law sin was in the world: but sin is not imputed when there is no law."—Rom. v. 13. Again: "While we were yet without strength, in due time Christ died for the ungodly."—Ver. 6. I think Paul teaches that God our Saviour will have all men to be saved, and to come to the knowledge of the truth.—1. Tim. ii. 4. The promise that God made to Abraham was: "In thy seed shall all nations of the earth be blessed."—Gen. xxii. 18. "In thee shall all families of the earth be blessed."—Gen. xii. 3. Peter says "All kindreds of the earth shall be blessed." Acts. iii. 25.

Does "all kindred" mean all people, or does it mean the animals? I am deeply impressed with the thought that it means all the people in the world—all that have lived since Adam. In his letter to the Galatians, Paul quotes the same text. He says: "And the scripture, foreseeing that God would justify the heathen [nations] through faith, preached before the gospel to Abraham, saying; "In thee shall all nations be blessed."—Gal. iii. 8. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Ver. 29. And the promise is that they shall bless the nations. Christ the

Head, and the church his Body, will do this work in the ages to come. He will then shew the exceeding riches of his grace, in his kindness toward us in Christ Jesus.—Eph. ii. 7.

So we can see the glorious works of God made manifest in his word. In this age he is taking out a people for his name, to reign with him during the millennium, when Satan will be bound, and God will become triumphant throughout the world; for he must reign till the last enemy shall be destroyed, which is death. During that period he will judge the world in righteousness, and his judgment shall be unto victory. The tears will be wiped away from all eyes, all pain, and death, and curse shall be removed, and God's triumph shall be complete. As God has said he will have all men to be saved, and to come to the knowledge of the truth, he being an all-wise God, must be able to carry out what he has willed. Your brother in Christ,

VIRTUS, PA. J. W.

A Better Day Promised.

YOU will find inclosed one dollar, to pay for my paper another year, and ten cents for the tract, "History of Israel." I have just received the last HOPE (Nov. 15), and have enjoyed the article, "God and Man in Christ," very much. How I would miss my little paper, so full of good things!

The strike here has been one of the most serious that this valley has ever known. It seems to me that this state of things cannot last much longer—so much injustice, and so much lawlessness, on every hand. It is enough to make one stop and look around and say: "Is there no good anywhere?" But, thank God! we have the promise of a better day. The enemy dies hard. But Christ will overcome all enemies. Even the last enemy, death, shall be destroyed.

I have not heard from our Sister (F.) in Detroit for a long time, much as I would like to hear from her. Her letters were always a great comfort to me, shut out as I am from the privilege of attending public worship. But I feel that Father has blessed me so much in other ways that I will rejoice that he has led me in this path. He knows what is best for us. I hope that you and family are all well. May God bless you all. M. E. V.

MOOSIC, PA.

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DAY DAWN FUND.

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☞ WE ARE AGENTS for all papers and magazines, and would be pleased to receive orders for what you want.—ED.

NOTES ON SUNDAY-SCHOOL LESSONS.

Death of Saul and Jonathan.—1. Samuel xxxi. 1-13.

(Lesson for Sept. 6.)

GOLDEN TEXT.—There is a way which seemeth right unto a man; but the end thereof are the ways of death.—Prov. xiv. 12.

INTRODUCTION.—We have come to the end of the life of Saul—a bright, promising morning, but a stormy day, ending in a dark night. Saul was an attractive man. We have seen that Samuel loved him, and greatly mourned and wept and prayed for him when the Lord rejected him from being king. And David continued to love him though he was seeking his life.

In 1. Sam. xxvii. we learn that though Saul had made fair promises to David, he did not fully trust the king's word, and escaped into the land of the Philistines, and associated with Achish the king of Gath. Achish gave David the town of Ziglag, and he and his men conquered several of the surrounding nations, which had been the inhabitants of the land.

In chapter xxviii. we read of a new invasion of Israel by the Philistines. It is thought their object was to plunder the rich plain of Esdraelon and to get control of the caravan route between Egypt and Damascus. This time for the invasion may have been chosen because of Saul's growing weakness. His people were losing faith in him; and David, the king's son-in-law, had apparently gone over to the side of the Philistines. In this, David's attitude was very unfortunate, as Achish naturally expected him to fight on his side against Israel. This David could not do, and his answer was evasive. Samuel was dead, and Saul had, according to the law, previously put away those who had familiar spirits, and the wizards. But when Saul came face to face with the great army of the Philistines, he was afraid. He was anxious to know the future, and inquired of the Lord, but received no answer. And in this time of his guilt and discouragement, he sought to the witch of Endor for the information the Lord had refused him. He disguised himself, and with two others went to this woman by night. Such work is usually, if not always, done in the night. When Saul asked the woman to divine for him, she was afraid, and reminded him of the edict of the king, whom she did not know. But he made oath to her that she should not be punished for this thing. His request was, "Bring me up Samuel," and it is evident that the Lord caused Samuel to come up (not down.) The effect must have been a complete surprise to the woman, (who no doubt was in the habit of dealing with frauds), for when she saw Samuel, she was terribly alarmed, as with this vision of an old man coming up, covered with a mantle, came to her the knowledge that her visitor was Saul. She did not know Samuel, but by her description Saul knew that it was Samuel, and he bowed down before him.

This has been regarded by many as an evidence in favor of modern Spiritism, but there are differences. It does not say that the woman was the cause of Samuel appearing. She did not expect him to appear. This was not a ghost, coming out of the heavens, but dead Samuel coming out of the earth. The woman in this case was not even the "medium" of the communication. The Lord caused Samuel himself to reappear. He first said to Saul, "Why hast thou disquieted me, to bring me up?" He then listened to Saul's confession and complaint, and then told him his doom and the reason for it: "Tomorrow shalt thou and thy sons be with me." Hearing the prophet's words, Saul was utterly prostrated. He had learned the truth, but what good did it do him? It is not well for people to know beforehand what is coming upon them. In this is a condemnation of all fortune-telling. Having received food at the hand of the woman, Saul

and his companions went away that night.

In chapter xxix. we learn that David and his men marched with the Philistines, but not being favored by their lords, were dismissed by Achish, and returned to Ziglag. In chapter xxx. we are told that the Amalekites had destroyed the town, and carried the women and children captive. But David's army followed the enemy and recovered their families and all the spoil; and all was equally divided between those who went out to battle and those who staid at home.

I. THE BATTLE AND DEFEAT.—Vs. 1-13. When the battle raged, Israel fled before the Philistines. The Israelites may have fought bravely, but they could not stand against their enemies. Very many were slain in Mount Gilboa. The battle went hard on Saul and his sons, and his three sons, Jonathan, Abinadab and Melchishua, were killed. Saul had another son, Ishbosheth, who was not in the battle, and hence was spared. When Saul's sons were dead, and the battle pressed hard on him, and he was wounded by the archers, he besought his armor-bearer to thrust him through with his sword. He courted his fate. He evidently believed that he must die. He was unwilling to die by the hand of the Philistines, or to be mocked by them. Hence when his faithful armor-bearer refused to kill him, he took his sword and fell upon it, and thus killed himself. Then the armor-bearer followed Saul's example, and died with him—an example either of great fear or of peculiar fidelity to his master.

In verse 7 we learn that the Israelites were driven out of their towns in that region, and that the Philistines took possession of them. In the panic of the flight, the nurse of Mephibosheth, Jonathan's son, let him fall, and he became a cripple.—2. Sam. iv. 4. That royal family was destroyed. It is worthy of mention that this defeat of Saul, on account of his disobedience, was not far from where Gideon, with three hundred men, gained a victory over a great host.

The next day when the Philistines came to strip the slain, they found the bodies of the king and his sons, cut off the king's head, to send as a trophy of victory. It was hung in the temple of Dagon, and they put his armor in the house of their gods.—See also 1.Chron. x. 10. They were honoring their idols for the victory. The bodies were hung on the wall of Bethshan, that all the passers-by might exult over the defeat and disgrace of Israel. For the reason of the failure see 1. Chron. x. 13.

When the men of Israel heard of the defeat and what had been done to Saul, the valiant men went by night, and brought the bodies from Bethshan to Jabesh, and burned them there. They then buried the bones, and fasted seven days. This was an act of grateful remembrance.

When David on the third day heard of the death of Saul and Jonathan, his sorrow was great, and he mourned in words of deepest grief.—See 2. Sam. i. 17-27. Bad as Saul was, David recognized the good in him: "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided. * * I am distressed for thee, my brother Jonathan: very pleasant thou hast been to me; thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished."

David Becomes King.—2. Samuel ii. 1-10.

(Lesson for Sept. 13.)

GOLDEN TEXT.—Behold how good and how pleasant it is for brethren to dwell together in unity.—Psalm cxxxiii. 1.

INTRODUCTION.—We have seen that Samuel by the Lord's direction had anointed David to be king, but that he had to wait a long time, and go through a peculiar time of trial, before he actually came to the throne. For this

event the death of Saul and his sons prepared the way. He was now thirty years old.—2. Sam. v. 4. In all that time the Lord had been preparing him for his work, which was to transform a weak and poor kingdom into one great and powerful.

Things that prepared him: (1) He had a good parentage. This is so important that it should be taken into account by all who would be parents. Goodness and intelligence are important things in the home life. (2) He must have had a good education for that day, though we do not know much about its details. As a child in a Hebrew family he would be trained in their sacred writings, which would include the history of his own nation. His duties brought him closely in touch with nature and its Creator. (3) He was trained to work. His life as a shepherd gave him a good opportunity to develop skill, attention, kindness, and courage. He was active and strong both in body and mind. He was an adept with the sling. His musical and poetic nature were well developed. (4) His anointing when a young man must have awakened an ambition to be great and useful. It is well for young people to know if possible what they are to be, and train for it. (5) His experience in court life was an important preparation for his future work. He became acquainted with men. He learned the art of war, which was a necessity in his conquering career. (He was also a type of Christ who conquers with the weapons which are not carnal.) He was trained in courage, and learned to act wisely under great difficulties. (6) His life in exile taught him many important lessons, on another side of life. His hardships would give him sympathy with the hard life of his subjects. (7) His religious life was an important thing in his preparation. Without it he could never have done his work. He was far from perfect. He was sometimes overcome in the battle with temptation. He was affected in his conduct by some of the moral ideas of his time; besides, he was heir to the common weaknesses of humanity. Strong natures make great sinners; they have to endure great sufferings; and in the outcome they are great victors. He was a prodigal in some respects, but having suffered, he came home.—Read Psalm li.

I. DAVID KING OVER JUDAH.—Vs. 1-10. It was after the death of Saul and his sons, and the things therewith connected, that David inquired of the Lord (probably through the high priest Abiathar) and was instructed to go to Hebron—the center and capital of Judah. He must have been impressed with the idea that the kingdom was of the Lord and that he would guide him in the best way to get it. The northern part of the kingdom was still in the hands of the invaders, and it would have been useless then to attempt its possession. Saul's only remaining son Ishbosheth, and his general, Abner, were east of the Jordan trying to hold the kingdom in Saul's family. Another good reason for David coming to Hebron was that that region was the home of David and many of his men.—Ver. 3. Verses 2 and 3 show that David was planning for home life.

The men of Judah anointed David king. He had long before been anointed by Samuel, but this was his public coronation by the people. God had chosen him, and now he was the choice of the people.—See also 1. Chron. xi. 1-3. This is like the setting up of the kingdom of Christ, which is afterward to conquer all the rest. He reigned in Hebron seven years and six months.—2. Sam. v. 5.

At Hebron, after his coronation, David was told that it was the men of Jabesh-Gilead who had buried Saul. Then David sent them messengers commending them, praying God's blessing on them for this act of kindness to Saul,

also promising to requite them himself for this kindness, calling on them to be valiant and strong, and telling them that the men of Judah had anointed him king. This gave them an opportunity to join David if they wished.

Abner, who was opposed to David, had made Ishbosheth, Saul's son, king over Gilead, and other sections named, and gradually extended his domain until it included all Israel as distinct from Judah. He reigned thus two years; but the house of Judah followed David.

II. DAVID KING OVER ALL ISRAEL.—v. 1-10. During most of the seven and a half years of David's reign in Hebron, there was civil war between the two parts of the nation. David was mostly acting on the defense, and gradually prevailed. "David waxed stronger and stronger, and the house of Saul waxed weaker and weaker."—2. Sam. iii. 1. After a time Abner and Ishbosheth had a quarrel, and Abner began to turn things over to David. Later both Abner and Ishbosheth were murdered, but David had no part in the crime. He greatly mourned for Abner, and revenged the death of Ishbosheth. Then all the northern tribes sought David. Their leaders came to him and gave good reasons why he should be king over all Israel, and he made a covenant with them, and they anointed him king over all Israel.—Chapter v. 1-3. In this capacity he reigned thirty-three years.

Soon after David became king over all Israel, he conquered the Jebusites and took their city. Here he fixed his capital, and soon brought the ark. Thus Jerusalem became both the religious and civil capital of the nation. Instead of the divided, distracted and low state in which David found the kingdom, he made it united, large, strong, prosperous and wealthy.

When the people accepted David as king over all Israel, they said, "We are thy bone and thy flesh." They also reminded him of what the Lord had said, "Thou shalt feed my people Israel, and thou shalt be their prince." This was like Christ. He was the head, and they the body; he the shepherd, and they the sheep. And he was a type of the King of kings and Lord of lords, whose kingdom is to conquer all and endure forever. God promised that his throne should endure "as the sun," as "the days of heaven," "unto all generations." Paul says, "Remember that Jesus Christ of the seed of David was raised from the dead." The Lion of the tribe of Judah, David's Son and Lord, lives, and he shall conquer (by reconciling) all his enemies, and of his kingdom there shall be no end.

The blind and the lame were put in the way of David. It is said that he hated them. He seems to have destroyed them. They were not allowed to come into the house. These conditions represent all the deformities that come by sin, which the Lord hates. Christ is the Enemy of all such conditions, and he will destroy them. Nothing defective shall ever enter his kingdom. He will make an end of sin and bring in everlasting righteousness. There shall be no more pain nor death nor curse, for God shall be all in all.

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SAUL AND DAVID.

On account of the relation of Saul and David as kings, it seems that Saul represents human kingdoms, and David the kingdom of God. The Lord gave the people Saul in answer to their demand, and to teach them a much-needed lesson, but David was God's own choice, to represent Christ—as King.

It should be noted that David was not Saul's own son, and therefore not his heir; so Christ does not come to the throne as the heir of any human king. He is God's own heir, and by his appointment, supercedes the rulers chosen by men—at their overthrow.

It was not by wisdom from above that Israel chose a visible king. It was on account of a low desire to be like the nations around them. Before that time God was their King, and under him they had judges instead of human kings. That no doubt was the best method of government that men have ever had. But the people were not satisfied with an invisible King. They wanted something more tangible—better adapted to their earthly state; so they said to Samuel—the mediator between them and God; "Make us a king to judge us, like all the nations."—1. Sam. viii. 5. With this request Samuel was greatly displeased, regarding it in part as the rejection of himself. He took the matter to the Lord in prayer, and the reply came: "Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."

This plainly shows that a visible throne and king are not necessary in God's future kingdom—his rule over Israel—as it was not necessary in the past. No doubt the immortal King will be invisible to mortals. This will be a restoration to the original state of the kingdom. The visible kingdom was given to Israel in merciful adaptation to their low state, and in answer to their childlike cry. It was but an earthly manifestation and type of the real kingdom, and for that reason its throne was called the throne of the Lord.—1. Chron. xxix. 23. Then when we think of Christ taking David's throne, why should we not be thinking of the original, of which the earthly was only a type, even as David himself (not as a man, but as a king) but was a type of the invisible or heavenly King—the man Christ Jesus born of the Spirit?

In a physical sense Saul was a grand man—head and shoulders above his fellows. When the people saw him they were proud of him, and shouted, "God save the king."—1. Sam. x. 23, 24. But they got enough of him. Though great at first, he degenerated, and became weak and meanly selfish and jealous, as his treatment of David, his best friend, shows. This is just like human government, as seen in the Bible and in fact. As seen in the vision of Nebuchadnezzar (Dan. ii.) it was a great and glorious man, with a head of gold. (As seen from the standpoint of God's suffering people—Dan. vii.—there were four great and terrible beasts.) But the image degenerated to a mixture of iron and clay. The spirit of human governments in reference to Christ has been that of fear and jealousy. His teaching has been a constant reproof to them. If not in word, yet by their actions, they have shown their antagonism to his principles. By war and the oppression of the poor they have planted themselves against his "peace on earth and goodwill toward men." But he will yet supplant them, and reign as Lord of all.

The burning of the bodies of Saul and his sons is like the fate of human government as seen in the end of the fourth beast; the beast was slain, its body destroyed and given to the burning flame. Dan. vii. 11.

The present state of the world indicates an impending change. Long enough have men been under the oppressive "manner of the kings,"—ruling for their own aggrandizement, as foretold by the prophet of God.—1. Sam. viii. 9-18. Saul and all his kind must die, and our David, the Lord Jesus, and his associates, shall reign in righteousness. He shall destroy all oppression, and judge with equity for the poor of the earth.—Psalms lxxii. 2-4; xcviii. 8, 9.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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WHY PEOPLE REJECT CHRIST.

It is not uncommon for people—even those who believe and teach that Christ gave himself a ransom for all, and that in due time this truth shall be made known to all, whether that "due time" be past, present or future—to talk about those "brought to the full knowledge of the truth" intelligently accepting or rejecting Christ, and being rewarded with everlasting life or death accordingly.

Seeing a statement of this kind, has suggested the question, "Do people ever intelligently reject Christ?" In the Bible we read of people being "destroyed for lack of knowledge," (Hosea iv. 6), and "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."—Eph. iv. 18. According to these and other such Scriptures, it is evident that people may, because of the blindness or hardness of their hearts, fail to attain, or reject, knowledge; but from the very nature of the case, this would be an *un*intelligent rejection of the truth. It appears to be self-evident that no man can intelligently reject the truth. Isaiah and Habakkuk both speak of the time coming when "the earth shall be full of the knowledge of the Lord," and it is implied that it will be a state of blessedness. Elihu taught that "he that is perfect in knowledge is with the Lord."—Job. xxxvi. 4. And our Lord himself taught that to know God is eternal life.—John xvii. 3.

It seems clear that if people reject Christ at any time, it must be because they do not know him, and therefore do not realize their need of him. If men know the truth, does it not always make them free? John viii. 32, 36. In Ezekiel xxxvi. 24-38, we read of the time when the Lord will take away the "stony heart" from those who formerly in their blindness or hardness rejected Christ, and give them a "new heart," and cause them to love and obey him forevermore. And he tells us that this blessing is not to be given as a reward for their obedience, but for the honor of God's

own name, and mercy, and promises. If the knowledge of God, as revealed in Christ, will not reconcile men to him and cause them to love him, what will? Is such a change within the province of man's own puny will? What is it that wins those who are reconciled at any time? Do they take the credit to themselves for the change? But if the Lord only saves them that were not very stubborn, then they have not been changed very much. Is he not able to take away the hardest heart, and to save the chief of sinners? Paul said he was such, and the Lord arrested him when he was not seeking salvation. Till then Paul did not believe that Jesus was the Christ; and afterward he could not help believing it. Later he said, "No man can say that Jesus is the Lord, but by the Holy Spirit." 1. Cor. xii. 3. And again he said that the time will come when every tongue shall confess him Lord, to the glory of God the Father.—Philip. ii. 11. Then all will be under the control of the Holy Spirit. When men do not know God at all, they can sin ignorantly; when they know him in part, they may sin like the prodigal, and suffer for it; but when they know him fully, they will surely love him, and will never disobey him. It seems perfectly safe to say that the rejection of Christ is always on account of not knowing him; and the fact that the "stony heart" shall be taken away, and all be brought to the knowledge of the Lord, as revealed in Christ, is the assurance that all shall have eternal life.—John xvii. 2, 3.

☞ See Editor's Appointments p 280.

THE KINGDOM OF HEAVEN.

Its Meaning—Extent—Present or Past—Is it Growing?

[This article was written in response to the request of one of our readers, read in the Bible class of an M. E. church in Detroit, the subject having been suggested by the leader of the class.]

In reply to the question, "What is meant by the kingdom of heaven?" I would answer: It is an embodiment and expression of God's power for the purpose of ruling and blessing mankind. It should be kept in mind that the kingdom—the ruling power—is one thing, and the good effect in the earth is another thing. In keeping with this, Jesus taught his disciples to pray, "Thy kingdom come; thy will be done in earth, as it is in heaven." Here are two petitions. The first refers to the development and coming (manifestation) of the organized power, and the other to the blessed effect of its reign.

In harmony with the above definition, it may well be said that in Jesus was given a grand personal and representative manifestation of both the kingdom and its effect on humanity. The divine took the human to save and exalt it, and in the experience of Jesus the divine conquered the human and brought it into oneness with the divine. This was the great At-one-ment. The cross (the death of the lower nature in the humanity which he had assumed—Rom. viii. 3, 4; vi. 10; 2. Cor. v. 21) was the way to the crown.—Philip. ii. 7–11.

On the same principle, each Christian is, in a degree, a manifestation of the kingdom and its effects. What was true in Christ as the

Head, is true in a measure of every member of his body. God is manifest in them (by his Spirit) to overcome the lower nature—the enmity—and to exalt the man into oneness with God. He that would rule others for their good, must first (by cooperation with the indwelling Spirit) learn to rule himself. God's Church (all true Christians) is a temple of temples, or a kingdom of kingdoms.

When Jesus was among men, because of his representative personality, he could say, "The kingdom of God is come nigh unto you;" but the perfect result was not realized until his humanity was glorified. In him God's kingdom was manifested, and the plan of salvation was wrought out. And what was done in him for us, is what is to be wrought out in us by his conquering Spirit dwelling within.

God's plan is to work from the individual to the aggregation of individuals in what we may call the organic kingdom. God's people are not designed to be isolated individuals, though for special reasons they may sometimes appear to be so, but they are members of one grand body, as above intimated. Of this many-in-one body the Lord Jesus is both the Head and the Heart. The coming of the kingdom involves the development of this organic unity, which, when it is fully developed and glorified with the Head, will rule and bless the world of mankind. This grand unity is familiarly called the Church of Christ. (It does not mean any one denomination, nor even all the denominations combined, but includes all who have the inner life and Spirit of Christ.)

In reply to the question. "Is it present or past?" I would say it is in a sense past, present and future. It has been said, and no doubt truly, that there are three steps in the development of the kingdom of heaven, in connection with the Mosaic, Gospel and Millennial dispensations. God's covenant people in each dispensation represent him, and in this sense are his kingdom. But the Jewish people, or Church, were only the typical kingdom, being earthly. The antitype, or the real kingdom of God, is not earthly, but heavenly. The Gospel and the Millennial kingdoms are really one, being two phases of the same thing. Not seeing this has led some into confusion. Some say that the kingdom was "set up" at the day of Pentecost, and are under the necessity of belittling all the Scriptures that speak of the kingdom as yet to come, or as an object of hope. And others see that the kingdom is not to be "set up" until the coming of him who went into the far country to receive for himself a kingdom and then to return and reign, (Luke xix. 11-19), and they are inclined to belittle or overlook entirely all the Scriptures that speak of the church of the gospel age as "the kingdom of heaven," or "of God,"—such, for instance, as the parable of the tares and wheat, in which the two classes grow together until the harvest, which is the end of the age.—Matt. xiii.

Now, if we discriminate between the beginning of the development of the kingdom at Pentecost and its perfection of power at the Lord's return, the difficulty vanishes, and all the Scriptures used by both

classes are harmonized. Can we not all see that the kingdom must be developed before it can be "set up," or put in power over the nations? A prince must be born and developed to a certain point before he can be crowned and begin to reign. The papal system (which may be regarded as a counterfeit of the true kingdom of God) existed for a long time—the period of its development—before it was united to the State, and thus "set up" in power to rule the nations.—Rev. xvii. As with the counterfeit, so with the true kingdom of God: it has its age of prematurity and development before it can be "set up," or put in "power over the nations." Dan. ii. 44; Rev. ii. 26.

It seems very clear that it is not the kingdom of God in its pentecostal beginning, but that kingdom in its maturity, of which Daniel ii. 44 speaks as the fifth kingdom, the successor of the Roman Empire; for in its preparatory condition it has existed almost as long as Rome itself has been the ruling power of the world, and instead of reigning (as the Word of God says they shall, 2. Tim. ii. 12 and Rev. ii. 26) God's faithful people have suffered under Rome. And according to the prophecy, Rome, the fourth kingdom on the line, was to be divided, as shown by the toes of the image, and as has been realized in the history; and "in the days of these [ten] kings shall the God of heaven set up a kingdom, which shall never be destroyed," and which shall rule the world.

It could not have meant the days of the four universal kingdoms, (Babylon, Medo-Persia, Grecia and Rome), as some claim, for their days were not at the same time, but successive; and hence if a new kingdom had been set up in the days of Babylon, it could not have been in the days of any of the other three. Pentecost was too late to be in the days of the four universal kingdoms, and it was too early for the kingdom to be set up in the days of the ten kings, because Rome was not divided till the fifth century. But the foundation for the coming kingdom was laid at the death and resurrection of Christ, and the work of the Spirit during the gospel age has been to take out a people for the name of Christ, to reign with him in the glory of his future and everlasting kingdom.

If we keep in mind that the kingdom of God was to be "set up *in the days* of these [ten] kings," or in the divided state of Rome, it will enable us to see the fallacy of a view that has been maintained by a large class of teachers: that is, that the Lord will first destroy the nations and cleanse the earth by literal fire, and then set up his kingdom on the earth thus made new. If that were true, the kingdom would be set up *after* the days of these kings. And let us remember that "Our God is a consuming fire," and that it is the *kingdom* of God (not literal fire nor a literal stone) that is to "break in pieces and consume all these kingdoms." The old order of things shall indeed be destroyed, but we should never forget that the object of the coming and reign of Christ is to bless the nations, and not to destroy them.

In answer to the question, "Is the kingdom of heaven growing?" I

would say, Certainly it is. Every one that is truly converted to Christ is a part of the kingdom in this its period of development; and under the Spirit's guidance, the true Church is being fitted for her future reign with Christ. And it will not stop growing even when it is put in power over the nations. When it is "set up," the prophet speaks of it as small, like a stone; but "the stone that smote the image became a great mountain, and filled the whole earth."—Dan. ii. 34, 35. We have many assurances of its universal extent, and that under its reign all the nations of the earth shall be blessed.

NOTES ON SUNDAY-SCHOOL LESSONS.

Abstinence from Evil.—1. Pet. iv. 1-11.

(Lesson for Sept. 20.)

GOLDEN TEXT.—Be not drunk with wine, wherein is excess.—Eph. v. 18.

INTRODUCTION.—This is designed as a Temperance Lesson. All are requested to read the whole epistle. It was written by Peter, "an apostle [one sent] of Jesus Christ." He took no special honors to himself. Some think this letter was written at Rome, where, as is supposed, he had come to visit Paul. This would show the harmony between them. Perhaps it was to emphasize this harmony that Peter wrote to the churches that Paul had organized.

The three great elements of Christianity are brought to view in this letter—doctrinal, practical and experimental. In the Bible the doctrinal is made the basis for practice and experience. The apostles always taught before they exhorted. Peter as well as Paul made the truth the motive to obedience. In the first chapter he mentions freely the great gospel doctrines of faith, hope, love, and the new birth, and there, and in what follows, makes them the reason for holy living. In the second and third chapters he applies these principles to all the relations of life. In the end of the third chapter he tells us that the supreme purpose of the work of Christ was to bring men to God—that is, to make them like him—and that for this purpose, he even went, after his resurrection, and preached to the antediluvians, that they too, as well as those in the flesh, might be perfected, and live to God in the Spirit.

I. THE BLESSED LIFE IN CHRIST.—Vs. 1-4. What Christ has done for us is made the motive for us to live for him. The apostle here refers back to iii. 18, where it is stated that Christ suffered for sin to bring us to God. While it is true that he suffered physically in the garden and on the cross, evidently Peter refers to a deeper suffering, in which we can share. In ii. 21, we learn that he was our Example in suffering, and did not suffer instead of us.

The apostle makes two statements of a syllogism: (1) Christ hath suffered in the flesh; (2) He who hath suffered in the flesh hath ceased from sin. Then it follows (3) that Christ hath ceased from, or died to sin. So says Paul, "In that he died, he died unto sin once; and in that he liveth, he liveth unto God."—Rom. vi. 10. This shows that the suffering, the death and the life are not merely the physical. We need not, we can not, follow Christ to the literal cross on Calvary; but we must share his real cross, and suffer with him, in order to reign with him.—Rom. vi. 6-11; 2. Tim. ii. 12. Jesus never sinned, but he had our nature, in which he suffered, being tempted, and overcame.—Rom. viii. 3; Heb. ii. 14-18; Rev. iii. 21. He who knew no sin was made sin for us, that we might be made the righteousness of God in him.—2. Cor. v. 21. The difference between men and Christ in this matter is that they yield to and are controlled by the desires of the flesh, and he resisted and conquered

them; and the apostle here calls upon the believers to arm themselves with the mind of Christ, and follow him. "The lusts of men" here explains what is meant by "the flesh," and this is contrasted with "the will of God." The third verse gives a dark picture of the shameless sensuality and drunken revellings of their old life. He says they had had enough of these, and their unconverted and idolatrous neighbors were surprised that they would no longer drink and carouse with them, and spoke ill of them. Such things are not uncommon now, in varying degree. True temperance is the opposite of these conditions; and it may well be said that nothing tends to excite the lowest elements of human nature, and destroy self-control, like the use of intoxicating drinks. We may see nothing like the wild excesses of the old idolatrous worshipers; but when the spirit of alcohol gets control, who can limit its lawlessness and criminality? It is dangerous to tamper with the cup, or to associate with tipplers. The total abstainer alone is safe.

II. THE JUDGMENT.—Vs. 4-6. The fourth verse shows us the judgment by men. They judge and condemn all who will not go with them in their evil ways, especially those who have left them. They will call them "pious," or "cranky," or some other contemptuous name. This is hard for some to bear. But they must all render their account to him who is ready to judge both the living and the dead. His judgment will be right. Both persons and things will be put on their merits—valued for what they are, and not for what they seem to be. But while the judgment by men, like the judgment of the law, is to condemn, the apostle here shows that the object of the judgment by Christ is merciful. He destroys the sin—the low condition—to save the sinner. This is the object of all gospel preaching—to save men from sin. The judgment goes on as the gospel is applied. This was his object even when he preached to "the dead," ("the spirits in prison," iii. 18-20). He judges the dead (whether past or future) on the same principle that he judges the living—that they may learn to die to sin and live unto God. Let no man say that the judgment of Christ will be a hopeless thing for anyone.—See 1. Cor. iv. 5. "Every man shall have praise of God."

III. THE END A MOTIVE TO TRUE LIFE.—Vs. 7-11. What end was at hand? Some think Peter meant the end of the Jewish polity, by the destruction of Jerusalem. But how could that affect the "strangers" (Gentiles) to whom he was writing?—i. 1; iv. 3. Some think he referred to the end of their earthly life. This is more reasonable, as the time for believers to overcome and gain the crown and the throne is in this life. Still others think he referred to the coming of the Lord at the end of the gospel age, when the saints are to be gathered together unto him.—2. Thess. ii 1. The apostles often made this climax the motive to right living. But why say that great event was "at hand," if it were nearly two thousand years ahead? Well, who will say how long the Lord's "little while" lasts? Because Peter was inspired of God does not make it sure that he knew the whole truth on all subjects. He was under the Spirit's leading at Pentecost, but what he learned at Joppa (Acts x.) modified his former teaching and gave him a larger view of the gospel. It was better that the early disciples shouldn't know how far away the consummation of their hope was. (The state of death being a sleep, the waking from sleep was virtually as near as their falling asleep.) Perhaps Peter was not inspired to see what Paul saw, that the falling away and the development of the man of sin would precede the day of Christ.—2. Thess. ii. 3. And even Paul did not know how long that would take.

But with any view of the end, the exhortation of the apostle was in order: "Be sober [of a sound mind], and watch unto prayer." And above all else, he urged them to be fervent in love among themselves, for love covers the multitude of sins.—See also Prov. x. 12. The list of the things to which Peter exhorts shows that his ideal was character:—self-control, watchfulness, prayer, love, hospitality, service of others, and faithfulness to the word of God; and all for the purpose that God might be glorified through Jesus Christ.

(We omit the Review Lesson for Sept. 27.)

David Brings up the Ark.—2. Samuel vi. 1-12.

(Lesson for Oct. 4.)

GOLDEN TEXT.—Blessed are they that dwell in thy house. Psalm lxxxiv. 4.

INTRODUCTION.—In the passage between last lesson and this one we learn that David followed the royal custom of his day in taking to himself many wives, and forming alliances with other powers. We learn also that the Philistines, seeing his success, made war upon him, which relieved him of the charge of attacking those who had formerly protected him. Twice they were defeated, and their images burned.—2. Sam. v. 11-25.

I. THE JOYOUS PROCESSION.—Vs. 1-5. It appears that the ark of God—the most sacred symbol of God's presence in Israel—remained at Kirgath-jearim during all the reign of Saul, and probably several years after David began to reign. Religion was at a low ebb. Now David gathered thirty thousand chosen men, not for war, but to bring the ark to Jerusalem. This was a religious act, and David would make it national. The object was to make Jerusalem the religious as well as the political capital of the nation. In this movement David did not act as a despotic king, but he first consulted with his leaders.—1. Chron. xiii. The ark was not his, nor Israel's, but the Lord's—"called by the name of the Lord of hosts that dwelleth between the cherubim."

They set the ark on a new cart. In this they were imitating the Philistines (1. Sam. vi. 7), and not obeying the law, which required that the priests should carry it. This made trouble later. It seems that they brought both the cart and the ark out of the house of Abinadab, in charge of his two sons; and it is probable that one rode in the cart, and that the other walked and led or drove the oxen.

The procession was a joyous one. They had all manner of music known to them, and they played (danced) before the Lord.—Ver. 14. They were like children in their happy expression. It was intended as an act of religious service; was it either commanded or approved?

II. UZZAH'S FATAL ACT.—Vs. 6-9. When they came to Nachon's threshing-floor, where they may have stopped to feed the oxen, they stumbled, and as this shook the ark, the man on the cart put out his hand to steady it. This was a violation of the law (Num. iv. 15), however naturally or innocently it may have been done; and the Lord took away his life. Innocent accidents (as men call them) destroy life, as well as wilful acts. The man may not have thought. Most people do not think of what the Lord requires, but go their own way, and go it blind. It is necessary to think, and obey the word of the Lord. One act of disobedience leads to another. Had the priests carried the ark, as the law required, there would have been no temptation to this fatal act of Uzzah. By executing the penalty of his law, the Lord showed that loyalty to the right is better than natural life. This act of God was an important warning to David and all the people.

The penalties of the laws of God are being executed continually, in sickness,

(Continued on page 281.)

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EDITOR'S APPOINTMENTS.

Sept. 20, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Sept. 21, Englewood, Ill., 6000 Green St., at 7:30 p. m.

Sept. 22, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Sept. 27, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

Oct. 3, & 4, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Oct. 11, Detroit, Mich., 1356 Woodward Ave. at 3:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 279.*)

pain and death. Men call them natural —not arbitrary, like Uzzah's—but they are just as much of God. What men call nature is the method by which the Lord ordinarily does his work. If men say this or that was cruel, may it not be truly said that it is far more cruel to let a man die by slow disease, than to take his life in a moment? God always has the right to take the life he gives: it is his own. The design of the law was and is to teach the unapproachable majesty and holiness of God. It was presumptious for man to try to take care of that on which God had written his own name. In the great gospel plan of restitution, we see a solution of the whole matter. God will yet prove his love to all, and satisfy every one.

"David was displeased." Some think he was not displeased with the Lord, but with the failure of his own plans. But the fact that he was afraid of the Lord implies that he was not fully in touch with his will. He was far from perfect. He may have felt guilty for not enforcing the law that the priests should carry the ark.

III. THE BLESSED HOUSEHOLD.—Vs. 10-12. Can we not sympathize with David when he exclaimed, "How shall the ark of the Lord come to me?" His fear and doubt kept him from taking the ark at once to Jerusalem, but instead, he took it to the house of Obed-Edom, where it remained three months. And the Lord blessed him and his household. Hearing of this blessing because of the presence of the ark, David finally brought it into the city with gladness.

It is always a blessing to all concerned to recognize in the home God's presence and authority, and to maintain his worship.

The ark of the covenant, as a symbol of heavenly things, is itself an important subject. Within it was the law—God's agreement to bless his people if they obeyed him; and above it was the mercy-seat, referring to the gospel, which is his way of saving sinners. The cherubim were upon the mercy-seat, their wings extended from wall to wall and touching in the center. Their faces looked inward to the place of God's manifest presence, between the cherubim.—See 1. Kings vi. 23-27.

These two cherubim may represent the angels Michael and Gabriel—the former being God's agent in dealing with Israel, and the latter his agent in dealing with the gospel church and dispensation. These two angels have so infused their character into the dispensations with which they have to do, that the two cherubim seem to represent these two dispensations, "of one size and one measure," meeting at the cross of Christ, the men of faith in the old looking forward, and the men of faith in the other looking back to Christ, who is our Mercy-Seat, the Meeting-Place between God and man. In and through him they are made one with God; for "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."—2. Cor. v. 19.

SIX GOOD OFFERS.

IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. Look over the following offers, all postpaid.

OFFER NO. 1.—Two copies of GOLDEN LINK, (or two of DAY DAWN) and one MOSES AND CHRIST, all paper cover, for $1.00.

OFFER NO. 2.—One GOLDEN LINK, one DAY DAWN, and one MOSES AND CHRIST, all paper cover, for $1.00.

OFFER NO. 3.—Four copies of MOSES AND CHRIST, or four of PERFECT DAY, in paper cover, for $1.00.

OFFER NO. 4.—One GOLDEN LINK, one DAY DAWN, one PERFECT DAY, and one MOSES AND CHRIST, all *cloth* bound, for $2.00.

OFFER NO. 5.—The retail prices of these books are as follows: GOLDEN LINK, cloth bound, $1.00, in paper cover, 50 cents; DAY DAWN, the same; MOSES AND CHRIST, cloth bound, 50 cents, in paper cover, 30 cents; PERFECT DAY, the same. Pick out three dollars' worth of any of these books, and we will send them to any address for $2.00.

OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN, in offers 4 and 5.

IS PHARAOH LOST?

In the "Man from Glengarry," by Ralph Connor, our attention was called to a little story showing the wisdom of the young mind, how children frequently ask questions that are difficult to answer.

Two little boys had been in the Bible class, Hughie and Harry. The former is the son of the minister's wife, a strict Scotch Presbyterian; and Harry is her nephew. The Bible class lesson had been about Pharaoh. The class had just finished singing that hymn by Bliss, "Whosoever Will," when Hughie asked his mother,

"Does that mean everybody that likes?"

"Yes, my dear, any one that wishes."

"Pharaoh, mother?"

"Yes, Pharaoh, too."

"But, mother, you said he could not possibly."

"Only because he did not want to."

"But he could not, even if he did want to."

"I hope I did not say that," said his mother, smiling at the eager and earnest young face.

"No, auntie," said Harry, taking up Hughie's cause, "not exactly, but something very like it. You said that Pharaoh could not possibly have acted in any other way than he did."

"Yes, I said that."

"Not even if he wanted to?" asked Hughie.

"Oh, I did not say that."

"The Lord hardened Pharaoh's heart," said Hughie.

"Yes, that is it," said Harry, "and so that made it impossible for Pharaoh to do anything else. He could not help following after those people."

"Why not?" said Mrs. Murray. "What made him follow? Now just think, what made him follow after those people?"

"Why, he wanted to get them back," said Hughie.

"Quite true," said his mother. "So you see, he did exactly as he wanted to."

"Then you mean the Lord had nothing to do with it," asked Harry.

"No, I could not say that."

"Then," said Harry, "Pharaoh could not help himself. Now, could he?"

"He did what he wished to do," said his aunt.

"Yes," said Harry quickly, "but could he help wishing to do what he did?"

"If he had been a different man, more humble-minded, and more willing to be taught, he would not have wished to do what he did."

"Mother," said Hughie, changing his ground a little, and lowering his voice, "do you think Pharaoh is lost, and all his soldiers, and—and all the people who were bad?"

Mrs. Murray looked at him in silence for a few moments, then said, very sadly, "I can't answer that question, Hughie, I do not know."

"But, mother," persisted Hughie, "are not wicked people lost?"

"Yes, Hughie," replied his mother, "all those who do not repent of their sins, and cry to God for mercy."

"Oh, mother," cried Hughie, "forever?"

His mother did not reply.

"Will He never let them out, mother?" continued Hughie, in piteous appeal.

"Listen to me, Hughie," said his mother, gently. "We know very little about this. Would you be very sorry, even for very bad men?"

"Oh, mother," cried Hughie, his tender little heart moved with a great compassion, "think of a whole year, all summer long, and all winter long. I think I would let anybody out."

"Then, Hughie, dear," said his mother, "remember that God is much kinder than you are, and has a heart far more tender, and while He will be just and must punish sin, He will do nothing unjust or unkind, you may be quite sure of that. Do not forget He gave up His own dear Son for us."

Poor Hughie could bear it no longer. He put his head in his mother's lap and sobbed out, "Oh, mother, I hope he will let them out."

As he uttered this piteous little cry, his cousin Harry got up from his chair, and moved across to the window.

The mother stroked Hughie's head softly, and while her tears fell on the brown curls, said to him:

"You would not be afraid to trust your mother, Hughie, and our Father in heaven loves us all much more than I love you."

And with that Hughie was content.

—*The Bible Searchlight.*

IT PAYS.

It pays to wear a smiling face,
And laugh our troubles down;
For all our little trials wait
Our laughter or our frown.
Beneath the magic of a smile,
Our doubts will fade away;
As melts the snow in early spring
Beneath the sunny ray.

It pays to help a worthy cause,
By making it our own;
It gives the current of our lives
A purer, nobler tone;
It pays to comfort heavy hearts
Depressed with dull despair;
And leave in sorrow-darkened lives
One gleam of brightness there.

It pays to give a helping hand
To eager, earnest youth:
To note with all their waywardness
Their courage and their truth:
To strive with sympathy and love,
Their confidence to win:
It pays to open wide the heart,
And let the sunshine in.

A friendly word, a pleasant smile—
The cost is small indeed,
To him who gives—but priceless is
To him who stands in need.
The human heart responds to love
As flowers to sun and dew:
It pays to seek the needy one,
It pays—both him and you.

—*Selected.*

☞ THE RESURRECTION is the name of one of our tracts. 12 pages—right size to inclose with a letter. Price 15 for 10c, or 50c a hundred.

"WORDS OF GOOD CHEER."

THE above is the title of a book of 266 pages, written by Bro. E. Draper, of Ballard, Washington, a copy of which has come to my table. Bro. D. has written on substantially the same lines on which I have written, but his style is original and unique, and I think the book is well worth reading. In opening, he says his object is not so much to discuss the time, mode of government, or particular locality, of Christ's kingdom, but its particular object, and the certainty of its full accomplishment and universal triumph. This little book has to be read to be appreciated. The price is fifty cents, which includes the postage.—EDITOR.

THE GOOD MAN AND HIS MILLIONS.

"If I had a million dollars," a good man said one day,
"My wish would be just to scatter good cheer along the way;
If I had a million dollars I would say good-by to care
And every night some glad one should name me in his prayer."

One day, by a stroke of fortune, the dream he dreamed came true;
They brought him a million dollars from an uncle he never knew;
What of the noble impulse the good man had before?
He wore himself out trying to make it a million more.

—*Selected.*

☞ SPECIAL OFFER:—*New* subscriptions received before January 1904 will be credited from the time they are received to December 1904. When you send your own renewal enclose fifty cents more and have the HOPE sent to some friend for a year.

DAY DAWN FUND.

ON account of contributions by interested friends, the book DAY DAWN will be furnished to those not able to pay the full price, for 25 cents less than the regular price—that is, 75 cents for cloth bound or 25 cents for paper covered books.—EDITOR.

EXTRACTS FROM LETTERS.

A Worker's Method Approved.

(A Letter to Bro. Veysey, pub. by Request.)

I NOTICE in *The Bible Searchlight* your articles "Why did Jesus die?" and "Paul's Seven Experiences," both of which I most fully and heartily commend. They are indeed "jewels" rare, and reflect "the light," no matter from what point you view them.

As I have received a great blessing from the precious promises of God's word, as brought to view in a book, * * and as I thought you would also delight to view the resplendent rays of "light" brought to view therein, I have written the publishers, requesting them to send you a copy. * *

I would recommend that you first read the preface, that you then read it through as quickly as possible, a second time to see whether the plan therein presented meets the approval of your reason:—a third time, using God's word as the final arbiter, and carefully considering whether it meets the requirements of God's Reason (as a whole) as presented in the sacred page.

That you read it prayerfully, thoughtfully, carefully, and as in His sight, and allowing His Reason at all times to take the place of any contrary reasoning of yourself or anyone else.

With prayer to the God and Father of our Lord Jesus Christ for his direction and guidance, through him who loved us and gave himself "for us," and not "for us only" "but also for the whole world," which fact is "to be testified in due time" (to all). Whether that "due time" has been past, present, or future, "all" must hear with sufficient comprehension to intelligently accept or reject, and receive their reward accordingly. Your brother in the beloved,

J. C. I.

REMARKS.—Will not the reader be stirred up to follow this example and send DAY DAWN or MOSES AND CHRIST, etc., to others. Sow beside all waters, sow; In the morning sow, sow; In the name of the Lord, sow, *sow*, SOW. V.

The Kingdom of God.

YOUR article "Life Only in Christ," in the HOPE of October 15, is so good and, I believe, thoroughly Scriptural, that I would like to get a dozen or two to distribute among our ministers and others. It is more than ten years since I began to search the Scriptures and saw the truth of the larger hope; and the more I study the Word, the more I am convinced that this is the goodnews which all shall yet hear, and live.

I would be glad to get more light on the kingdom of God. Can it be set up now—spiritually, in our hearts,—or is it yet to come, when the King himself shall come back to reign?

I would also like light on: "Behold I stand at the door and knock."—Rev. iii. 20. Does this mean the door of the Christian Church of today? If so, should a believer in the blessed hope enter such a place to worship? Can any good be obtained by worshiping there? J. W. D.

WINNEPEG, MAN.

REMARKS.—Concerning the kingdom of God, I would suggest to the brother that he read, even if he has read it before, the chapter on that subject in DAY DAWN.

I think of the kingdom of God as an embodiment of his power to govern the world of mankind for their good. In the full and perfect sense, I believe this kingdom is not due until after the development of the saints as a royal priesthood, and the coming of the King to make up his jewels and organize them as the ruling power. But this does not set aside the personal application of the subject. I think of Jesus as being, in a representative sense, the kingdom of God in his own person. In him the Divine ruled and highly exalted the human. Because of his representative character, he could say to the people of his earthly day: "The king-

dom of God is come nigh unto you," but the result was not fully realized until he was glorified. God's kingdom and his plan of salvation were wrought out in Christ. And what was true of him is true of each member of his body in a degree. The characteristics of the whole are in all the parts. The quality of the fountain is manifest in all its streams. "As he is, so are ye also in this world." Surely God rules in the hearts of all his faithful children. If any man would reign with Christ in the future perfect kingdom, he must first learn to obey. And wherever the Lord is obeyed, that is his kingdom. The perfected church of God will be a temple of temples, or a kingdom of kingdoms.

I think of the Jewish, Gospel and Millennial dispensations as three stages in the development of the kingdom of God. His Church represents him in each of these dispensations, and in this sense is his kingdom. The Jewish Church being typical was earthly. The antitype, or the real kingdom of God, is spiritual or heavenly. The Gospel and the Millennial churches or kingdoms I regard as one—two phases of the same thing. The first is the kingdom in the beginning of its development, and the other is the same kingdom in its perfection. Overlooking this distinction has led some to speak of the kingdom as "set up" at Pentecost, and to overlook all the Scriptures that speak of the kingdom as future, and therefore as an object of hope. And it has led those who see that the kingdom is not to be "set up" until the return of the Nobleman, to overlook the Scriptures that refer to the church as "the kingdom of heaven," or "of God." The view here presented seems to harmonize all the Scriptures relating to the kingdom. As a prince must exist before he can be exalted to the throne, so the kingdom of God must exist in a preparatory state before it can be "set up," or given "power over the nations."—Dan. ii. 44; Rev. ii. 26.

In regard to Rev. iii. 20: "Behold, I stand at the door, and knock," I would suggest that these are the words of Christ—the coming One—addressed to his people in the Laodicean—the seventh and last—stage of the gospel church. The second and third chapters of Revelation seem to be a prophecy covering the church of the whole gospel age. It is divided into seven stages, the last of which is the Laodicean or judgment stage. The Lord's coming has always been the hope of the church, according to the teaching of the New Testament, but they were not always to be expecting him immediately. Many things were to occur between his going away and his return. Paul located the great apostasy and the development of the "man of sin" before "the coming of the Lord, and our gathering together unto him."—2. Thess. ii. 1-4. I believe this has been fulfilled in the almost age-lasting work and power of the Papacy, which is now in the past—as it has been "consumed by the Spirit of the Lord's mouth," and is about to be "destroyed by the brightness of his coming,"—or "the out-shining of his presence."—Ver. 8.

It is worthy of notice that to the first three stages of the church (represented by the churches at Ephesus, Smyrna and Pergamos) precious promises were made to the overcomers, but nothing at all was said concerning the coming of the Lord.—Rev. ii. 1-17. To the fourth stage (represented by Thyatira) he said: "What ye have, hold fast till I come,"—but he gave no suggestion of that being near. To the fifth stage (represented by Sardis) he said: "If thou shalt not watch, I will come on thee as a thief,"—which means unawares.—iii. 3. To the sixth stage (represented by Philadelphia) he said: "Behold, I come quickly,"—the first hint of its being near.—Ver. 11. But to the last stage

of the church, he says nothing about his coming soon, but: "Behold, I stand at the door, and knock."—Ver. 20. It seems that this refers to his *presence*—having indeed come "as a thief," or "unaware." In the last stage of the church, to those who can hear his voice, the duty of the hour is not to expect him soon, but to receive him by faith, and feast with him. "He that hath an ear, let him hear."—Ver. 22.

I do not think this lesson has any reference to where Christians worship. Wherever they worship, let it be in spirit and in truth.—EDITOR.

The Anglo-Israel Question.

INCLOSED find two dollars to renew the subscription for myself and Bro. W. I intended to send sooner, but have not been well enough to write as I want to write. When physically able, I want to write you a Bible argument on the Anglo-Saxon question — an argument which I am sure no man in the world can break, because it is based on God's Word and also correct history. I like your teaching in the HOPE as far as you go, but you do not reach far enough. Your teaching of the full and complete redemption of man, now and in the ages to come, according to "God's Plan of the Ages," and many other things, is gospel, because it is the absolute truth of the Scriptures. Tens of thousands do not see this, because it is yet hid from their eyes. All will see it in due time, but with many, it will not be seen till after physical death.

I will advance only two proofs here that the Anglo-Saxon Race is the House of Lost Israel. 1. The word "Saxon," traced back through the different nations and languages, means "Isaac's Sons," and Paul says that "Israel shall be called in Isaac's name," and this Scripture has been, and is being, fulfilled in the Anglo-Saxons, and in no other race whatever. 2. Whole chapters of the Old Testament can be translated from the English language into the Hebrew language, and back again, with but little change; and the English language is the only language in the world in which this can be done—proving that the basis and structure of the English language is Hebraic.

I could give hundreds of proofs of the truth on this momentous subject, from both Bible and History, (which are in perfect harmony), if I were well enough to write it up in condensed form.

Hoping that you may have success and Godspeed in your present work, and that your eyes of understanding may be opened to see and understand this grand truth, just mentioned, I remain, as ever, your brother.

ALPHA, ILL. I. K. F.

REMARKS.—I like the kind and brotherly spirit of Bro. F. though we do not think alike on all subjects. On reading the first paragraph of his letter, the thought is suggested that, even if the "Anglo-Israel" theory is true, it may be that the Lord does not want me to see it now, for the sake of the thousands that do not yet see the (shall I say the more important?) truths that Bro. F. admits that I am teaching. Of course, everything cannot well be taught by one man, nor in one little paper; and if this "momentous subject," as our brother calls it, were to be developed in the HOPE, some other things would of necessity be crowded out.

But, though not seeing the force of the evidence that has been given to prove the Israelitish origin of the Anglo-Saxons, and, perhaps for that reason, not realizing its importance, I have, nevertheless, given Bro. F. the privilege of expressing his view on the subject, not only now, but heretofore. In a former letter, several years ago, he said: "I think he [Prof. Totten] has proved very plainly from the Bible and secular history that we of the Anglo-Saxons are the lost tribes of Israel. God visits the Gentiles [in the gospel age—ED.] to take out of them a people

for his name,—not the Gentiles, but a *seed* from the lost sheep of the house of Israel,—which become the kings and priests to reign with Christ in the future ages, to bless the world until all are brought to Christ."

Now, I am well aware that what is satisfactory proof to one, is not so to all alike. Admitting the truth of the two propositions which our brother has made in the present letter, very few of us have knowledge enough of the origin and structure of language to be able intelligently to verify it. In the absence of such knowledge, we would simply have to take someone's word for it, without any proof. Is that satisfactory evidence to our brother?

I know that to those who have long and strongly believed the theory under consideration, it must seem strange that I should say that after all that has been said about it, I do not see any Scriptural proof that the ten tribes of the northern division of Israel have ever been lost, in the sense that the theory requires. Until that is satisfactorily proved, the other evidence is not valued. Both divisions or kingdoms—the ten tribes and the two tribes—were carried into Babylon—the ten tribes going first. If I am not mistaken, those of the ten tribes who were left in the land, became mixed with the surrounding people, and that the people known as the Samaritans were the result. The books of Ezra and Nehemiah show that more than two tribes—Judah and Benjamin—had part in the return from Babylon and the restoration of Jerusalem. The priests were of the tribe of Levi, so there must have been at least three tribes in the movement.—Ezra i. 5. And those in the restoration were called "all Israel," the name which had been formerly specially applied to the ten tribes.—Ezra ii. 70. It may be true that some of all the twelve tribes were scattered, and ceased to be identified with the nation, but evidently God owned those present as his nation—Israel.

When Jesus came, it was to that nation, and at least two of the ten tribes are mentioned as sharing in the light.—Matt. iv. 13-16. In his way of reckoning, but not in the sense of being unidentified, *all* were lost. But during his earthly ministry, at the end of which he left their house desolate, he confined the labor of his apostles to that nation. Their commission then was limited: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."—Matt. x. 5, 6. We find the reason in his own words: "I am not sent but unto the lost sheep of the house of Israel."—Matt. xv. 24. These passages have no application in the gospel age, because after our Lord had left the nation desolate, and had died for the world, he gave an unlimited commission: "Go ye into all the world, and preach the gospel to every creature."—Mark xvi. 15.

In view of the plain teaching in the Acts of the Apostles, as seen in our past S. S. Lessons, it seems strange that anyone should say that "the people for his name," mentioned in Acts xv. 17, were not to be Gentiles, but only Israel lost and scattered among the Gentiles. Paul and Barnabas, on their way to Jerusalem, "were declaring the conversion of the Gentiles," and it was on account of this question that they were sent to Jerusalem to counsel with the apostles and elders.—Vs. 1-3. And when the council was convened, Peter declared that God had chosen that by him "the Gentiles should hear the word of the gospel, and believe." Was not the cleansing of the Gentiles the subject of Peter's vision?—Acts x. Cornelius, the Roman soldier, was a Gentile, and it was to prepare Peter to be willing to carry the message of salvation to the Gentile's house that God gave him that vision. As a result, he

said: "God hath showed me that I should not call any man common or unclean," and, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." All through Paul's missionary journeys, we find him preaching to the Jews first, and then turning to the Gentiles, and that they believed. "Be it known unto you that the salvation of God is sent to the Gentiles, and that they will hear it."—Acts xxviii. 28. And afterward he tells us that the blindness of Israel is to last until the "fullness of the Gentiles be come in."—Rom. xi. 25. All these facts appear to be against the "Anglo-Israel" theory.

I still think that many of the things that some claim to have been fullfilled in the past history of Great Britain, will be fulfilled in the future of Israel, when they are restored to their own land. I am not yet able to see that if a man is born in England he belongs to the tribe of Ephraim, but if he moves to this country, he belongs to the tribe of Manasseh.

Did not Paul speak of this matter of pride of nationality as of the flesh? He said he had no confidence in the flesh, though he might have had it as well as the others; but he counted all such things as dross compared with the higher relationship in Christ.—Philip. iii. 3-8. It seems to be a matter of little account where a man is born, or what his ancestry may have been, if he is a good man and a Christian. If I have not greatly mistaken the spirit and teaching of the New Testament, all national distinctions are ignored in Christ.—Gal. iii. 28. But, let every one search for himself, and be fully persuaded in his own mind. Truth is truth whoever has it, and truth will prevail.

—EDITOR.

Still Living and Rejoicing.

IT gives me great pleasure to be able to tell you that I am still living and rejoicing in the Lord. The HOPE is my great comfort. I always look forward to its coming with great pleasure. Through you I have received all the light I have, and I thank the Lord for it. I have searched the Scriptures, and found every word true. I try, in my feeble way, to live in the service of God, and pray that I might do something for others. Oh! I wish I had it in my power to send the HOPE to every one in the land. It often grieves me that I can do so little; but I am happy for what it has done for me. I hope I shall never be without it again. I cannot express my feelings as I would like, but I am so thankful to God that I want everybody to know the truth. I want it to do for others what it has done for me. Pray for my household that they may see the truth as I see it. My love goes out to all the HOPE family.

Inclosed find one dollar for the continuation of the HOPE. And please send me a few samples, that I may give them to others. Some are coming to the knowledge of the truth by the help I can give them. Others say they wish it might be true. I cannot see how anyone can believe it will not be as you teach.

C. T.

LLANO, TEX.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself. "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

☞ THE PERFECT DAY, revised edition, has 240 pages. Price, stiff cloth cover, 50c; paper cover, 30c. For $2.00 anyone may order six cloth-covered, or ten paper-covered copies, to one address or more. Each copy has the writer's likeness.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 21., No. 19. ALMONT, MICH., OCTOBER 1, 1903. $1.00 a year.

THE EARLIER RESURRECTION.

ONE of our readers (J. W., of Brockport, N. Y.) writes me as follows:—"In Philippians iii. 11, Paul speaks as if it might be impossible for him to attain to the resurrection of the dead. He says: 'If by any means I might attain unto the resurrection of the dead.' He then says: 'Not as though I had already attained, or were already perfect.' But he speaks as if the resurrection, the spiritual life, had already commenced. I think Paul must have meant that when he was made perfect in Christ, then he would have attained the full resurrection. Is that right? There are many things about the resurrection that puzzle me. We all die in Adam, and all shall be made alive in Christ. Then shall we be immortal? If so, we will not be flesh and blood."

As part of my reply to this letter I here reproduce a part of a former article on the resurrection:—

1. Cor. xv. treats principally of the resurrection, and shows that Christ is "the firstfruits." But if his resurrection was merely physical, He was *not* the firstfruits, or "the first-born from the dead." Elijah and Elisha each raised one, and Jesus himself raised three before his death. The fact that he appeared after his resurrection in the form of "flesh and bones," for the purpose of convincing the disciples of his personality (Acts x. 40, 41), does not prove that he was restored to the physical condition of Adam. Why is it so difficult for men to see that to be brought back to Adam's condition would be to be "made alive in Adam," and not to be "made alive in Christ," at all. The apostle makes a distinct *contrast* between Adam and Christ, and he puts all the sin and death on the Adamic side, and makes it all life on the Christ side. He plainly teaches that as all die in Adam, even so all shall be made alive in Christ. To be alive in Adam is to have a share in his nature and all its conditions. These brought death upon all. But to be made alive in Christ can mean no less than to have a share in His nature and all its conditions.

Whatever may have been the purpose of Christ's appearing as "flesh

and bones," the apostle assures us that in that particular we shall *not* be like him. He says: "Thou sowest *not* the body which shall be, * * but God giveth it [the seed or entity] a body as it hath pleased him, and to every seed its own [new] body." And then (concerning the nature of the change) he goes on to tell us the difference between the old (Adamic) body and the new (Christlike) body. On the side of Adam (where it is sown) he names four qualities—corruption, weakness, dishonor, and animal; and on the side of Christ (to which it is raised) he names four contrasted conditions — incorruption, power, glory, and spiritual. Then he describes the first as "earthly," and the second as "heavenly," and plainly declares that those who have borne the image of the earthly shall also bear the image of the heavenly. This truth he then emphasized by the statement that "flesh and blood [which are the prime elements of the Adamic body] shall not inherit the kingdom of God."

It is useless to equivocate by saying: "Flesh and *blood* cannot enter the kingdom, but flesh and *bones* can and will." Intelligent people ought to know that blood is the basis for bones as well as flesh. And it is worthy of notice that the promise is that we shall be made like Christ's *glorious* body, and we never read of him having either flesh or bones after his ascension, or when he was glorified.

1. Cor. xv. is an orderly development. It opens with the *key* truth ("the gospel") that Christ died and rose. The apostle then applies that truth as the security of the resurrection of all mankind. By man (Adam) came death upon all; so by the Man Christ Jesus comes "the resurrection of *the dead*,"—an expression which in the Bible always means all the dead. And, as if he were anticipating and answering the limited view, he immediately adds: "*for* as in Adam *all* die, even so in Christ shall *all* be made alive, *every man* in his own order."

Then, having shown the universality of the resurrection, he goes on to show its *nature*—its spirituality, as we have already seen. And at the last he sums his argument up by calling the resurrection a victory. And a victory indeed it is; for as sin and death, in Adam and all who bear his image, are inseparable, so righteousness and life (eternal life) are inseparable in all who are made alive in Christ. And the apostle did not think of this glorious victory as dangerous, or as detrimental to Christian activity, for he urges it as a motive to faithfulness: "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord: forasmuch as ye know that your labor is not in vain in the Lord."

Nothing seems more clearly taught than that the resurrection body will not be composed of flesh and blood, nor of any other earthly material, but will be a spiritual, or heavenly body. The contrast which the apostle makes is between the animal and the spiritual, the earthly and the heavenly.

The passage in Philippians iii. 9–14, is an evidence that the resurrection of the dead includes being

made righteous. No one can be made alive in Christ, in the complete sense, and yet be a sinner, subject to another death. When all are made alive in Christ, all will be righteous and immortal.

But the resurrection evidently is a process as well as a final result. I understand Paul to refer to the process already begun in himself, as a matter of his Christian experience. The object of his life as a believer in Christ was thus expressed: "That I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection [in the process], and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead,"—the perfected condition of life and righteousness. The three following verses show that the apostle associated perfection of character with the resurrection, and that he did not think he had attained it, but was pressing toward it, as "the mark for the prize of the high calling of God in Christ Jesus."

It was not merely a resurrection, or having a part in the resurrection of the dead, that Paul meant he possibly might miss, or which he might not attain. No one can rightly use this passage (though some misapply it) to teach that some will never have a future life by a resurrection. Paul himself, in 1. Cor. xv., makes it clear that all are to be made alive in Christ, *every* man in his own order. No one can possibly escape from the great redemption law of Christ. But as there are different orders in the resurrection, he was desirous to attain a "part in the *first* resurrection."—Rev. xx. 4-6. The expression "resurrection of the dead," in 1. Cor. xv. 12, 13, 21, 42, is not the same in the Greek as in Phil. iii. 11. The former passages are all universal in their application, but the latter passage has reference to a special resurrection which Paul earnestly desired for himself and those to whom he wrote, and which could only be attained by faithfulness in the Christian life, to which he was urging them.

This fact concerning the apostle's hope of the first resurrection is shown by other translations of Phil. iii. 11. The Revised Version says: "If by any means I may attain unto the resurrection *from* [not *of*] the dead." The Emphatic Diaglott says: "If possibly I may attain to the resurrection *from among* the dead." The Catholic version says: "If by any means I may attain to the resurrection, which is *from* the dead." And Rotherham says: "If by any means I may advance to the *earlier* resurrection, which is *from among* the dead."

The apostle has not taught that he was afraid that he might not be saved, nor that anyone might miss a part in the resurrection; but he does show that it is possible for believers to miss the "high calling," and thus be "castaway," or "rejected." With this same idea in mind, Peter exhorts the brethren to develop the seven graces, in order to make their "calling and election sure." The Lord himself, through John, says, "To him that overcom-

eth will I grant to sit with me in my throne," and, "Hold that fast which thou hast, that no man take thy crown."—Rev. iii. 11, 21.

The distinction between merely being saved, and being rewarded for faithful service with a part in the first resurrection, to have a crown, a seat with Christ in his throne, and to reign with him a thousand years, is too often overlooked. In 1. Cor. iii. 11-15, we read of some being rewarded for their good works, and others having their works burned, and yet "saved so as by fire." Salvation is the gift of God, but all reward is for works. The responsibility of believers is recognized in all the apostles' writings, by their continual exhortations to faithfulness. The faithful shall share in the earlier resurrection, and the rest shall go through the "lake of fire" experience, and live by the later resurrection.

NOTES ON SUNDAY-SCHOOL LESSONS.

God's Covenant with David.—2. Sam. vii. 4-16.

(Lesson for Oct. 11.)

GOLDEN TEXT.—Thy throne shall be established for ever. 2. Sam. vii. 16.

INTRODUCTION.—Between last lesson and this one we have an account of the sacrifices and dancing of David, and the joyous procession of the house of Israel, in bringing the ark to Jerusalem. David's wife, Michal, regarded his action as very improper, and despised him in her heart; but he justified his action as appropriate service to the Lord.—2. Sam. vi. 13-23.

When David had rest and leisure in the peaceable possession of his kingdom, it occurred to him that it was not appropriate that he should live in a beautiful house of cedar, and the ark of the Lord be in a decaying tent; and he went to the prophet Nathan and told him his purpose to build a suitable temple. At first the prophet approved David's plan, thinking it was of the Lord. This lesson shows that it was not.—Vs. 1-3.

I. DAVID'S WORK.—Vs. 4-11. The prophet's mind was doubtless full of David's suggestion, and he dreamed about it. And the Lord gave him a vision to show him that while he would have a temple built, David was not to build it. His thought was honored, but he would be disappointed. As Nathan himself approved David's purpose, it is the more evident that the correction was of the Lord.—Ver. 4.

The king's plan was to be modified by the prophet's vision. It was not a pleasant message to deliver, but it was the prophet's duty to go to David and tell him that he should not build the Lord's house. The message, put in the form of a question, was humiliating to David: "Shalt *thou* build a house for *me* to dwell in?" There is an implication that David was thinking too highly of himself. Rather would the Lord—the greater—build David a house.—Ver. 11. The promise, if understood, would take away the sting of the disappointment.

The prophet was to go on and tell David that through all the time since the Lord had brought his people out of the land of Egypt, he had not lived in nor asked for a house of cedar—a costly building, but had been satisfied with a tent. He had only asked the leaders to feed his people, but had not required them to build him a house. This suggests the Lord's sympathy with his people, and his willingness, so to speak, to share in their deprivations. The Lord cares more for sincere heart service than for splendid places of worship. (See John iv. 21-24.)

Verses 8 and 9 show that David was to be reminded, that during his whole career, the Lord had been doing for David, rather than David doing for the Lord. He had taken him from the

sheepfold and been with him and made him a great king and conqueror—made him great, as the men of the earth are great. As men speak, after Moses, David was the greatest name in the history of God's people. He had raised Israel from being a mere confederacy of twelve tribes, and made them a strong and united nation. But the Lord wanted David to remember who had done it for him and them.

Verse 10 seems to be a prophecy, not of anything that has ever happened to them thus far, but of their final safety and prosperity in their own land, under Christ, David's great Antitype. If this promise was conditional, depending on their faithfulness, as some claim, it was nothing better than they had before.

Verse 11 shows the Lord's care over his people, and his faithfulness, and adds the promise that *He* should build *David* a house. This was a promise that David's throne, or royal authority in his family, would be permanent. "Except the Lord build the house, they labor in vain that build it."—Psalm cxxvii. 1.

Nothing that the prophet here said gave the reason that David was not to build the temple of the Lord. In 1. Chronicles xxii. 8 and xxviii. 3 we learn that it was because he was "a man of war, and had shed much blood."

II. SOLOMON'S WORK.—Vs. 12-16. Here Nathan shows that the temple should not be built while David lived, but that his son (Solomon), not yet born, would be set up, and the kingdom established. David had several sons born after he came to the throne (Chap. v. 14-16; 1. Chron. iii. 5), but the custom requiring the firstborn to be the heir was here set aside by divine appointment. The carrying out of the Lord's plan will break a great many human customs.

Verse 13 shows that this unborn son would build the temple, and that his kingdom would be perpetuated. David afterward told these things to Solomon, and gave him to understand that he should build the Lord's house because he was to be a man of rest and peace.—1. Chron. xxii. 6-12.

Verse 14 shows that God and Solomon were to stand in the relation of father and son. He was "beloved of the Lord." Here we see God's method of dealing with sons: If he sin, he shall be chastened, punished, but for his good. To chasten means to punish for the purpose of making pure and white. When Solomon disobeyed the Lord, he was threatened with terrible judgments.—1. Kings xi. 9-40.

Verse 15 shows that though God punishes his sons he does not take away his mercy from them, as it was taken from Saul, who represented the human government, which is to be utterly destroyed. In dealing with sons, "In wrath he remembers mercy."—Hab. iii. 2.

Verse 16 repeats the promise that the throne of David shall be permanent in his successor. It takes both David and Solomon to be a complete type of Christ—whose conquering reign is to be followed by a reign of peace that shall never end.—See PERFECT DAY.

Probably David was humbled by the lesson that the Lord sent him by Nathan. The remainder of the chapter is a record of his prayer and thanksgiving.

In addition to the prophetic truth, we may learn from this lesson the blessings of the faithful servant of the Lord. He enjoys divine counsel and care. The Lord honors him. He has peace. He receives divine correction and discipline. He has a share in God's covenant mercies. He will reign with Christ.

David's Confession.—Psalm li. 1-17.

(Lesson for Oct. 18.)

GOLDEN TEXT.—Create in me a clean heart, O God.—Psalm li. 10.

INTRODUCTION.—In this lesson we follow a human being into temptation, sin, penitence, forgiveness and peace.

In 2. Samuel xi. and xii. we have an account of David's terrible sin concerning Bathsheba and Uriah. For a time he tried to hide his sin, but he never tried to excuse it. It greatly displeased the Lord, and he sent the prophet Nathan to David, and by an appeal to his better nature, by the parable of the "ewe lamb," he awakened a deep sense of guilt in his heart. The prophet discovered David's thoughts, and it was as if the Lord said to him, "Thou art the man;" and a fearful curse was laid upon him. David confessed his sin against the Lord, and Nathan said unto David, "The Lord also hath put away thy sin; thou shalt not die." David confessed and was forgiven, yet he did not wholly escape punishment, as the record shows.

The Psalms have been divided into five books. The fifty-first psalm belongs to the second book, and is one of those called the Seven Penitential Psalms. It no doubt was written by David, in view of his own terrible sin. Yet it is a fitting expression of the feelings of many persons guilty of other sins, and perhaps of the nation as a whole when in exile, and has been so used in all ages. Many think that the last two verses belond to the exile; but yet they may be adapted to David's need, being a prayer that the cause of God might not be injured by his sin.

David's sin has been called "The double crime," adultery and murder,—mingled with meanness, selfishness and gross injustice. All this did not come upon him at once. There were no doubt downward steps. Much in his time, his environments, his power, his opportunities, his luxury and idleness, tended to bring him to do what he would have shrunk from with abhorrence at the first. He parleyed with temptation. Had he shut his eyes and turned away he would have been safe. One sin led to another, until he had done the worst.

Some one has said; "David, 'the romantic friend, the chivalrous leader, the devoted father, the broad statesman, the successful soldier, the sublime poet, the devout soul,' in a moment of weakness, of sudden temptation, takes a fearful plunge down into an abyss of infamy, into an 'horrible pit of miry clay.' 'Let him that thinketh he standeth take heed lest he fall.' David stood, he thought he did, on the very pinnacle of human greatness, honored of God and man, the king of the kingliest nation on earth. No friendly voice was near to whisper warning, to show him that more insidious foes lurk in the palaces of wealth and luxury and ease and power than were ever ambushed in the rocky wilderness of En-gedi. His knowledge was bought by bitter experience. The enemy came in like a flood, and swept him from his feet, and left him stranded, his glory dimmed, his honor gone, his whole life irreparably marred and shipwrecked, his reputation covered with shame. This from the human side.

"From the standpoint of heaven what have we? David, the hero, the model man, the high-souled patriot, the 'man after God's own heart,' is first brought to the very dust. One could scarcely sink lower. He learns in that horrible pit to know himself, and thus to know what human nature *of itself* is. He also learns wherein our help lies. He rises radiant with a new light, his feet upon a rock, his goings established, a new song of praise on his lips. David the hero has become David the saint. He has been in touch with the very lowest of the sinful, the tempted, the fallen. But he has gone farther. The developments of evil in his own heart have revealed him to himself, and his terrible need has discovered to him a fountain that more than meets that need. The divine cleansing has revealed to him that God is stronger than sin; that the depths of God's love and forgiving mercy reach to the deepest pit."

Why was David, the type of all excellence, permitted to fall so grievously? Perhaps it was to teach us that human nature at its best has seeds of evil and cannot be trusted. Perhaps it was to show how far God's forgiving and saving power reaches. Perhaps it was that he might write the fifty-first psalm, which has given language to so many sin-burdened hearts. Who shall condemn the man or the woman whom God has forgiven? Who will dare to take the Pharisee's boastful attitude, and say, "God, I thank thee that I am not as other men are?" "I would not commit such a sin?" Let such an one beware lest he also be tempted. Jesus manifested more sympathy for the acknowledged sinners than for those who cloaked their sin in the garb of self-righteousness.

The fifty-first psalm is divided into four stanzas.

FIRST STANZA.—Vs. 1-4.—CONFESSION OF SIN AND PRAYER FOR PARDON. This psalm was probably written soon after David was led to repentance through the visit of the prophet Nathan. David prayed like a sinning or backslidden but repentant Christian. He sinned against light; but he also knew God's loving-kindness and tender mercy. The first verse shows that he asked for mercy, and even the blotting out of his sin, on the ground of such knowledge. Verse 2 suggests the distinction between forgiveness and cleansing. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1. John i. 9. Forgiveness is instantaneous—a covering—"Blessed is he whose transgression is forgiven, whose sin is covered,"—but washing and cleansing are a process. David prayed that the cleansing might be thorough. Nothing short of complete purification would be salvation. The man thoroughly cleansed will no longer need to be covered.

Verse 3 shows that David, though for a time he tried to hide his sin, could never forget it; now he confesses it, and therefore claims the promise of mercy.

Verse 4 shows that though David had sinned against his fellow beings, he regarded the fact that he had sinned against God as eclipsing all else, and that he recognized the justice of his own condemnation. No penitent sinner ever tries to belittle his sin. He is inclined like Paul to say, "Of whom I am chief." He wants mercy, but does not think he deserves it.

SECOND STANZA.—Vs. 5-8.—FAITH THAT GOD WILL PARDON AND CLEANSE. Verse 5 shows that David believed that he had inherited a sinful nature. This was the ground of his temptation. It was easy to yield to the inclinations of the animal nature. Many deny the sinful inheritance. But even Jesus was made sin for us, and suffered being tempted.—Rom. viii. 3; 2. Cor. v. 21; Heb. ii. 18; iv. 15.

Verse 6 shows that God not only wants people to be forgiven, but to be made true, righteous, and holy; and also to know God, the source of all wisdom. "Blessed are the pure in heart; for they shall see God."

Verse 7 is not merely a prayer, but an expression of confidence—literally: "Thou shalt purge me, and I shall be clean; thou shalt wash me, and I shall be whiter than snow." The stain of sin will not exist in God's new creation.

Verse 8 shows the joy and gladness of those who know their sins forgiven. "Blessed is he whose transgression is forgiven, whose sin is covered." Who can tell the joy of that day when we shall stand perfect in the very image of our Lord? We shall be satisfied then.

THIRD STANZA.—Vs. 9-12.—FORGIVENESS AND A NEW CREATION. Verse 9 shows the forgiveness of sins under the figure of being hidden from

(*Continued on page 297.*)

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EDITOR'S APPOINTMENTS.

Oct. 3, & 4, Peck, Mich., Saturday 7:00 p. m., and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Oct. 11, Detroit, Mich., 1356 Woodward Ave, at 3:30 p. m.

Oct. 18, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Oct. 19, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Oct. 20, Englewood, Ill., 6000 Green St., at 7:30 p. m.

Oct. 25, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

Oct. 30, 31, and Nov. 1, Yale, Mich., General Meeting of all Larger Hope friends. See notice on page 300.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 295.*)

God. He will put them behind his back. He will remember them no more. Why, then, should we remember them and let them be a hindrance to our progress?

Verse 10 shows that the clean heart is a new creation. "If any man be in Christ, he is a new creation; old things are passed away; all things are become new; and all things are of God."

Verse 11 puts David in the attitude, not of a common sinner, but, of a backslidden son. He believed that the Lord had not given him up; that he still had the Spirit of God in him. It was this that led him to repent and confess.

Verse 12 shows that while he had not lost salvation and sonship, he had lost the *joy* of salvation, and he prayed for its restoration, and for the strength of the Lord's free Spirit to uphold him.

FOURTH STANZA.—Vs. 13-17.—THE RESULTS OF THE TRUE LIFE. Verse 13 shows that with the joy of salvation and the Spirit's help it will be easy to teach others and lead them to God. All Christians need this Spirit and this joy. (See John xvii. 20, 21.)

Verses 14 and 15 show that salvation looses the tongue and makes it sing for joy or speak forth God's praise.

Verses 16 and 17 show that David knew that the Lord cared not for mere literal sacrifices, but for the sacrifices of an humbled and contrite spirit, which alone make outward offerings acceptable.

God moves in a mysterious way. It is worthy of notice that out of the wreck caused by David's sin, God built the house of David and the temple of the Lord. Though the first child of Bath-sheba died, she became the mother of Solomon and the ancestor of Christ. "Oh! the depths!" He can make even our failures redound to his praise.

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THE TIME IS SHORT.

I sometimes feel the thread of life is slender,
And soon with me the labor will be wrought;
Then grows my heart to other hearts more tender.
The time, the time is short.

A shepherd's tent of reeds and flowers decaying,
That night-winds soon will crumble into naught;
So seems my life for some rude blast delaying.
The time, the time is short.

Up, up, my soul, the long-spent time redeeming;
Sow thou the seed of better deed and thought;
Light other lamps, while yet thy light is beaming.
The time, the time is short.

Think of the good thou might'st have done, when brightly
The suns to thee life's choicest seasons brought;
Hours lost to God in pleasures passing lightly.
The time, the time is short.

Think of the dropping eyes that might have lifted
To see the good that heaven to thee hath taught;
The unhelped wrecks that past life's bark have drifted.
The time, the time is short.

Think of the feet that fall by misdirection,
Of noblest souls to loss and ruin brought,
Because their lives are barren of affection.
The time, the time is short.

The time is short. Then be thy heart a brother's
To every heart that needs thy help in aught;
Soon thou mayest need the sympathy of others.
The time, the time is short.

If thou hast friends, give them thy best endeavor,
Thy warmest impulse and thy purest thought,
Keeping in mind, in word and action ever,
The time, the time is short.

—*Selected.*

☞ See Editor's Appointments p 298.

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LOVE UNIVERSAL AND ENDLESS.

(*Continued.*)

How blessed in the contrast is the verse following that in Timothy, where, as we have seen, God willeth that all shall be saved. "For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." A ransom for all! And would it not be a most grievous misfortune and pity, if the ransom were insufficient, if it were inadequate? Would God himself permit so great a gift to prove a disappointment and a failure? How could the self-devotion of the Illustrious Sufferer be so thwarted as to achieve only a meager part of the intended good? Would he be "satisfied," or would saints or angels be satisfied? Nay, must not his reward be perfect, even as his work was perfect?

Suppose a man has bought ten thousand sheep on a New Mexico ranch, and spent the earnings of many years in the purchase. A devastating storm sweeps over the valley in which they are feeding, and he goes out to gather them in a safe enclosure. He goes out in the darkness. For the tempest he cares little. He searches till morning with all his mind and strength. Will he leave any if he can help it? Certainly not. Suppose some are wild, have they no value to him? They are all his; he loves them all; he paid for them all.

Now the salvation or not, of the whole ten thousand, is not a matter of desire and intention, it is a question of ability. And has not Jesus power to save all sinners of all races and all ages? Did he not say that all power was given him on earth and in heaven? His labor and his preaching and his prayers, and finally his death, after all the contradiction of sinners, shall they fail of their purpose? Shall the ransom fail?

Are there failures with God? Is there only partial success? Is God weak either in will or in resources? No, he is Almighty, and Christ is the image of God. Let other missions fail, his cannot. God takes care of all His *worlds*, in the universal vastness of space. Will he let one go astray, and by its erratic career confuse the whole order of creation? No. And for what good end would worlds exist, unless for comfort to some order of intelligent creatures? It is hard to conceive of any.

And the creatures born, and dead on the face of any orb—creatures alive by his mandate, creatures breathing by his permission and order, and then through infirmity dead—are they not at all dear to Him, and all dear to Him? When he has sent his Son to gain them and raise them from the awful gloom of death, is his donation, his deed of kindness to be abortive? Is it a question of pity for the slain, either by sins or death, one or both? If not, then is it a question of ability? Never, no!

He will save them in his own time and way—a good time and a good way. And the testimony of the effectualness of the ransom will be perfect in due time. We testify to it now amid head-shakings and doubts. It will be testified to more abundantly when the angel with the everlasting gospel flies in mid-heaven with a message for every nation, tribe and tongue and people. And it will be witnessed in events,—in acts of love and omnipotence when and where wisdom ordains.

A fit and grand testimony! We may contribute our wee mite of testimony now. Life is short. Even if our testimony is not wide-extended and far-reaching, it is, nevertheless, the best we can do. If we can be faithful in a little, then we might be in much. The darkness has reigned far and long. Even the hymn-writers have put terrors of damnation into verses to be sung. We might put such lines as these to the tune of China, though the music is really by far too grand for such a meditation.

"My thoughts on awful subjects roll,
Damnation and the dead."

And as for the soul of the mortal who has just expired,

"So, swift and dreadful she descends,
Down to the fiery coast,
Among abominable fiends,
Herself a frightened ghost."

Are these the things to teach our children in their early life? Do such pictures elevate or sanctify? By no means would we extenuate the guilt, minimize the folly, underrate the misery, or ignore, or have ignored, the penalties of rampant and life-destroying sins. The medicine for arrant and audacious wickedness may not be sweet to the taste. But when penalties have done their work, let heaven and earth rejoice. They who were once the vilest, can be made pure and white as snow. They who were once the most wretched of living creatures, can be made in due time to be glad exceedingly, and thankful, that they were born. Emerging from every maze of mystery, every snare of iniquity every excess of folly, may they not praise God, that he has raised them from their dungeon of darkness, or pit of despair, and given them peace and joy in the end?

And what a glory that these who are saved "have come to a knowledge of the truth!" That indeed is a part, if it is not the very sub-

stance of their salvation. The great truth is the goodness of God, his equity, his excellence. The great truth is that God himself is truth-keeping. "God made heaven and earth, the sea and all that in them is, and keepeth truth for ever," all truth,—and notably proves his truth in keeping his promise. And a knowledge of the truth is a knowledge of God, and that is salvation.

In him is the highest heaven of delight, for he is light, and the light is the life of men, just as the converse is also true, that the life is the light of men. And what a glory that there is a "light which lighteth every man that cometh into the world."

Children are daily and hourly born. They surely come from God. Satan is no creator, but a destroyer. And some day every child shall be lighted by the blessed light. Millions die in infancy and never had light. Millions die in barbarism and darkness and never had moral light, never had the blessed light of God's countenance, or of his word. But they shall.

The present sense of "lighteth," is because of God's view of ages as if they were an everlasting present age, comprehended at a glance, or condensed into a moment of time. Some day every child born of Adam shall be enlightened, not for his utter undoing, which is not the function of light, but for his betterment, his joy and his salvation. Light saves, even when it shows the unloveliness of sin, as something urgently needful from which to be saved. And this is why sins are endured, that truth and holiness otherwise superficially, shall henceforth be experimentally known—the knowledge gained by contrast.

What a gate to understanding is comparison! And so too in regard to those who have suffered intensely, indescribably, either physical or mental anguish. O, it is hard to witness the torments that many suffer. It is hard to see them, even with the eye of the mind, as they are pictured in the daily papers. We suffer with those who are burned or mangled and torn. But what a joy it will be some day, to those thus tried by fire, that they did once so terribly suffer! For out of this heat and pain shall spring forth the very grandeur of gladness.

And now how do I look, and how may we all look, on these terrors as in the sight of God? Let us speak reverently. How shall we suppose, nay how shall we believe God is disposed towards these awful ordeals of pain? There are two ways of looking at his attitude. One is this. He is calm, he is content, he is infinitely blessed, and full of the felicity of an all-comprehending knowledge, as well as of love and good intent. He has only good in view in the end of all the trials and conflicts of man upon earth. He sees eternity full of joy, ages and ages, far on and ahead. This is his content, and this too is the cause and source of what we in our vocabulary would call his courage, to permit and endure disorders and afflictions. The poor mothers dying in childbirth! Think of it! How could God endure it, except he sees the end? How could God endure the betrayal by human fiend-like creatures of innocent girlhood? It is only because he has the outcome of salvation, as clear as day, in his view. It is impossible to think otherwise. The dreadful things permitted, must have their compensations, and far more than compensations even. Yes, better than that. Or, if you please, compensations of such fulness and greatness as to far more astonish us, than the bitter things that grieve us now.

Another thing to keep in mind is this: There is in the infinite good God, a depth and tenderness of compassion all the way, of which we know almost nothing—only by faith and what I might call holy reasoning. I do not say that God suffers pain in his pity. But no hand can paint, or mind conceive the tenderness of his pity. He would most scrupulously guard every creature from suffering, except for the profit and advantage accruing from it. Would he bear it, when the gentle mother, whom he created a creature of gentleness, is so acutely sorry for a child's crying and the pain that causes it?

If we would know God's true nature, we would say that in him is such a depth of pity, we might truly call it infinite. Let this console and strengthen us in all the mystery of sufferings. Evil is not on the throne. Evil is not a creative intelligence. Evil is not superior to good, or by any possibility able to meet it successfully in conflict. The victories of evil are short. Their day will have its sundown, when everything in nature will sing. Yes everything on earth and in heaven will sing.

This goodness of God it is that we need to see and to celebrate now. All the suffering world needs it. It is a medicine for the myriad ails and ills of this beginning of the new century. It would be well, if all Christendom in its teachers and preachers and moulders of opinion, were awake and active to teach goodness in afflictions, while at the same time they show the penalties of high-handed wickedness, and of the craft of the robbers and murderers that curse the creation in all lands. There is a day coming for the sharks and hyenas, but we can leave it all with God, knowing that truth and mercy will triumph in the end. If

they foresaw the fire that will burn, they would be more chary; and if they saw it clearly they would probably forbear.

(To be continued.)

HOLLAND, N. Y. C. COLEGROVE.

LIVING LIFE OVER AGAIN.

WHAT the world needs is more today living; starting in the morning with fresh, clear ideals for that day, and seeking to live that day, and each successive hour and moment of that day, as if it were all time and all eternity. This has in it no element of disregard for the future, for each day is set in harmony with that future. It is like the sea-captain heading his vessel toward his port of destination, and day by day keeping her steaming toward it. This view of living kills morbid regret of the past and morbid worry about the future. Most people want large, guaranteed slices of life; they would not be satisfied with manna fresh every day, as was given to the children of Israel; they want grain elevators filled with daily bread.

Life is worth living if it be lived in a way that is worth living. At each New Year tide it is common to make new resolutions, but in the true life of the individual each day is the beginning of a New Year if he will only make it so. A mere date on the calendar of eternity is no more a divider of time than that a particular grain of sand divides the desert.

Let us not make heroic resolutions so far beyond our strength that the resolution becomes a dead memory within a week; but let us promise ourselves that each day will be the new beginning of a newer, better and truer life for ourselves, for those around us, and for the world.—*Selected.*

☞ SPECIAL OFFER:—*New* subscriptions received before January 1904 will be credited from the time they are received to December 1904. When you send your own renewal enclose fifty cents more and have the HOPE sent to some friend for a year.

GENERAL MEETING.

THERE will be (D. V.) a General Meeting of the friends of the Larger Hope (and as many others as care to come) held with the Church of Christ at Yale, Mich., commencing on Friday, October 30th, at 3 p. m., and continuing over Sunday. The church extends a cordial invitation to the brethren and sisters both near and far to spend these three days with them, in worship, in social intercourse and in hearing the Word. We need to counsel together. Come, all who can, and do what you can to make this gathering a means of blessing to all concerned.

Yale is twenty-four miles from Port Huron, on the Saginaw branch of the Pere Marquette Railway. Let strangers coming, inquire for the home of Dr. Pelton, on the Main St. of the village, or go to the Brick Chapel. The friends at Yale will entertain all who come.—EDITOR.

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OR

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WORD FROM BROTHER DEEM.

I HAVE before me a letter from Bro. Deem, Editor of *The Good News*, calling my attention to the letter printed in the HOPE of September 1., headed "Followeth not with Us," and claiming that the letter and my reply misrepresented him and his paper concerning their attitude toward Dr. Dowie. He says he was very much surprised at both the letter and my comments on it. He says:

"The writer who signed his name D. A. W. gives the impression that I had declared that Dowie is doing the devil's work in healing the sick, and that his work in healing is of the devil."

I have just read the letter again, and see that Bro. W. says nothing about healing, whatever he may have had in mind. But as none of us would wilfully misrepresent Bro. Deem, I am glad to have his own statement that in the article he published, entitled "The Voice of a Stranger," he reviewed Dr. Dowie's claim to be fulfilling the prophecy of the "Angel from the Sunrising," sealing the servants of God, as foretold in Revelation vii., and attempted to show that his interpretation of this prophecy was wrong; but that "there was nowhere in the article a criticism on Dowie's work of healing, and not one intimation that he heals by the power of the devil."

He then quotes a paragraph from the article, to show that he recognizes Dr. Dowie as being one of the many agencies through whom the Biblical promises of healing have been brought into more general notice, because of which, and study, these promises are becoming more generally received; and to show that his criticism was not in regard to Dr. Dowie's work in healing, but in regard to his interpretation of prophecy. He says: "No one ever heard me say in regard to anyone who heals the sick by any means, that their work is of the devil." Referring to many religious and metaphysical leaders, with whom he does not agree, he says: "Examine my writings through and through, and you will find not one sentence declaring that the works of such people are done by the power of the devil." Again he says: "Please let it be most emphatically understood that I am not at all in sympathy with those narrow people who declare that all who are not in harmony with their belief must necessarily get all the power they have from the devil."

Yes, Bro. Deem, I am glad, so far as possible, to set you right before my readers; but though I have no sympathy with the high claims of Dr. Dowie, I do not think it worth while to give much time and space to the discussion of his merits or demerits.

LET THERE BE LIGHT.

By Rev. C. C. Pierce, Memorial Baptist Church.

Gen. i. 3, "And God said, 'Let there be light.'"

IT was my privilege some years since to stand on the crest of a precipitous mountain range and behold the dawn of a glorious day. The place chosen was a prominent spur of the range, overlooking a wide and varied expanse of country. There were broken and undulating foothills, wide stretching level plains, waving fields of grain, busy cities, quiet villages, nestling homes, mighty rivers, prattling brooklets and all the beauty and variety of life which one could well conceive possible to be gathered within the range of a single view.

The time chosen was an hour before the dawn, and dense darkness hung over mountain, valley and plain. Gradually as we looked toward the east there was a faintly perceptible thinning of the gray walls of night, and soon a faint glow appeared as the first harbinger of the coming day. Turning toward the great plain spread before us, all was yet wrapped in the densest gloom. But the day was about to break. There was

a shifting of the heavy curtains of the morn, a swift weakening of the black walls of night, and, as though all the phalanx of gloom were in full retreat, the mighty sun rode forth upon the steeds of light to rule another day. Looking again toward the plain, we beheld a picture never to be effaced from the canvas of memory. The cohorts of the morning were fast chasing away the rebellious shadows. Yonder was a lesser peak, brilliant as newly burnished gold, in the first rosy beams of the morn. Behind yonder range of hills the surly darkness still lurked in dense and defiant attitude. Down there the gray light of dawn was knocking at the door of slumber, and a whole settlement was beginning to awake. And while the shifting of that glorious panorama went on before our eyes, the great scene was changed. The night had fled, and all that was before us glowed in the radiant and blessed beams of the new day.

Such has ever been, or such rather is today, the progress of humanity. It is a significant and a remarkable fact that the first recorded utterance of God contains the command that there shall be light. Man created in the image of God, and partaking of his nature, has spent the long ages of his life here upon this earth in seeking to realize within his life, and the vision of his life, that sublime command. Slowly but surely is he rising into the light. As surely as this great world turns upon its axis, bringing it into the full beams of the sun, so is humanity, the great world of men, coming gradually into the full sunlight of the truth.

First of all, man is coming more and more into the light regarding his place in the universe. Someone said a long time ago that the "proper study of mankind is man." Man is receiving the light regarding himself. He is coming to see that there are certain divine relations which exist between himself and his fellow man, and that the knowledge of these relations affords one of the sublimest objects of his thought. Humanity is coming to see that man cannot reach his true place in the world only as all humanity have their just deserts. Men are renouncing the idiotic doctrine of the "divine right of kings," political, social or economic, and are doing all in their power to make a king of every man and a queen of every woman. The "democratic idea" has triumphed. Man has learned that he can rule himself better and more satisfactorily than the other fellow can do it for him.

The world is getting new light on the conception of God, and his relation to the world and to man. God is no longer thought of as some lofty monarch seated on some distant and unapproachable throne, possessing little sympathy with man, issuing his arbitrary decrees to a cowering multitude who must observe certain constricting laws of action and believe certain unbelievable dogmas propounded by someone else, or roast in the flames of hell forever. Men are coming to recognize in God, the great loving Guide and beneficent Upholder of this great universe, and to believe that in His relation to man, His highest creation, He maintains ever the unchanging attitude of a loving Father, and that ever and forever He will do the best He can with a soul, that in the results of sin there is mingled none of the vindictiveness of some sinful human ruler, and that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ."

Men are getting new light on the thought of Christ and His work in this world. They behold Him as "the first born among many brethren," as the one who came not to reconcile God to man, but to reconcile man to God. Men are coming at last to believe that Paul was right when he said that "God was in Christ reconciling the world unto

himself." As one great teacher expresses it: "God does not love us because of the life and death of Christ, but Christ lived and died because God loved us first."

The theology of the whole Bible, and especially of the New Testament, is found in the parable of the Prodigal Son. Christ summed up all the prophetic utterances of all time in one word: "LOVE."

Men are getting new light on the meaning of religion, and on the mission of the church of Christ. Religion formerly consisted in believing what someone else told you to believe, no matter how unreasonable it seemed, observing a certain number of ceremonies and forms, and in seeking to live so that the individual himself should feel pretty sure that he would come out safely in the end, no matter what became of the rest. To "get to heaven" was the all-important consideration. Man was "a worm of the dust," a proper subject for "the wrath of God," this world "a wilderness of woe." The church was a place in which all who had any hope of "glory" met to entrench themselves in certain dogmas, to check the development of spiritual individuality, to contemplate the coming glories of the "faithful" and to deplore the awful and endless doom of all "unbelievers," which latter meant everybody who thought differently from themselves. The church, it was held, must not by any means seek to make this world a better place to live in, nor ever soil her sacred robes by having anything to do with the ordering of society and the general life of humanity.

It is perfectly safe to say that these days are practically gone forever. There are some deep and stubborn shadows still lingering upon the face of the world, but the dawn is upon us. The religious man of today insists on his right to use the mind and the spiritual powers God has bestowed upon him with as much freedom as has ever been claimed by any one. He no longer hesitates to declare his disbelief in any dogma, creed or doctrine which his whole nature rejects as inconsistent and repugnant to the best there is within him. He refuses to take his creeds ready-made from someone who lived in the darkness of an ignorant past. He recognizes that for himself as an individual to seek to get into some delightful heaven without doing all in his power to get others there, too, is to proclaim himself hopelessly lost in the hell of his own selfishness. He recognizes the greatness of all men and their inherent kinship to God. He thinks not so much of some coming heaven as of making a heaven here on this earth, and ever strives to bring about the answer to Christ's greatest prayer, "Thy kingdom come, Thy will be done on earth as in heaven." He recognizes the breadth of the gospel and the mission of the church of Christ. Instead of seeking, as a prominent minister recently quoted, to "confine himself to the gospel," he puts forth all his power to compass the "length and the breadth and the height and the depth" of the gospel, and beholds in every movement for the uplifting of humanity, for the establishment of righteousness, temperance, and justice in the earth, and in every effort for the recreation of society and the regeneration of human relations, a legitimate and an imperative field for the effort of the Christian and the work of the church.

The full dawn is not yet here. There yet remain darkness and error and narrowness, conservatism and ignorance, and stilted conception. Selfishness and wrong still hang like sullen shadows upon the face of the world, but the divine fiat has gone forth, the forces of error and darkness are in full retreat, the sunlight cannot be held back. "The night is far spent, the day is at hand,"

and the time is soon to come when the enlightenment, the emancipation and the progress of all humanity shall demonstrate that the command, "Let there be light," came from out of the heart of the Eternal, and inheres forever in the growing life of man.

—*Los Angeles Record.*

EXTRACTS FROM LETTERS.

A Glorious Privilege.

PLEASE find inclosed check for $1.00 for two six-months subscribers, as follows. * *.

What a glorious privilege God has opened to some of his unworthy children of this age, to behold some of his more precious truths concerning mankind in the coming ages! From how many, in his wisdom and love, he seems to be hiding these most glorious truths. While we cannot comprehend his wisdom in so doing, yet we know it is all in love; for not one thing has occurred in the great government of our Heavenly Father, in which his love will not be very manifest in the end or completion of all things. All praise and thanksgiving be to his glorious name, who doeth all things well! Our hearts go out in sympathy and tenderness for those who seem to be struggling in the darkness concerning God's will in this matter, as he shall bring it to pass thro' his beloved Son, who is our life, joy, hope, health and eternal salvation.

Your brother in the glorious hope of a redeemed world in God's time and manner. J. J. W.

WILMINGTON, DEL.

Truly Appreciated.

I WRITE to express my gratitude to you and all who participated in sending me the HOPE, which was truly appreciated; and I humbly trust that five times the amount may be given to the Mission Fund. May the Lord bless you all, and continue to give you spiritual food, and means to send out bread to the hungry, starving race. The "Two Phases of Priesthood," and "Restitution," are so full of light, it rejoices me so that I cannot express it. May the Lord hasten his coming to deliver a groaning world from sin and misery. M. J. C.

WAXAHACHIE, TEX.

Rejoicing in God.

PLEASE find inclosed money for a new subscriber, * *.

Our little company here is rejoicing in the love of God more and more as the days go by. "He that dwelleth in love dwelleth in God, for God is love." What we need now, when so many are lovers of pleasure more than lovers of God, is a perfect abandonment to him. To do his will is the sweetest thing in life to an enlightened soul.

Wherever the Father has placed us we are to be content and faithful; for the promise is, if we are faithful over a few things, he will make us ruler over many things. We know what our Lord is doing (John xv. 15), for he has called us friends. Praise his holy name!

Yours in the Beloved, E. G. C.

WATERVILLE, WASH.

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IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. Look over the following offers, all postpaid.

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OFFER NO. 5.—The retail prices of these books are as follows: GOLDEN LINK, cloth bound, $1.00, in paper cover, 50 cents; DAY DAWN, the same; MOSES AND CHRIST, cloth bound, 50 cents, in paper cover, 30 cents; PERFECT DAY, the same. Pick out three dollars' worth of any of these books, and we will send them to any address for $2.00.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 21., No. 20. ALMONT, MICH., OCTOBER 15, 1903. $1.00 a year.

CHRIST'S COMING AND WORK.

ISAIAH xl. 10 says: "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." Revelation xxii. 12 says: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." These two passages taken together shew that the Lord's coming here mentioned was not his first coming, as it was past when the second passage was given. Work and the true reward have not usually been closely related in the past —either physically or spiritually. Some have labored and others have gathered the fruit. Multitudes have toiled and a few have become rich. It shall not be so under the future reign of Christ. "They shall not build, and another inhabit; they shall not plant, and another eat." "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them."—Isaiah lxv. 21, 22. This implies that every man shall be rewarded according to his works —shall get what he earns, neither more nor less. And no doubt this rule will apply on both the natural and spiritual planes. Life is always a gift, but reward is of works.

There will be work to do after the Lord's coming. This our text implies—"His work before him." And his work will also be the work of those who shall be forever with him. Their reign will not be a time of idleness. Of course, it will be a time of rest, and "His rest shall be glorious." It will be the rest of unlimited calm and power. What rest is so glorious as to be able to do all needed work, and never grow weary? As a heavenly body of kings and priests, our work shall be earthward—toward those who will need it. "We shall reign on the earth." Rev. v. 10.

The general teaching of modern Christians has been that Christ's work of saving men ends at his second coming; but to us it seems clearly Scriptural that all who are saved before his coming, are but the "firstfruits unto God and the Lamb." and that when they are redeemed from the earth, and glorified with Christ by the marriage of the Lamb,

the great harvest work (ingathering) of the Lord will have begun. This being true, the presence of the Lord in the dawn of his day, or even his near coming, is a joyous fact. But if the Lord's coming is to end the plan of salvation, and be the sunset of all hope for lost man, why should loving Christian people pray, "Come, Lord Jesus, come quickly?" Evidently there are yet some of the Lord's dear people who cannot now accept the truth that the plan of salvation does not end at the Lord's coming. Could they see that his coming is really the sunrise of hope for the masses of men, they could not wish for his delay.

PERSONAL EXPERIENCE.

I HAVE been asked for a little of my personal experience. On account of this I can sympathize with others. In the common way of speaking, I was converted at the age of fifteen years, then publicly confessed Christ as my Lord and Saviour, and, I may say, have studied the Bible ever since. Brought up in what is called the "Orthodox" faith, I supposed that, of course, only the few would be saved, and go to heaven at death, and that all the rest, because of their not accepting Christ, would be consigned to endless hell at death. Like many others, I had confused ideas about a future day of judgment, when all in heaven and hell would be brought out, and, after a personal judgment, sent back to their own places, in heaven and hell as before. It was years afterward when I began to see the inconsistency of these ideas.

At the age of nineteen, being interested in the issues causing the civil war, and in the destruction of human slavery, I became a soldier, and spent three years in the army. By peculiar circumstances, over which I had no control, I was kept from having any part in any real battle. Both in the regiment (the 22nd Mich. Inft.) and, more than the latter half of the time, in the U. S. Signal Service, I was often exposed to danger from flying bullets, but never was where I was called on to return the fire. (For this I am thankful today.)

During the three years of my army life, there was much leisure, most of which I spent in reading, writing and Bible study. Here I got my first impressions of the terribleness of the old teaching—which doomed most of my comrades, who were dying for the good of mankind, to endless misery in hell. I began also to see some larger and more hopeful things in the word, and wrote about them to my father, who warned me to be careful; and I was careful, for things were not clear to me, and I had to do most of my thinking alone. But my Bible study then has been of great service to me since.

In 1867, in response to an inner "call," or what I have sometimes called a "fire in my bones," which must get out, I began to preach the gospel, as the revelation of God's love for mankind, according to the best light I had. The glimpse I had of "a clean Universe," by the study of the word while in the army, never left me; but after a time, I became interested in the coming of the Lord, and in the destruction therewith connected; and I thought perhaps I had the key to the sub-

ject in the idea that the Lord would have a clean universe in due time by saving all who would accept of Christ, and putting all the rest out of existence. This is the view held by many, the doctrine of "Conditional immortality."

For a few years, until 1878, I held and preached this idea—that men must be saved before the Lord's coming or never. In the activities of earnest preaching, anxious to save as many as possible, the case seemed settled. I believed then, as now, that the unity of all true Christians will culminate and be fully realized in the marriage of the Lamb; but I thought that their gathering together unto him, at his coming for his waiting people, would end the plan of salvation. All the believers in Christ as their Lord and Saviour would live on forever, and all his enemies would be absolutely dead, so that there would be no more sin nor pain, and thus the Lord would have a clean universe. It did not occur to me then that this plan, instead of destroying death—the last enemy—and swallowing it up in victory, would eternally perpetuate it.

I have often been asked how I was led to change my mind—what preaching I heard, and what books I read, that led me to believe that the work of Christ in the salvation of men would go on after his second coming. But the truth is that I heard nothing, and read nothing, on the subject until afterward. The Bible was my only book, and all the preaching I heard was on the other side of the question, until I began to preach the larger view, which I did, under protest of many friends, as soon as I saw it.

The suggestion of the larger view of the plan came to me in the silence of the night, like a gleam of light from the Sun of Righteousness. My mind was deeply exercised on the subject of the Lord's coming, the gathering of the saved to himself, and the hopeless destruction of the masses, when, in a realistic dream, I saw the Lord in the heavens above me, felt the thrill of the change I had been expecting, and at once, with others in every direction, began to ascend to meet him. I reached his level, but at first I did not see his face, as he was watching those who were still coming in an opposite direction. When they were all gathered, I was impressed with the thought of the number being much smaller than I had expected, as of all the classes of mankind, only believers in Christ were there. No infants nor any of the heathen of earth were in that gathering, and I had a sense of keen disappointment. In my intense desire to see the solution of this problem, I looked to Him and asked the question. "What next?" Then, for the first time, he turned and looked at me. That look I cannot forget. It as much as said to me, "I have something to tell you that will both surprise and please you." Then He spoke, and said, "*The work is just begun;* read John xvii."

I was not a dreamer; and had not at all been impressed with the truth that even in dreams, the Lord might lead his people.—Acts ii. 17. My attitude toward this subject was one of decided prejudice against it; and no such suggestion or impression would have had any weight with me had I not been directed to the Word. And that is all I accept,

or offer to others, as proof today. "To the law and the testimony." Isa. viii. 20. But I lost no time in turning to John xvii., and I read it as I had never read it before. I had read it many times—that wonderful prayer of our Lord, offered under the shadow of the cross; but no such idea as the one now suggested had ever come to me before; nor have I ever learned that others had used, or even now use, anything in that chapter to prove that the work of saving the world will be done after the believers are made perfect in one by the marriage of the Lamb.

Though I then read this chapter with new interest and careful attention, yet I did not see the breadth of the statement in the second verse —that it included all—nor the definition of eternal life in the third verse. I was not yet ready for the largest hope; but I was about to see that the work of the Lord for the salvation of men would not end at his coming. As I read, the first thing that specially impressed me was the ninth verse: "I pray for them [the chosen few]; I pray not for the world." Here was narrowness, rather than greater breadth. Having been trained in the Arminian idea of free grace and free will, the idea of election, as taught in the Bible, had been overlooked. I did not know that both "election" and "free grace" are parts of the plan of God. As Christ had loved the world, and was about to die for it, I was puzzled that he said, "I pray not for the world;" but I read on, as I was looking for something else.

What followed next was the burden of our Lord's prayer for the chosen few—the apostles—that they might be prepared for their work. Vs. 10-19. This was like a mechanic giving all his attention to the tools with which he would afterward build the house, or like a farmer giving his undivided attention to the seed from which he expects to raise a crop. In praying for his chosen cabinet of teachers, our Lord was preparing the way for the blessing of both the church and the world. But this was not seen until I came to the twentieth verse: "Neither pray I for these alone [the chosen apostles], but for them also who shall believe on me through their word." This attracted special attention. This evidently included all the believers of the whole gospel age—all who accept of Christ through apostolic teaching. And the burden of the prayer at this point is, "That they all may be one, [and what a glorious oneness], as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." At this point, the truth came like a flash: When all those who believe through the apostles' word are one, *the work will be just begun*, for the world is to believe afterward. Why had I not seen it before? Why can many not see it now? Can this perfect oneness of the church with the Lord mean anything less than the marriage of the Lamb? Jesus adds: "And the glory which thou gavest me I have given them, that they may be one, even as we are one." Does not the marriage consummate their glory? Then came the question, "For what purpose is the marriage? Is it the end of the plan?" I had so

thought; but now I saw beyond. The world is to be converted as a result of the manifestation in some way of the united church. Not only are the believers to be one, but it is to be so shown to the world that they will believe that the Father sent the Son, and that he loved them as he loved the Son.—Ver. 22. "God loved the world," not merely the church, and the world is to learn this blessed truth.

Here is the key that unlocks the plan—the mystery of the ages. The world is to be converted, but this work can never be done by a divided church. It can not be done before the Lord's coming, but it will be done after the marriage of the Lamb. Of this marriage and its blessed results the marriage of Adam and Eve and the generation of the race were the shadow.

By the use of this truth as a key, other Scriptures began to be opened. With the new view, the believers of this age made one with Christ must only be the "firstfruits," instead of all the fruit of his work; and several Scriptures came in to testify. Revelation xiv. 1-4 speaks of a company standing with Christ on the mount of God. They have the Father's name upon them, and are redeemed from the earth. Ephesians i. 13 and iv. 30 tell us of the believers being sealed by the Spirit unto the day of redemption. After the Lord's coming they are forever with him.—1. Thess. iv. 16, 17. These are not defiled, they follow the Lamb, and are the redeemed "firstfruits unto God and the Lamb." Then there must be later fruit. And the following verses show that the "everlasting gospel" in the hands of another angel (messenger) is to be preached to every nation, kindred, tongue and people. Then the plan does not end when the Lord comes to gather the firstfruits of his sacrifice.

The new view was strengthened by Revelation xv. 1-4. Here is a victorious company standing on the sea of glass, having the harps of God, and singing the song of Moses and the Lamb. With many others I had thought that then there would be no more salvation—no more coming to God; but what a joy it brought when I saw what the song of Moses and the Lamb is: "All nations shall come and worship before thee; for thy judgments are made manifest." In confirmation of the idea that this worship is not to be in despair, the mind was carried to Isaiah xxvi. 9: "When his judgments are in the earth, the inhabitants of the world will learn righteousness." This is better than any doctrine of hopelessness, and surely indicates that the plan of salvation does not stop at the time of the gathering of the firstfruits.

James i. 18 was thought of, and it shows that those now begotten of God are "a kind of firstfruits of God's creatures," confirming the idea of later fruit. But the mind was carried at once to Romans viii. 14-23, a Scripture seldom used by Christian people. The apostle here mentions two classes of people—"the sons of God," and "the creature," or the groaning creation. All Christians agree concerning the first class—they are those led of the Spirit of God.—Ver. 14. They have the spirit of adoption—sonship.—

Ver. 15. Their own spirit has been quickened by the Spirit of God, so that they know that they are the children of God.—Ver. 16. Verse 17 shows their oneness with Christ. They are "heirs of God, and joint-heirs with Christ." They suffer with him here, and are to be glorified with him at his coming and the marriage. How easy to think of these as the ones that love the coming Bridegroom, and at his coming are ready to go in with him to the marriage.—Matt. xxv. 1-10. They are spoken of as those who turned to God from idols, to serve the true God, and to wait for his Son from heaven.—1. Thess. i. 9, 10. They are God's elect.—Vs. 4, 5. With others, I had thought of them as the only fruit of the Spirit,—as all that would ever be saved; but now the truth shone out that they were but "the firstfruits of the Spirit."—Ver. 23.

How naturally came the suggestion that as these "sons of God" are the firstfruits of the Spirit, "the creature," the "groaning creation," must be the later fruit. And yet many Christians still believe that those whom the Lord calls his firstfruits are all that will ever be gathered into his kingdom. It would be a pleasure to share with them the joy that came that day in seeing that the plan of salvation extends beyond the second coming of the Lord. Not seeing this extension, has led many to think that "the creature," which in this Scripture is contrasted with "the sons of God," means the beasts and the ground; but from the day of that wonderful experience, I have never doubted that the contrast the apostle makes is not between the church and the beasts, but between the church and the world of mankind—between those saved before, and those saved after, the marriage of the Lamb.

No doubt the lower orders of creation will undergo a great change under the joint reign of Christ and his Bride (see PERFECT DAY), but Paul is not here speaking of that change. The Greek word *ktisis*, here rendered "creature," and "the whole creation," is the same word our Lord used when he gave the commission to preach the gospel to "every creature."—Mark xvi. 15. The curse upon the beasts and the ground is incidental, but the curse of sin and death came directly upon "all men," and the apostle shows plainly that the same "all men" are to be freed from that curse.—Rom. v. 18, 19. After thus showing that all are to be delivered, we need not be surprised that, in the same letter, he gives a glimpse of the order of that deliverance. That order is here given—the church is the firstfruits, and the world of mankind—all not included in the church—are the later fruit. When we see that all mankind are included in the plan (as in Heb. ii. 9; 1. John ii. 2 and many other Scriptures) then Paul's words are not at all uncertain. We have seen (1. Thess. i. 10) that the true church—God's elect—wait for the coming of Jesus, the *Son* of God; but Paul tells us that "the creature" waits for "the manifestation of the *sons* of God."—Ver. 19. The Son of God comes for his believing and waiting ones, and they are gathered together unto him; and later the Lord shall come,

and all the saints with him, which is clearly the manifestation of the sons of God, for which the world of mankind waits. And the question is, "What next?" The old view was that they will all be hopelessly condemned; but here Paul tells us that "The creature itself also [as well as the firstfruits] shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Ver. 21.

We cannot think of such an exalted state as the liberty of God's sons for anything less than man. That the firstfruits obtain something, in respect to position in the kingdom, that the later fruit loses is true; but however great the loss, or terrible the judgments, it is a great joy to know that the judgments are not to result in the failure of Christ's work for man, but shall be unto victory.—Matt. xii. 20; Isa. xxvi. 9.

Soon after I began to preach the larger view of God's plan, one day I met on a train a Seventh Day Adventist preacher who knew me. He said he had heard something about my new teaching, but would like to have my own statement of my position. I briefly stated my view of the plan, and referred to the passage in Romans viii., which I have been considering, as evidence.

He listened with kind attention, but made no answer. Presently I said: "Bro. L., I have often heard you and others of your ministers preach, and have read much of their writings, but I have never known any of you to use that Scripture. I would like to know what your people do with it. How do you understand it?"

He waited a few moments, and then said: "Bro. Paton, I will be candid with you: *we just let it alone.*" And are not nearly all preachers in all denominations doing the same?

Among the many Scriptures that soon dropped into line in harmony with the extension of the plan of salvation beyond the coming of the Lord for his saints, were Psalm xxii. 27, 28; Zeph. iii. 8, 9; and Rev. xxii. 2, 17. The first one tells us that the world will remember and turn to the Lord and worship him, and locates it when the kingdom is the Lord's, and he is the governor among the nations. I saw that this conversion of the world must be after the Lord's coming, because I had learned before that the kingdoms of this world do not come under the control of Christ until the sounding of the seventh trumpet, in connection with which the Lord comes and the first resurrection takes place.—Compare 1. Cor. xv. 52; 1. Thess. iv. 16-18; Rev. xi. 15-18. The passage in Zephaniah tells us of the terrible judgments connected so often with the Lord's coming and the day of wrath, on account of which it is said that all the earth will be devoured with the fire of his jealousy; but instead of all the people being hopelessly destroyed, it shows that then the Lord will turn the people to a pure language, that they may all call upon the name of the Lord and serve him with one consent. The passage in Revelation speaks of the "whosoever will" invitation by the Spirit and the bride, and of the nations of the earth being healed by the leaves of the tree of life. And

(*Continued on page 313.*)

THE WORLD'S HOPE.

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EDITOR'S APPOINTMENTS.

Oct. 18, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Oct. 19, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Oct. 20, Englewood, Ill., 6006 Green St., at 7:30 p. m. Note change of number.

Oct. 25, Washington, Mich., 10:30a. m., and Almont, Mich., at 3:30 p. m.

Oct. 30, 31, and Nov. 1, Yale, Mich., General Meeting of all Larger Hope friends. See notice on page 319.

Nov. 8, Detroit, Mich., 1356 Woodward Ave. at 3:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(Continued from page 311.)

it is clear that this is after the coming of the Lord, the marriage of the Lamb, and the descent of the New Jerusalem, because there is no bride until after the marriage, and because it is the manifested city of God, which is called the bride, the Lamb's wife, that stands with its twelve open gates for the unsaved nations outside to hear the invitation to wash their robes, eat of the tree of life, drink of the water of life freely, and enter in through the gates into the city. As the walls of the city of God are salvation, (Isaiah xxvi. 1), to be out is to be lost, and to enter in is to be saved.

It was a happy day in my experience when the Lord led me to see that his plan of salvation extends beyond the second coming; but still there was more to follow, and the way has grown brighter, concerning the spiritual nature of salvation and its universality. And in all the years since I began to see it I have never doubted, nor hesitated to proclaim, that the coming of the Lord to gather his saints, and the marriage of the Lamb, are but the beginning of his great work of salvation for the world of mankind. And I do not ask anyone to believe this because I dreamed about it; but I do ask all readers to consider the Scriptural testimony presented, on account of which I believe it myself.

NOTES ON SUNDAY-SCHOOL LESSONS.

David's Joy Over Forgiveness.—Psalm xxxii. (Lesson for Oct. 25.)

GOLDEN TEXT.—Blessed is he whose transgression is forgiven, whose sin is covered.—Psalm xxxii. 1.

INTRODUCTION.—This lesson, like that of last Sunday, is one of the Psalms of David, and is an expression of joyous emotion caused by the assurance of sin forgiven. It is commonly assumed that this Psalm was composed by David after he had written the fifty-first Psalm—that being his cry for forgiveness of the terrible sin considered in last lesson, and this being the answer to his prayer. Some of the expressions in this Psalm seem in harmony with this thought; but the fifty-first Psalm has some stronger marks of his bitter experience on account of that particular sin, and his later longings after heart purity; and it seems as if the thirty-second may have a more general application—referring to the experience of all forgiven sinners. Luther called this "An extraordinary doctrinal Psalm, which teaches us what sin is, how we may be free from it and be righteous before God." This Psalm has been arranged in seven stanzas, each being a distinct movement in the progress of the thought.

FIRST STANZA.—Vs. 1, 2.—SIN AND FORGIVENESS. There are three names for sin—transgression, sin and iniquity. Transgression means breaking loose from the restraints of the law. In this sense "Sin is the transgression of the law." Sin has been defined as missing the mark; but it seems in the New Testament to include a low state of being, a sinful nature. Jesus was not a transgressor, but yet he was made sin for us, in that he took our nature, being made in the likeness of sinful flesh.—Comp. Rom. viii. 3; 2. Cor. v. 21; Heb. ii. 14–18. Iniquity has been defined as moral distortion. It may refer to the condition of the nature which results from habitual wrong-doing. For sin, in the sense of transgression, we need forgiveness; but for sin and iniquity, referring to the evil nature, we need covering and cleansing.

The word blessed, in the original, is plural,—implying many blessings. Blessed indeed is the person whose transgression is forgiven, whose sinful self is covered with the robe which Christ imparts, and whose iniquity is not imputed. This blessedness—joy and peace—belongs to all forgiven sinners, and not merely to the returning prodigal, such as David was. Forgiveness and cleansing are not the same. When the sinful nature is fully washed away,

or blotted out, there can be nothing to cover. This Scripture and Paul's use of it in the New Testament (Rom. iv. 4–8), clearly teach the doctrine of imputed righteousness. It no doubt has been abused by some, as giving an excuse for continued transgression; but when understood, it is a very comforting and helpful thing. The forgiven sinner, he who has accepted Christ as his Saviour, though still imperfect, having the sinful nature to overcome, is not counted a sinner in the sight of God. Being set apart to the service of God, he is called a saint. He is complete in Christ. This is seen in the writings of the apostles. This is because in his spirit he is sincerely seeking after righteousness; and the Lord, seeing the end, counts him what he is to be. "Ye shall be holy, because your Father in heaven is holy." God does not cover sin, and count people righteous, who are in love with sin; but the forgiven one knows the hatefulness of sin, because he has been taught by the Spirit of God; and God refuses to reckon sin against the truly penitent.

SECOND STANZA.—Vs. 3, 4.—NO PEACE WHEN SIN IS UNCONFESSED. When he kept silence—tried to hide, refused to confess his sin,—he suffered. Sin must be confessed and forsaken to have mercy. The "roaring" was groaning in spirit, making the suffering more intense because of the "silence." He might stifle the cry of penitence, but not the sense of guilt. The guilty conscience is like a heavy hand upon the heart. This "hand" is the power of the law that condemns the sinner, and neither the business of the day nor the sleep of the night can set it aside. Such experience is as when the moisture is removed from a plant by a severe drouth. No doubt such mental pain often causes sickness.

THIRD STANZA.—Ver. 5.—CONFESSION AND FORGIVENESS. He acknowledged his sin, no longer hid his iniquity, and confessed his transgression. He made a clean breast of the whole affair—owning his weakness and depravity as well as his sinful action. This full confession of the penitent was *to God*, though by writing the Psalm, it was an open confession to all. Though the Lord knows the inmost thought, yet a point of great value is gained when the sinner is ready to confess his sin unto Him. Then forgiveness was full and free. Forgiveness takes away the sense of guilt and remits all that is properly called punishment, but there are consequences that it does not remove.

FOURTH STANZA.—Ver. 6.—HOPE FOR OTHERS. This is an implication that David counted himself as "godly,"—one of God's children,—though he had so grievously sinned and suffered. He had not lost his relation to God, but he had lost his peace and joy. He was like the prodigal. But is not real penitence always the result of the quickening by the Spirit of God? Only such ever really ask forgiveness, and it is never refused. Jesus said: "All that the Father giveth me shall come to me: and him that cometh unto me I will in no wise cast out."

There is an implication here that there may come a time when God can not be found; which may be true dispensationally. The Jews did not seek the Lord when in Jesus he was near, and the consequences have been terrible, though not hopeless. But the revised version, in the margin, gives a different idea in this verse: "For this let every one that is godly pray unto thee in the time *of finding out sin*," instead of waiting as the Psalmist did. Thus he would escape the flood of great waters that nearly overwhelmed him.

FIFTH STANZA.—Ver. 7.—BLESSING OF SAFETY. Being forgiven, he realized his safety in the Lord, his hiding-place. The danger from the old trouble was past. He believed that the Lord would preserve him, and enable him to sing the songs of deliverance.

SIXTH STANZA.—Vs. 8, 9.—BLESSING

OF GUIDANCE. These verses seem like the Lord's reply to the confidence expressed in verse 7. He will give needed instruction and guidance—ever keeping his eye upon his child that trusts him. The Lord does not want his children to be like the animals that have to be controlled by force or law, but to be guided by heavenly wisdom and love.

SEVENTH STANZA.—Vs. 10, 11.—EXHORTATION. He first states an important truth. The way of the wicked is the way of many sorrows; no man can remain wicked and escape them; but to trust and obey the Lord brings many blessings. His service is reasonable, and it is a sad mistake to think that the way of sin makes a good time. The exhortation to the righteous—those who have been pardoned and are now serving the Lord—is to rejoice in him and to shout for joy. The way of the Lord is the way of joy and gladness. David had learned this by experience. Have we learned this good lesson?

David and Absalom.—2. Samuel xv. 1-12.

(Lesson for Nov. 1.)

GOLDEN TEXT.—Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.—Exod. xx. 12.

INTRODUCTION.—This Bible history gives the account of the kindness and victories of David as king, in which he was a type of Christ, and also of his terrible sin and its results, in which he was not a type of Christ. Chapter xi. records his fall. In chapter xii. is the record of his condemnation by Nathan. We have seen that though David repented and was forgiven, so that he did not die, still great evil results came upon him and his family. This shows that while repentance and forgiveness secure restoration to God's loving favor, they do not prevent the natural consequences of sin. Only the complete new creation of all concerned can wipe out such results. No doctrine of hopelessness is consistent with perfect happiness.

This lesson virtually includes chapters xiii., xiv. and xv. 1-23. It has the material for a rugged romance. In the sin of his son Amnon with his half-sister Tamar, and the murder of Amnon by his half-brother Absalom, in revenge for the wrong done to his sister Tamar, David must have seen the reflection of his own sin. He was made to see himself in his children. The banishment and restoration of Absalom are recorded in chapters xiii. and xiv., and may be regarded as an illustration of the work of the law which condemns, and of the gospel which restores. But Absalom was not saved from his vanity, ambition and selfishness, which caused his rebellion.

I. ABSALOM'S DISLOYALTY.—Vs. 1-6. What now occurred was after Absalom's return from exile and reconciliation with his father. Nathan's dire prophecy, "The sword shall never depart out of thy house," (2. Sam. xii. 10), was terribly fulfilled. Probably Absalom's plot had been thought of for a long time; to get his brother Amnon out of the way of his ambition to be king may have been one of the motives for his murder; but the plan was hindered by his banishment for three years, and his exclusion from his father's presence for two more years.

Absalom was famed for his beauty and his heavy hair.—2. Sam. xiv. 25, 26. Of these he was proud, and appears to have been popular. Too many lay great stress on outward appearance. In reality he was vain, ambitious, selfish, deceitful and ungodly. He was ungrateful to his too indulgent father, and evidently loved no one but himself. But by a fair show he made himself popular with a class. He began to live in princely style, appearing in public with horses and chariots, attended and announced by fifty runners. It was a grand equipage, such as had never before been seen in Israel. Horses had lately been introduced from Egypt, and were rare and costly. The unthinking people were attracted by this handsome prince riding in such grandeur and thus attended.

Ver. 2.—So intent was he upon working out his scheme, that he rose early in the morning, and took his place by the gate which led to the king's palace, and intercepted those who had a controversy, and were coming to the king for judgment. It may be that David's age, and many complications of his life, made him neglect his work as the only court of appeal in Israel. This gave Absalom an opportunity, and by asking what tribe each man came from, and by his familiar manner and pretended interest in the affairs of the people, he made himself popular.

Ver. 3.—As he listened to the statement of each man, Absalom took the office-seekers' plan, and said, "Your case is all right; but the king has deputed no man to see to such things." This may have been an implication that the king took no proper interest in the affairs of the people, and was therefore not fit to be king. How he abused his opportunity to honour and help his father!

Ver. 4.—"Oh! that I were made judge, that

all might come to me, and I would do them justice." What a boast that he could and would improve upon his father's administration. It was not for himself that he wanted the position, but for the good of the people.(?) How like many office-seekers! But he was really deepening the contention among men, and instigating a rebellion.

Vs. 5, 6.—His manner had the designed effect, and led some to do honor to his rank by bowing down before him; but instead of allowing this, he pretended equality with them by drawing them to him and kissing them. The men were too simple-minded to see through Absalom's sham interest in them, and he "stole their hearts" away from his father to himself. Such conduct anywhere deserves to be called stealing.

I. ABSALOM'S CONSPIRACY.—Vs. 7-12. Vs. 7-9.—"After forty years." Some think this referred to the fortieth year of David's reign; but Josephus and some old manuscripts say "four years." The plot probably ripened fast. He pretended piety, and asked his father's permission to go to Hebron, his birthplace, to pay a vow which he had made to the Lord, while in exile, that if he were restored to Jerusalem, he would sacrifice to him. Why for such a purpose was it necessary to go to Hebron? He may have found most interest in his scheme at the old capital. The doting father, the unsuspecting king, bid him go in peace; and he went.

Ver. 10.—He had worked up his scheme beforehand. Evidently some were expecting the change. So he sent these secret messengers to let all the tribes know the sign. At the sound of the trumpet, by men stationed at intervals for the purpose, they were to know, and say, "Absalom is king in Hebron." The new kingdom would thus be proclaimed as already established. Some might think David had died, and would accept his son because they were loyal to David.

Ver. 11.—Absalom took two hundred men—probably men of position and influence—with him from Jerusalem. These were invited, and were wholly ignorant of the plot. This was sharp practice on Absalom's part, as these men were compromised by having accompanied the prince.

Ver. 12.—Ahithophel, David's trusted counsellor, went over to Absalom. He was the Judas of the occasion, (Comp. Ps. xli. 9 and John xiii. 18), and gave the rebellion power, which greatly troubled David.—Ver. 31. Some think he sought to punish David on account of Bathsheba—supposed to be a relative. "The conspiracy was strong," but did not last long. God did not approve it. It was in no sense right. It was against God, his anointed and a loving father. It was utterly heartless, and without excuse.

In the latter part of the chapter we learn that David fled and Absalom came to Jerusalem.

Men's hearts should be earned, not "stolen." Christ wins by real love, and for a grand purpose.

The man of "sharp practice," like Absalom, working for his own gain, may be temporarily successful, but is doomed to final failure.

Absalom's career is a serious warning against vanity, selfish ambition, flattery, hypocrisy, dishonoring of parents, and political corruption. Ruin is sure to come to the person, party or nation, where *right* is not the rule of action.

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☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

EXTRACTS FROM LETTERS.

Feasting on the Truth.

I AM anticipating the meeting at the Temple on April 3. (Our aged sister was not able to be present.—ED.) How I have feasted on the sermon of March 6. That, and the article in the HOPE on "The Two Priesthoods," have given me an uplift of faith and living confidence that I have not enjoyed in a long time. They untangled and set straight and clean all the puzzling questions I had carried so long. My heart says: God in heaven bless you for your faithfulness, and your loving forbearance in all criticisms.

My heart magnifies the Lord for what he is doing for you and through you. How I would like to see the sermon of March 6 in tract form, so that those who could not meet with us could have the benefit of the clear light on all those important points. They are certainly very important. Who can defend the truth without light? "He that hath my word, let him speak my word." "Let your light shine."

I can see such beauty in all God's wisdom, and plans, and his carrying out of his purposes, that I feel like writing "beautiful" on everything. It is sweet to me.

I had read the PERFECT DAY, but I did not see the endless generation till I saw the endless priesthood, in the HOPE. The endless priesthood *implies* endless generation; else where the need of an endless priesthood? God does not create anything for naught. He has a purpose in all his works. Having created the endless priesthood, and as their work is to elevate those under their care, the Lord will supply them with new pupils continually, and this will require continual generation.

I inclose you a sweet little poem, showing that some are learning to trust our loving Father.

CHICAGO, ILL. MRS. L. D. HEATH.

Not a Universalist.

I AM not a Universalist. I am like George Robottom. After hearing a Universalist preach on the subject, talking to his team he said: "Well, I *believe* it, but I would give you both to *know* it was true."

There is one thing you do, and also recommend, that is, search the Scriptures. And certainly you help me in so doing. You have more time for this than I can give to it; but I love to do this. And you certainly have found some things that I of myself would never have found, though having read them dozens of times. I think you are not doing much harm in working as you do; so I will send you two dollars, one to renew my own subscription, and one for two new subscribers—one to H. L. K, and the other to whom you please.

WATFORD, ONT. F. K.

REMARKS.—I never gave a team to find out the truth of what I now believe. I first gave my heart and life to the Lord, when I was quite young, and began searching the Scriptures at once to find out all I could about the Lord's purpose and plan concerning mankind, and the result is, "By the grace [loving favor] of God I am what I am." I am very glad I have been able to help others in the study of the Word, and that many have seen that some of the things that had been taught them, and that had cast a gloom over many lives, were not true, but only the traditions of men. My advice to others is: First accept the Lord Jesus as your personal Saviour, give yourselves to his service, and then search the Scriptures and learn all you can, help others all you can, and rejoice in the Lord always.—EDITOR.

Word from Brother Lawrence.

DEAR BROTHER PATON.—(Sept. 4.)—Yours came last night inclosing three dollars—one from Sister Washer, and two from Bro. Batchelor. Thanks to you and them for this help in time of need. It makes me happy to be able to

pay for what I eat; and it is more blessed (happy) to give than to receive. May that blessing be yours from the Lord.

I ought to have kept all letters, so that I might report all I have received: but I count twelve dollars in all, and it has been a great help to me.

Though I am feeble today, I must tell you what happened last night. I have been so feeble for some time that I could neither hold a meeting nor attend one; but last night, hearing that in the prayer-meeting in the Christian church near by they were to pray that all Christians might be one, I thought I would try to get there. I went, and soon was named as one who believed in the awful doctrine of salvation for all sinners. Weak as I was, I felt that I must try to say a little concerning the reason of the hope that is in me. And today I am happy over it; I believe it caused a mighty thinking.

You asked me about my attitude toward the liquor-traffic. Well, I think it is the greatest weapon the devil has to destroy the happiness of mankind. I do all in my power against it; but it seems to be on the increase in the South, though this colony—Fairhope—does not allow it on their ground. But it is terrible all around outside. I persuade all young men that I can, to "Touch not, taste not, handle not."

I am very feeble today. I have been about all day writing this. I wrote a few lines, then lay down, and after a while tried again.

Later.—(Sept. 25.)—I have been wondering why I am not taken, as I seem only a trouble to the dear ones.

I think I wrote you of attending a prayer-meeting, and being named as one who believed in the doctrine of salvation for all. In reply, I said I thought Christians sometimes understood the Master's teaching differently. To me it seemed clear that all must be spiritually born, and if they are not born in this life, they must be in the life to come; while my brother understands that all who are not born again in this life must go to an eternal hell.

A Presbyterian minister was present (who is said to be a learned man), who followed me at the close of the meeting, and spoke kindly. He seemed to like my answer. He has visited me since, and borrowed MOSES AND CHRIST, and remarked that he might yet believe what many think is a lie. So I cease wondering.

I have three dollars to report from the dear ones since my last letter to you—making fifteen dollars in all. I received a dollar and a beautiful poem from a sister who did not give her name. I see by the postmark that it was mailed in Pittsburg. Jesus knows the name. I bought some clothing, and paid for something to eat, and have a dollar left, which I now send to you to pay for my HOPE. God bless THE WORLD'S HOPE. May it ever live.

I am confined to the bed, can sit up but little. Your brother in the Great Hope, FAIRHOPE, ALA. SILAS LAWRENCE.

(Bro Lawrence has always paid for his paper when he could. This dollar he has sent, I return as my contribution toward his comfort in this time of need. EDITOR.)

AN ASYLUM FOR THE JEWS.

THE sixth Zionist congress opened at Basle, Switzerland, Aug. 23, under the presidency of Dr. Theodore Herzl, of Vienna. Five hundred delegates from all parts of the world, including the United States and Canada, assisted at the opening. In his opening address, Dr. Herzl, referred to the failure, for the present, of the project to establish the Jews on the Sinai peninsula, and announced that Great Britain had offered the Zionists a large tract of land in East Africa, for colonization by the Jews, who would be given an autonomous government under British suzerainty. The question of the acceptance of this offer was later submitted to the congress, and after much discussion, and serious protest, on the ground that Egypt is not Palestine, the offer was accepted. An immediate asylum for the oppressed and homeless Jews was the crying necessity.

The Russian press, it is said, is now discussing the question whether this tract could be considered. The Wadi was formerly a part of Palestine, and came under the rule of Egypt but recently, when Egypt became independent of Turkey. During the past year, negotiations concerning this matter have been carried on with England, Egypt and Turkey.

The Jerusalem correspondent of the Jewish Chronicle writes that great interest is manifest concerning the final issue of these negotiations. The question under discussion is whether the new area for colonization is to be regarded as belonging to "larger Palestine," that is, within the "promised limits," or not.

The orthodox Jew will never be satisfied with anything less than a home in the promised land; and to a believer in the sure word of prophecy, whatever may be the immediate result, it is evident that it will be a step toward the final fulfillment of the promise of their restoration.

Dr. Herzl says he believes the time has come when Americans must realize the overpowering justice of Zionist efforts. That only those who will not hear what Zionists say, or will not read what they write, can remain in doubt as to the purpose. A thousand times the prominent leaders have explained that the securing of a recognized home for the Jewish people need not interfere with the American Jew remaining an American patriot. He says, what should be evident to all observers of the facts, that such a secure home is daily becoming more of a necessity. He did not care to refer to the news from Kishineff, so well known to civilized people. The dead have been cared for. The majority of the wounded will always bear the marks. The severely wounded, the widows and the orphans will be provided for. But the evil is not limited to these misfortunes. He said the news from Russia gave him the gravest fears for the future. "Think of seven million of hopeless people who have again begun to tremble! Nor can we, after what has happened, blame them if they have relapsed into fear. They are not allowed to defend themselves; they feel themselves sacrificed, and that to the most awful mob."

Under such circumstances, it seems providential that Great Britain has offered this oppressed people at least a temporary refuge in Egypt. If this is not a part of their promised land, the Lord will again call them out of Egypt.

☞ SPECIAL OFFER:—*New* subscriptions received before January 1904 will be credited from the time they are received to December 1904. When you send your own renewal enclose fifty cents more and have the HOPE sent to some friend for a year.

ABOUT THE JEWS.

In the streets of Kishineff one comes constantly across injured Jews. Boys sell bits of the Scrolls of the Law for ten kopecks apiece. Presumably they are bought by the Jews in spite of their poverty, probably to save some of the pieces of their precious scrolls from desecration.—*The American Hebrew.*

Very little punishment was given those who participated in the awful riots at Kishineff, according to reports. All but forty persons out of about three hundred were discharged.

* *

"Become Christians and our brothers and enjoy all the privileges of Russian citizenship," says Editor Kronshaven in the "Bessarabitz," the anti-Semitic paper of Kishineff which incited the massacre and is regarded as inspired by some official. "If you do not you will be given one year in which to go where you please. After that there must not remain in Russia one single Jew unless he is Christianized, and thereafter entrance to Russia will be forbidden to the Jews forever."—*The Jewish Daily News.*

GENERAL MEETING.

FRIENDS of the Larger Hope, far and near, are cordially invited to attend a three days' meeting with the Church of Christ at Yale, Mich., commencing Friday, October 30th, at 3 p. m. Come all who can, and help to make this gathering a blessing. The Yale friends will entertain all who come. Let strangers inquire for the home of Dr. B. H. Pelton, or go to the Brick Chapel.

Yale is twenty-four miles from Port Huron, on the Saginaw Branch of the Pere Marquette Railway.

It will be a matter of convenience in making arrangement for the entertainment of our friends if those who expect to attend the General Meeting will kindly notify Bro. B. H. Pelton, at Yale, Mich. But if, even at the last minute, you find you can come, do not hesitate to come because you have not sent word beforehand. Come if possible.

☞ THE RESURRECTION is the name of one of our tracts. 12 pages—right size to inclose with a letter. Price 15 for 10c, or 50c a hundred.

SCRIPTURE SELECTIONS.

I KNOW that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him.—Eccl. iii. 14.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—Jas. i. 17.

John answered and said, A man can receive nothing, except it be given him from heaven.—John iii. 27.

God is not a man, that he should lie; neither the son of man, that he should repent. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?—Num. xxiii. 19.

The Strength of Israel will not lie nor repent; for he is not a man, that he should repent.—1. Sam. xv. 29.

I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Mal. iii. 6.

For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?—1. Cor. iv. 7.

No man taketh this honour unto himself, but he that is called of God, as was Aaron.—Heb. v. 4.

Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.—Rom. xi. 20.

In hope of eternal life, which God, who cannot lie, promised before the world began.—Titus i. 2.

I the Lord have spoken it; it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.—Ezek. xxiv. 14.

If we believe not, yet he abideth faithful: he cannot deny himself.—2. Tim. ii. 13.

It is of the Lord's mercies that we are not consumed, because his compassions fail not.—Lam. iii. 22.

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.—Rom. xii. 16.

Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief.—Prov. xxviii. 14.

For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.—Isa. lxvi. 2.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.—Philip. ii. 12.

THREE OAKS, MICH. E. POTTS.

OUR MESSAGE.

"Beloved sons of Abraham,
So long beneath the smiting rod,
Lift up your eyes to yon sad cross,
Behold, behold the Lamb of God.
There, Israel, to thee is given
The everlasting love of heaven.

"Beloved sons of Abraham,
Behold upon your altar now
The great Burnt Sacrifice of old
Your fathers have refused to know,
The Lamb upon your altar see,
Your own Messiah—that is He.

"Beloved sons of Abraham,
That Gentile cross was reared for you,
For you the prayer went up from it,
'Forgive, they know not what they do,'
Dying the death of shame for thee,
Israel thine own Messiah see."

—*Horatius Bonar.*

☞ THE PERFECT DAY, revised edition, has 240 pages. Price, stiff cloth cover, 50c; paper cover, 30c. For $2.00 anyone may order six cloth-covered, or ten paper-covered copies, to one address or more. Each copy has the writer's likeness.

See our Holiday Campaign, page 312.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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NAMES OF THE CHURCH.

An aged reader asks me to write an answer to the question: "Who is the body, and who is the bride of Christ? Are they the same, or are they separate companies?"

To me it seems clear that in the New Testament usage the Church (the *ekklesia*), is called both the body and bride of Christ. But I also think that it is a divine institution or system, rather than any particular number of persons. Of course, there cannot be a church without a number of people, but the system is the same whether the number be large or small.

In the broadest sense there is but one Church of God or Christ, and it is the spiritual organization of all who have been quickened by the Spirit of God, all who have the new or Christ life begun in them, whether babes or farther advanced in the way of life. The milk of the word is for the babes, and the stronger food for them that are farther advanced. They do not grow into him, but being in him they grow in grace and knowledge.

Into this one system or body all believers are baptized by the one Spirit.—1. Cor. xii. 13. So "There is one body, and one Spirit, even as ye are called in one hope of your calling."—Eph. iv. 4. In the following verses the apostle shows that it is not fragmentary, but a "whole body," and yet that it can be increased.

In the next chapter, verses 23–32, it is made very plain that the church is called both the body and the wife of Christ. "The husband is the head of the wife, even as Christ is head of the church: and he is the saviour of the body." This places the wife and the body in the same relation to the head; hence, in this figure, the wife is the body. The passage is built on this premise. The statement, "He that loveth his wife loveth himself. For no man ever yet hated his own flesh," shows that in Bible usage the husband and the wife are considered as one body—one flesh.

It was in view of the oneness of the true husband and wife that Paul said, "We are members of his body, of his flesh, and of his bones." The natural is the illustra-

tion of the spiritual. The husband and the wife were two in one when God made Adam: and when the Lord joins two in marriage, they are called "one flesh." The apostle calls this a great mystery—truth under cover—but says it is "concerning Christ and the church." If this does not teach that the church is both the wife and the body of Christ, how could it be expressed in our language?

As the wife takes the name of her husband, so believers are said to be baptized into the name of Christ. Not only is the husband the head of the wife, the two being one, but "the woman is the glory of the man," (1. Cor. xi. 7); so the true church is the glory of Christ—the complement of the Head—so when he appears in his glory, to bless and regenerate Israel and the rest of the world of mankind, the church as his bride must appear with him. Col. iii. 4.

Some think that because two names — body and bride — are used, they must be two entirely different things: but there are seven natural things used to illustrate the unity of the Church of Christ. The first is a mineral illustration. Christ is the Rock—the Foundation — and the believers are living stones built up a spiritual house or temple, for the habitation of God, through the Spirit. This illustration shows unity, strength and durability. Jesus said, "On this rock I will build my church, and the gates of hell shall not prevail against it." This temple, when perfected and filled with the glory of God, also suggests the out-shining of the truth from it as a center to bless all the nations of the world.

The second illustration is vegetable. Christ is the living Vine, and the believers are branches. This not only suggests the unity of all believers with Christ and each other, but it shows Christ as the Life-Giver, and it brings to view the fact that our union with each other is not artificial, but real and vital, and that we are in him for the purpose of bearing fruit.

The third illustration is animal. Christ is the Good Shepherd, and all believers are his sheep. "There shall be one fold and one shepherd." In addition to illustrating the unity, this brings to the front ideas not touched before. Here we see the knowledge and love and care of the Shepherd, and the knowledge and love and trust of the sheep. "I give unto them eternal life, and they shall never perish." He stands between them and all possible danger, so that they are absolutely safe.

The fourth illustration is the human body, which we have been considering. It is familiar to all Bible readers. It not only illustrates the unity of Christ and all believers, and the vital relation between him and them, but it suggests the fact that the Head directs and controls the body.

The fifth illustration is the human family—the whole family in heaven and earth being one. Here the unity is based on the idea of fatherhood, sonship and brotherhood. It is the same church, but a different thought is illustrated. It implies the fellowship of love. Oh! that this social relationship were more fully realized and acted upon even here and now. It is the basis of the joy of heaven.

The sixth illustration is the city of God, the New Jerusalem. It shows both unity and variety. It refers to the church in the future and perfect state. It has a throne in it, but it is not all throne. No doubt the "little flock" of overcomers are to be with Christ in the throne; but there is to be the "great multitude" serving God before the throne; and it takes both classes to constitute the city. It is to be the great government power of the earth, but it will have a government within itself. It would no more be a city if it were all throne than if it had none.

The marriage—the relation of the Bridegroom and the Bride—is the seventh illustration. Christ is the Bridegroom, and the Church in its perfect state is the Bride. The sixth and seventh illustrations are in a sense blended, as the New Jerusalem is called "the bride, the Lamb's wife."—Rev. xxi. 9, 10. That is to say, the perfected church is called both a city and a woman. In that state Christ is both King and Bridegroom. The city idea represents home and government. But the Bridegroom and the Bride suggest fatherhood and motherhood, or the regeneration of the world. The New Jerusalem is a glorious twelve-gated gospel for mankind. They will not only be ruled but regenerated. The city stands before the people with its twelve open gates, not for people to go out, but for those who are out to hear the "whosoever will" invitation, to come and drink and eat, and enter in through the gates into the city.

The various names show different phases of the church and its glorious work.

ABILITY AND RESPONSIBILITY.

THE subject of human responsibility is one of great importance if we may judge by what has been said and written on it. It does not seem easy to determine just to what extent one is responsible for his own present condition, or for the condition of others. It seems safe to say, however, that a man's responsibility depends entirely on his ability. On this principle, Jesus said, "To whom much is given, of him much shall be required." Partly, if not wholly, on the same principle, Jesus said that the servant who knew his master's will, and did it not, shall be beaten with many stripes; and he that knew not his master's will, and did things worthy of stripes; shall be beaten with few stripes. The last clause shows that ignorance of law and right does not prevent the consequences of transgression; though it must prevent the sense of guilt, except in cases where men are to be blamed for remaining in ignorance.

It seems very evident that no dead man has ability to make himself alive, whether the life be animal or spiritual. Only those who have ability can use it, and therefore no dead person has any responsibility to the laws of the life to which he is dead. All life is a gift, and from the nature of the case, it can never be given as a reward for action on the plane of life that is not in possession. All reward, properly so called, must be for works done after life has been given. Paul plainly teaches, what seems self-evident, that "The natural [the unquickened or unregenerate] man receiveth not the things of the Spirit

of God: for they are foolishness unto him; neither can he know them: for they are spiritually discerned." On the same principle he says, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh [the unregenerate condition] cannot please God." Does not that "cannot" show a want of both ability and responsibility concerning spiritual things?

Of those who have the new or higher life, it is said: "Who were born [begotten], not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. Until thus begotten, how can a man have any free will, or any will at all, concerning spiritual things? Of the same class Paul says: "You hath he quickened, who were dead in trespasses and sins; * * who were by nature the children of wrath, even as others. But God, * * even when we were dead in sins, hath quickened us together with Christ. * * For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works."—Eph. ii. 1-10.

It is a great law of life and being, in all the various kingdoms, that nothing in a lower kingdom has ability to reach up, or lift itself into a higher kingdom. As the vegetable reaches down and takes up the mineral, and as the animal reaches down and takes up the vegetable; so only the spiritual power from above a man, can take him up to the spiritual plane or kingdom. This is all in harmony with the idea that ability is the basis of all responsibility.

But admitting this to be true, is it necessary to infer that the people all around us, who, in the common way of speaking, "make no profession of religion," are in no degree responsible for their low spiritual condition? I do not think so. That inference is too sweeping, and, to many, far too comforting. They know too much to be reckoned wholly dead and irresponsible. Much has been given them, for the use of which they are responsible. To seek to shake off responsibility is a sign of life, not of death. Dead people never take "comfort" out of a plea of irresponsibility. It is no doubt fair to say of the entirely unenlightened (those we call the heathen, for instance) that they are wholly irresponsible concerning the spiritual life; but the condition of those in Christian lands is, or, may be, very different. That is to say, more people may have been begotten of the Spirit than Christian people generally think. Begetting is but a small beginning, and yet it gives life, and that life is the basis of all future growth, action and ability, and therefore of responsibility.

Then who are begotten of God? How many of us are willing to take without modification the apostle John's answer to that question? He says, and I believe it, "Whosoever believeth that Jesus is the Christ [the Messiah, the Anointed One] is born [begotten] of God: and every one that [is so far advanced in the new life that it can be said of him

that he] loveth him that begat, loveth him also that is begotten of him."—1. John v. 1. It is not natural for people to believe that Jesus is the Christ. Without being begotten of God, no one knows enough to really accept this truth. Paul agrees with John. He says, "No man can say that Jesus is the Lord, but by the Holy Spirit."—1. Cor. xii. 3. These simple statements may not agree with certain common theories, but they are plain statements, and are in harmony with what our Lord himself said to Peter when he confessed that He was the Christ: "Blessed art thou, Simon son of Jona: for flesh and blood [the natural man] hath not revealed it unto thee, but my Father which is in heaven."—Matt. xvi. 16, 17.

All who know this truth, which lies at the basis of the Church of Christ, know enough to be responsible to him; and all the exhortations of the New Testament are in harmony with this principle. It is not a dead man's duty to be begotten of the Spirit, because that is not within the realm of his ability; but when God has given us the spark of the Christ life, it is our duty to make use of all our abilities in his service. Jesus said, "I am come that ye might have life, and that ye might have it more abundantly." The law of life is the law of growth; and it is the law of freedom. Man is free only as the Son makes him free (John viii. 32, 36); only thus is his will free. And all our abilities increase as we grow in grace, and in the knowledge of our Lord Jesus Christ.

Perhaps the most difficult thing to determine is the degree of the Christian's responsibility to those who are dead—that is, the unquickened. Because life is the gift of God through Jesus Christ, the idea sometimes finds lodgment that we have no part in this matter. The thought may take this form: "God alone can give life; therefore if men are to be quickened, it will be done by the Spirit without our aid." *All* life is of God: then why do not men reason the same way about the vegetable and animal life, as well as the spiritual. Though all spiritual life is of God, yet it appears evident that he uses his quickened children as his agents in the work. The gospel is the power of God unto salvation—that is, to give life. James i. 18 says, "Of his own will begat he us with the word of truth." 1. Peter i. 23-25 shows that the incorruptible seed by which men are begotten is the word of God — the gospel which men preach. To the Corinthians Paul said, "In Christ Jesus I have begotten you through the gospel."—1. Cor. iv. 15. In Philemon 10 Paul says, "My son Onesimus, whom I have begotten in my bonds." Of Timothy he says, "My own son in the faith."—1. Tim. i. 2.

All these show that God uses his children to preach the gospel, and through it to quicken the dead. We would not limit God as to method, but it is important that we should know our ability and responsibility as the children of God, and the bearers of the mighty Word by which he gives men eternal life. The word of command still holds good, "Go ye."

The revised ATONEMENT has a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment." Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

NOTES ON SUNDAY-SCHOOL LESSONS.

David's Grief over Absalom.--2. Samuel xviii. 24-33.

(Lesson for Nov. 8.)

GOLDEN TEXT.—A foolish son is a grief to his father.—Prov. xvii. 25.

INTRODUCTION.—Today we continue the sad story of last Sunday's lesson. It shows the bad ending of a disobedient son, and the love and sorrow of his father.

When David heard of Absalom's rebellion, he and his servants fled from Jerusalem to a place that was far off.—2. Sam. xv. 13-18. Ittai and his family would not leave David.—Vs. 19-23. The king sent the ark back to the city, trusting that the Lord would yet bring him back to it.—Vs. 24-29. David did not wish to fight with his son in a siege of Jerusalem. This was no doubt the wisest policy. He wept and prayed. He cursed the counsel of Ahithophel. He sent Hushai back as a spy, and both he and Absalom came to Jerusalem.—Vs. 30-37.

Ziba, the chief servant of Mephibosheth, Saul's grandson, falsely reported to David that his master had joined Absalom, and David hastily and unjustly gave the servant the master's property.—xvi. 1-4. Afterward half was restored to Mephibosheth.—xix. 24-30. Shimei, of the house of Saul, came forth and cursed and stoned David, but David patiently bore it, excused Shimei, and prevented revenge.—xvi. 5-14. When Absalom and his people came into the city, Hushai succeeded in getting into his counsel.—Vs. 15-19. Ahithophel gave Absalom counsel contrary to the law, and Absalom followed it.—Vs. 20-23.

Further, Ahithophel proposed to go out with twelve thousand chosen men in pursuit of David, to come upon him when he was weary and weak, promising to kill him alone, and bring back all the people; and the proposal pleased Absalom and the elders of Israel. But, before deciding, Absalom called for the counsel of Hushai, and he suggested a different plan, which prevailed. Absalom himself was to go forth at the head of a great army, and obtain a great victory. This appealed to the vanity of Absalom. David was secretly notified of the plan; and when Ahithophel saw that his purpose was frustrated, he went and hanged himself. Absalom made Amasa the captain of the host. Some of the inhabitants of the country furnished David and his people with food.—Chap. xvii.

David numbered his men, arranged them, as we would say, in regiments and companies, properly officered, and sent them forth in three grand divisions. He proposed to go himself, but the people would not hear to this, and David yielded to their judgment, and did not go. As they marched out past him, he charged the leaders of the three divisions to deal gently with Absalom. How Christlike the spirit of David toward his rebel son! The two armies met in the wood of Ephraim, and the rebels suffered a terrible defeat. Absalom, riding on a mule, was caught by his hair in the boughs of an oak, and was slain by Joab and his armour-bearers, in spite of David's charge. His hair, in which he had so much pride, caused his death; and the death of the leader stopped the rebellion. They buried Absalom in a pit in the wood, and covered him with many stones. The sad news was brought to David by Ahimaaz and Cushi (a Cushite).—xviii. 1-23.

I. THE ANXIOUS FATHER.—Vs. 24-30. The king probably sat in a room between an inner and an outer gate, waiting anxiously for word from the field of battle. The watchman went up to the flat roof, and saw Ahimaaz, one of the messengers, who had outran the Cushite, coming alone. This he reported to the king, who said, "If he be alone, there is tidings in his mouth." David loved his wayward son, and must

have been anxious as that messenger drew near. Then the watchman saw the other messenger coming, and reported the fact, and the king said, "He also bringeth tidings." As the first messenger came near, the watchman recognized the running of Ahimaaz, and reported this to the king, who said, "He is a good man, and cometh with good tidings." Good men like to tell good things. David's anxiety is again manifested. The messenger's first word to the king was "All is well. This was his salutation—"Peace be to thee," and not his message. Yet no doubt it *was* well for all concerned that Absalom was dead. The messenger bowed before the king, and delivered his message, the substance of which was that the Lord had put down the rebellion. He held back the sad news, and was thinking chiefly of the nation's welfare. Perhaps he thought the king cared only for that part of the news; but the burden of the father's heart was seen in his question, "Is the young man Absalom safe?" He in his love seemed to excuse the wayward son on account of his youth. The messenger, perhaps because of the distress of the king, evaded the question, and in his reply gave the impression that he did not know that Absalom was dead. David asked no questions about the battle or its results, but simply kept the messenger waiting till the Cushite came.

II. THE LOST SON.—Vs. 31, 32. The Cushite was perhaps not so delicate in his feelings for the father. His message was given abruptly, "Tidings for my Lord the king; for the Lord hath avenged thee of all that rose against thee." He too put the national welfare first, but the father's pressing question still was, "Is the young man Absalom safe?" Instead of a direct answer, he expressed the wish that all the king's enemies might be as that young man. Whether it was hardness of heart or wisdom that made him so speak, there was no mistaking his answer. It may have been sympathy with the bereaved father that prevented him from saying plainly, "Absalom is dead."

III. THE GREAT SORROW.—Ver. 33. The words of the messenger were understood. David knew that his son was dead, and he was greatly moved. He made no reply to the messengers, but went at once to the chamber where he could be alone, and bitterly wept. It was well for him that he could weep. The cry of his heart was "My son Absalom!" "Would God I had died for thee!" Who can appreciate this but a bereaved parent. Perhaps David felt that he was partly to blame for this sad event. Perhaps he then remembered Nathan's prophecy, "The sword shall never depart from thy house."

In addition to the warning to the young to avoid the way of Absalom, we may see in this story of David's love for his wicked son a shadow of the undying love of our Heavenly Father for all sinners. If Absalom was a type of the sinner, and David of the Saviour, then the expression, "Would God I had died for thee," is a foregleam of the truth that Christ, "By the grace [loving favor] of God tasted death for every man."—Heb. ii. 9.

Sin, sorrow and suffering are inseparably related; so also are righteousness, joy and peace. In view of this fact, what a comfort it is to know that it is the mission of Christ to "make an end of sin, and bring in everlasting righteousness."—Dan. ix. 24.

David's Trust in God.—Psalm xxiii.

(Lesson for Nov. 15.)

GOLDEN TEXT.—The Lord is my Shepherd; I shall not want.—Psalm xxiii. 1.

INTRODUCTION.—The very familiarity of this Psalm of David may obscure its teaching and its great beauty. It will be a good thing for us if we can picture to our minds the Oriental shep-

(*Continued on page 329.*)

THE WORLD'S HOPE.

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J. H. PATON, - EDITOR AND PUBLISHER.

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HOLIDAY CAMPAIGN.

A THREE months' campaign with DAY DAWN! Who will join us in it? In council with friends, we have decided to cut the price of DAY DAWN in two from now till January 15, 1904, for a special "Holiday Campaign." We want to put the book into the hands of ministers of the gospel and other thinking people generally. Think up your circle of acquaintance, and let us see what we can do in the way of seed-sowing in these three months. For twenty-five cents we will send the paper-covered DAY DAWN, or for fifty cents, the cloth-bound DAY DAWN, to any address, postage paid. To anyone who will send us a new subscriber for the HOPE and one dollar, we will send, as a premium, one cloth bound DAY DAWN, or two in paper cover, postage paid. This is something for which many have been asking. Here is a special opportunity to put the "Plan of the Ages," and the fullness of the Gospel of Christ, from our point of view, before the thinking people, "who shall be able to teach others also."—2. Tim. ii. 2. The object is to cast our bread on the waters.—EDITOR.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

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EDITOR'S APPOINTMENTS.

Nov. 8, Detroit, Mich., 1856 Woodward Ave. at 3:30 p. m.

Nov. 15, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Nov. 22, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

Nov. 28, & 29, Peck, Mich., Saturday 7:00 p. m. and Sunday, 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, five cents a single copy; or we will mail six to six addresses for twenty-five cents.

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(*Continued from page 327.*)

herd, and see what he does for his sheep. Even those familiar with sheep in this country have but little idea of this, and what "shepherding" means as expressing the Lord's interest and care for his people. The Lord comes to us in the Person of the Lord Jesus Christ, who said, "I am the Good Shepherd." John x. 1. What a Shepherd he is, having all knowledge, all wisdom, all power and all goodness, and having identified himself so completely with the sheep in their experience. Some think that David must have written this Psalm at an early period of his life, and it may be so. It grew out of his experience with the sheep. The truths it expresses may have been a great comfort to him in his later experiences, as they have been to many since then.

THE LORD OUR SHEPHERD.—Ver. 1. This is the subject of this lesson. The word Lord here means Jehovah, the ever-living, the ever-loving God, our Heavenly Father. He is not a principle, but he is the personal and intelligent embodiment and source of all good principles and things. "We trust in the living God." Jesus said, "I am the Good Shepherd."—John x. 1. Then this must be the same Jehovah manifested in the flesh. If he is *our* Shepherd, we have the right to make it very personal, and say, "The Lord is *my* Shepherd." He will not object, if we are so disposed.

To appreciate the Lord as our Shepherd, we must realize the situation of the sheep in the land of Palestine in David's day, and the relation of the shepherd to the sheep. The duties of an Oriental shepherd are peculiar to the East. There the pastures are not inclosed, as in this country, but often practically boundless; and much of the ground is barren. Robbers and beasts of prey abound. Much of the shepherd's work and care is caused by these facts. A sheepfold in the wilderness affords protection at night from these enemies and from bad weather. The shepherd is always with his sheep. He knows each one by name, and they know him, and appreciate and reciprocate his love. He always comes into the fold by the door; only robbers and enemies climb in some other way.—John x. 1, 2. The shepherd watches over the sheep with the solicitude of a father, and is ready at any time to risk his life for their welfare. In the light of these facts read John x. 1-16, and it will be seen how Jesus is the true Shepherd of the sheep. Even the lambs of the flock—those who as yet know little about him—he gathers with his arm, and carries in his bosom.—Isa. xl. 11. In Christ all the qualities of the Good Shepherd are found. What he does for his flock is told in this Psalm.

I. HE SUPPLIES THEIR WANTS.—Ver. 1. "I shall not want." He may not gratify every desire, but every real need—both temporal and spiritual—he is able and willing to supply. He is wise as well as kind, and considers our lasting benefit, rather than our immediate gratification. He has all resources, both natural and spiritual. He knows each one by name (John x. 14)—knows each one's nature, circumstances and needs, and has the love, wisdom and power to make all things work together for their good.

II. HE GIVES REST AND PLENTY.—Ver. 2. This and all that follows is an elaboration of the first statement, "I shall not want." Here are food in abundance, all needed supply of pure, fresh, gently flowing (not stagnant) water, and time and opportunity for rest. He knows the places in this desert where his people can be well supplied, and he leads them there. When sheep lie down in green pastures, it means that they have had enough, and now they can rest and ruminate and assimilate their food. In all this the supply of the body is used to rep-

resent what is needed for the higher nature. The supply is in the Word. In another figure, it is the "bread of life, and the "water of life." Without the Good Shepherd to guide, how people run after things that are not satisfying. A prophet says, "Why will ye spend your money for that which is not bread, and your labor for that which satisfieth not?" We need not run in the arid places looking for a satisfying portion, when our Shepherd knows where to lead us for rich supplies. It is true and blessed that he does not drive us, but *leads*. He is not a Substitute. He says "Come, follow me."

"He drew me, and I followed on,
Charmed to confess the voice divine."

III. HE RESTORES AND GUIDES.—Ver. 3. The word rendered "soul" in the Bible sometimes means the life, and sometimes the person. When Jesus was on earth, he restored people to health and strength, bodily, and he can do so yet, when he sees fit, either with or without clay, or oil, or any other remedy. Probably all physical healing was and is the type of the "greater works" of spiritual healing—forgiving transgression and cleansing from all sinful conditions. In Luke xv. the Lord no doubt represents himself as the Shepherd finding and restoring the wandering sheep to the fold. Some apply this restoring of the soul to the resurrection. He will not fail in that; but David probably meant the Lord's work of restoration in this life from the wandering in ways of sin, that he may lead in the paths of righteousness. The Lord—the Good Shepherd—does all this, not for the sake of a Substitute, but for "His own name's sake." It is not because we deserve such care and blessing, but because we need them. The Lord thus reveals his own wonderful love.

IV. HE PROTECTS AND COMFORTS.—Ver. 4. This may mean, "When I go right forward in the path of duty, though sorrows, disappointments, and dangers loom up and hang over me, like the shadow of death itself, I will not be afraid." He does not say no evils will come, but the presence and companionship and sympathy of the Lord will make him fearless. Fear of what never happens causes more suffering than the real disasters. What a blessing to be able to say, "Thou art with me." The rod, or shepherd's crook, was to draw the sheep out of dangerous places; and the staff to protect against enemies. "They comfort me." This not only means to console in trouble, but also to strengthen, invigorate and encourage.

Perhaps walking in "the valley of the shadow of death" may include the actual going into the death state itself. How many have been comforted by the assurance of the Lord's presence with them in the dying hour. They had no fear. Jesus died. He conquered death. To those who have fallen asleep in the blessed faith of Christ, death itself is but a shadow. And whether believers now sleep, or pass over at once to be with the Lord, death is only a little brook. Though one should sleep ten thousand years, there is no consciousness of time; hence the passage to be with the Lord in any case is "in a moment." "He'll be with us all the way." "The best friend to have is Jesus."

V. HE TREATS US AS GUESTS.—Ver. 5. The believer is more than a sheep to be fed; he is an honored guest. The Lord sets the table himself out of his own bounties. Even when surrounded by enemies we are safe at his table. No evil can befall us without his permission. He makes all things work together for our good. Anointing the head with oil was an ancient act of hospitality to guests. It may typify the refreshing supplies of the Spirit. The Lord taking the servants place is seen in his washing the disciples' feet.—John xiii. Once he said, "I am with you as one that serves." "He that would be

great among you, let him be your servant."

The cup running over expresses the super-abundance of the blessings that the Lord gives his people richly to enjoy. And it has been well proved that what people call poverty does not prevent the fullness of joy that the Lord gives his believing ones. "God has chosen the poor of this world rich in faith, and heirs of the kingdom that he has promised to them that love him."

VI. THE BLESSINGS ARE EVERLASTING.—Ver. 6. We have seen that the whole Psalm is an elaboration of the truth that under our Shepherd's care we shall not want any good thing. This verse shows that only goodness and mercy shall follow us through the whole life. The term "house of the Lord" was applied first to the tabernacle, and later to the temple. But these were a foregleam of the home beyond, where we shall be forever with the Lord, and share his work and joy.

WORLD'S HOPE MISSION FUND.

Deficit Sept. 1.		$7.55
Amt. recd. to Nov. 1.	$34.61	
Literature sent to Nov. 1.		$20.50
Amt. on hand Nov. 1.		$6.56

The object of this fund is to furnish literature to those unable to pay, and the amount of good we are able to do, depends upon the contributions of those interested.

☞ THE PERFECT DAY, revised edition, has 240 pages. Price, stiff cloth cover, 50c; paper cover, 30c. For $2.00 anyone may order six cloth-covered, or ten paper-covered copies, to one address or more. Each copy has the writer's likeness.

ANOTHER TRACT.— By request, the article "Christ's Coming and work," including the Editor's "Personal Experience," has been made into a 16-page tract, for more general circulation. Price 15 cents a dozen, or $1.00 a hundred.—ED.

SILENT HOPE MESSENGERS.

I WONDER how many of us who have seen the light of the pathway grow luminous, who have had their faith grounded and strengthened, who have had their hope deepened and vitalized, who have felt increasingly the love of God shed abroad in their hearts, by the Divine Spirit's opening of the Scriptures through the mind and heart and hand of Brother Paton; I wonder how many of us, thus richly blessed, are making due use of the tracts—those little silent messengers which issue from the "WORLD'S HOPE" press. Probably few of us are doing as much and as faithfully as we might in this way. These messengers of hope seem admirably adapted, as the opening wedge, to awaken interest and response on the part of such as God's Spirit may have made susceptible to the truth-as it is in Jesus Christ.

There are one or two of the "Hope family" known to the writer, who keep a plentiful supply of these wedges constantly on hand. Everyone coming to the house, no matter on what errand, and engaging in conversation, is given one or another HOPE tract, as seems best adapted at the moment. Every letter, business or social, as a rule, carries with it a silent messenger of peace. Perhaps some of us have never thought of this as one way of keeping the light always burning, and will be glad to respond to the suggestion. God, through Jesus Christ, has graciously committed his blessed truth to our keeping, and—strange paradox—we can keep it most securely by giving it away. Let the light shine and it will grow brighter with each ray we can throw out. Are not the little silent "HOPE" messenger rays of light? S. I. H.

☞ THE RESURRECTION is the name of one of our tracts. 12 pages—right size to inclose with a letter. Price 15 for 10c, or 50c a hundred.

See our Holiday Campaign, page 328.

"WITHIN THE PALE."

MICHAEL DAVITT, who went to Russia to investigate the massacre of Hebrews at Kishineff as a representative of a newspaper in New York, has written a volume on the conditions of that race which he titled "Within the Pale." He says:

"I have come from a journey through the Jewish Pale, a convinced believer in the remedy of Zionism. I failed to see any other that can offer an equal hope of success. It is a necessity of the actual situation and faces the growing perils of the Russian Jew with a courageous plan of repatriation. Hope for partial or ultimate emancipation in Russia there is none. Other countries cannot be expected to relieve Russia of the unhappy victims of oppression and poverty. Where, then, are they to go?

"The Jew, as he is ruled and oppressed by Russian officials, is a far greater danger to Russian autocracy than anti-Semitism is to the Israelites of the Pale."

Mr. Davitt sees catastrophe because of unnatural economic and social conditions. He writes: "The facts are so objective that the warning they give of a coming catastrophe cannot be ignored. It would be like leaving an epidemic of smallpox to cure itself by neglect.

"This condition of things is unnatural. It is analogous to a situation which would result from a federal law compelling every European-born artisan and laborer within the whole United States to reside inside of Pennsylvania and to be forbidden to seek employment outside the cities and towns of that state.

"The murderous competition for employment, the deadly rivalry for existence, the bad blood between opposing races, the poverty and social wretchedness which such a condition of things would create—apart from the operation of coercive laws—can readily be imagined by the American reader. But this is no overdrawn picture of the economic anarchy prevailing within the Russian Pale of Jewish settlement.

"The towns are crowded with artisans and traders, and as these are out of all proportion to the producers and consumers of an agricultural country, they necessarily become more destitute and wretched as their numbers increase. They are too poor to emigrate. They are prohibited from migrating. They cannot seek work on land. They are not permitted to engage in several occupations.

"M. De Plehve and the czar," he avers, "can accomplish one good and blessed work, if so minded, without altering a single anti-Semitic Russian law. The emperor can destroy in Russia the atrocious legend about the annual killing of Christian children by Jews as an alleged part of the blood atonement in Hebrew paschal rites. In this humane and Christian task he is entitled to the co-operation of the emperor of Austria, the king of Roumania and the heads of the other Balkan states, where this story of ritual murder is constantly circulated, and not infrequently as a part of political propaganda. There ought to be a truly Christian crusade waged against this infamous product of ancient, insensate, sectarian hate."—*Sel.*

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EXTRACTS FROM LETTERS.

Interested in Israel.

INCLOSED find money for which please send me a Revised New Testament and a copy of the tract "History of Israel." I glory in the fact that "All Israel shall be saved." That lifts the last one of us out of the rut; and if it were possible, I would like to see the day when all the Jews shall be safely landed in Jerusalem. Some of my "Orthodox" friends refuse to read the HOPE because it teaches that all the Jews will be saved. I always look it over to see if there is anything concerning the Jews and Jerusalem. I should like to live to see the prophecies about them fulfilled.

I must tell you that my only brother passed away on Dec. 5, 1902, in his eighty-third year. He was a strong believer in the salvation of all the human family. He said the whole world could not change him without changing the Bible. He was perfectly willing to die, and passed away with a smile. It was through him that I became a reader of the blessed WORLD'S HOPE. If you have any extra numbers I should be glad to make missionaries of them.

Please tell me how you pronounce your name. I call it Pat-on. My neighbors call it Pa-ton. Which is right? (It is Pa-ton—giving *a* the long sound, as in pay.—ED.)

I pray that the Lord may prosper you in your great and glorious work of opening the eyes of the blind.

GANSVILLE, LA. W. C. K.

More Than Theory Needed.

DEAR BROTHER:—It is a neglect on my part that I have not written sooner, but I will do so now, as I want the HOPE continued, for which find inclosed two dollars. I am interested in reading your paper, as it treats much of the Signs of the Times and the different Ages. I rejoice to see how wonderfully God is bringing about his purposes, and that he is showing some of his plans to me. I only sometimes fear that some dear souls are getting a theoretical knowledge of God's plan, and are consoling themselves without the divine or spiritual life which is for us to enjoy now, and to be a blessing to others, by helping them to Christ. This is very important, for only then are we able to behold the wonderfulness of God's work.

Yours saved through the precious blood of Christ, B. B. B.

MOONLIGHT, KANS.

Do Not Be Discouraged.

I INCLOSE you $1.00 to renew my subscription for the HOPE. I am happy to see that you are still able to continue the good work.

Five or six years ago I undertook to translate some of your articles for the benefit of an intimate friend in France. I was hoping that she would be willing to open her eyes and see; but, instead, she requested me not to take any more trouble that way, as the articles did not interest her. But, a couple of years ago, an American friend, who married an Englishman, wrote to my daughter: "Please tell your mother that her French friend, M'elle. G., has come to me as I write, and wishes me to say that the lessons your mother tried to explain to me have helped me greatly in my new surroundings, and that I am very grateful to her for attempting to enlighten me against my own prejudices.'" (My French friend has since died.) The writer of the letter is a true Christian, and a believer in the Larger Hope. So you see that we ought not to be discouraged, but continue to sow the good seed, and be assured that it will bear fruit in its own good time. Yours in Christian fellowship, Z. J. H.

EAST DURHAM, N. Y.

Comfort in Lonely Hours.

DEAR BROTHER PATON:—I will now write to thank you for the HOPE which you have been so kind to send me since

the death of my husband. He has been gone three years last July. How we miss our companion in this life. How he loved to read the HOPE. He read them over many times. He had the DAY DAWN, MOSES AND CHRIST and another large book. It did him good to read them. He trusted in the dear Lord, the only one we can trust. How he comforts us in our lonely hours! I should have written long ago. I wanted to send you some money. When my husband died he had nothing. I depend on my two sons, with whom I live. One is very feeble. I will try to send you some money soon. My health is not very good; but I am thankful for the blessings that God gives me from day to day. I pray that you and your family may have a greater blessing for your kindness to others. May the Lord be with you. MRS. J. S. C.

SWAMPSCOTT, MASS.

A Church at Home.

DEAR Brother Paton and Family:—May the dear Lord bless you all. "Grace to you and peace from God our Father. I thank my God, making mention of you always in my prayers." I do not expect to see you again, until we meet in the kingdom of our Father. But I would like to see you and hear you preach. But I am not able to go out much. I can go to the post office to get my mail, with the help of a cane. My bodily health is very poor. I do not know how long I shall stay here in the body. The dear Lord knows. I am his. He saves me, and is with me all the time. I am free in him. I have a church in my own home. Though all alone, I can worship God and love and serve him. I spend most of my time reading the Bible, books, papers and tracts on Bible subjects. And I sing the songs of Zion, and pray.

I inclose you some stamps for the HOPE, and one of the tracts on "Eternal Judgment." I do not know what I would do all alone if it were not for my good reading matter and my trust in the Lord. I am now seventy-one years old. My love be with you all in Jesus Christ. May God's love and grace be yours. C. B. W.

BELLEVUE, MICH.

LOVE UNIVERSAL AND ENDLESS.

(Continued.)

Now we are talking on the grandest of topics, this height of love, and this love at the height and at the front of all things, love in original and infinite intelligence. There is no end to the things that may, might or ought to be said. It is a boundless topic. And all the way is the interrogation point in many minds: How are the threatened penalties to be understood? What of the words that never will down, "everlasting" and "eternal," as united with fire or punishment?

One thing is worth noticing: Eternal or everlasting death is never known or read in Scripture, nor is everlasting woe, or pain, or sin, or despair, or wailing, or dying, ever so known. Everlasting, as joined to sin or penalty, we account a relative term,—or, at least, not absolute in the commonly accepted sense. Suppose a wicked man first resuscitated to life. This resuscitation is not resurrection. The righteous, indeed, are no sooner resuscitated than they are resurrected. Resuscitation and resurrection, with them, we may account all one and the same, or, at least, simultaneous.

Peter said, "Christ went and preached to the spirits in prison,"—that is, the great host that perished at the flood. The prison we call the prison of death. Jesus after his resurrection went and preached to them, but he did not preach when he was asleep in Joseph's new tomb. In his post-resurrection life of forty days, he was seldom seen. In some way,—*how* we are not to pretend to say we know, of course—in some way he preached. In order to do this, the dead were, we assume, temporarily resuscitated, and heard blessed words. What a visit of mercy! What a voice of blessed sound! Having heard it, the sleepers got a seed of life in themselves. They were spirits in prison, the prison of death, but they heard a word of life and hope, and then slept again. This was a spark interjected into their dreamless slumber. It was not resurrection, but it was precedent to resurrection. So much for that.

Now in a coming day, we can see, or seem to see, a resuscitation of the unrighteous dead, precedent to a resurrection. This resuscitation may have in it a pang of emergence, a

struggle as of the creature breaking its chrysalis investment. But how or wherein is there the quality of everlasting in the pang or the pain and struggle of emergence? It is something to see a *quality* in everlasting, rather than mere duration. Yes, how much there is of signification in this sense of quality! God himself is everlasting, not alone in that his being is endless, but in the sense of this pre-eminence. One who has lived to curse the world, and comes to a retrospect of his life, and to a sense of his pernicious career and pernicious and corrupt self, comes to a sense of this in the presence of the Searcher of the soul! Think of it! Can you measure the depth of shame he feels? And that shame is everlasting, because God is everlasting, in whose presence he is. That shame comes from all the long misdoing, and the irreevocable past. When he is searched through and through,—when he is self-searching and self-seeing, in the light everlasting, the shame he feels is everlasting in its quality of depth, and intensity, which implies in some sort endlessness; for never, even after salvation from sins is attained, will an utterly vile man, that is, once utterly vile, ever cease to feel shame, though the shame may not in God's mercy be painful. It will nevertheless be always a sentiment, an attitude and a quality of character, antagonism to wrong and repentance of his own wrong. And the good that comes is really and truly endless, and so penalties are everlasting because they work everlasting good.

But that everlasting as a Bible word is not endless, but far from it, is easily enough seen in the Lord's counsel to make friends of the mammon of unrighteousness. And what is that but to number among one's acquaintances in the course of one's earthly life, some who have possessions, and who being of a benevolent heart, would show kindness in extremity or misfortune. This will come providentially in the experience of many worthy people, and Christian teachers and workers. When the pioneer preacher, or the missionary, or the visitor of the sick and the prisoners, the worker in any field of charity, is old, or disabled, and dependent, he finds a home with some man of resources, or is a recipient of his bounty. A home, a hospital, a retreat, a refuge, is for the time, "an everlasting habitation," into which he is received. His own home, however humble, is an everlasting habitation, that is co-equal or co-eval with his life-time, however short, when he receives from some kind hand a timely remittance or benefaction. And thus everlasting is seen to apply to a portion, and even a brief portion, of this short mortal life. And it is everlasting when it refers especially to the closing portion,—when it refers to a transaction, a benefit, of the later days of life—and to a transitional time, of two lives, or two times, or two aions successive to each other, and one merging into another. Tremendous interests are attached to this transitional stage or phase of things. Things are aionian when they relate to a time of changing ages—one lapping over the other.

Enough of this for now, but there is much more to be said. It is but part of a subject almost infinite in extent, as it is truly infinite in interest. No subject is so great as that which involves the character of God our Father, and no truth grander and more deserving to be known and believed, than the infinite integrity of God the Creator, and the integrity that is righteousness, and the righteousness that is kindness, and the kindness that forever holds and keeps the wise in his wisdom, and the good in his goodness,—or what is an infinitely blessed thing, that recuperates and saves the lost! O the glory that saves and raises the dead! That is a blessed memory that never forgets one of all the myriads of the dead. Never forgets one Indian, one Negro, one poor Hottentot—no, not one of all the lost and dead in all ages and countries, in all deserts or wastes,—in all seas and islands, in all caves and in all deeps from beginning to end, and from Land's end to Land's end.

Now take the grand outlook for the Jews in Romans xi. They have had trouble enough for a hundred and eighty three decades, hunted, outlawed, plundered, expelled, ridiculed, denounced and made a creation's offscouring. They have had an everlasting disinheritance and affliction. When I say everlasting, I mean age-long—yes, two ages long. Among them have been stalwart and noble men, and amiable, lovely women. And if we are kind and just and pitiful we might say—*enough!* Let this misery end; and, sure enough, from the prophets we know it will end. And we know it from a chief apostle too. What does he say in the closing up of his retrospect of their history? He says this, and put it in capitals, "AND SO ALL ISRAEL SHALL BE SAVED." Good! aye, that is good indeed, proving that God is good.

And what can be said against this conclusion? Suppose we ignore it. What good will that do? Suppose we say the apostle was ignorant or presumptuous! That never will do. Suppose we say that *all* Israel means only a part. How about the presumptousness of such a limitation? Suppose we say that all Israel means only all the living descendants of the

old twelve tribes in 1903 or a little later. Who appointed us limitarians in the day of God's mercy and determination to save?

How would a man look in seeking to make God's arm puny by his guesses or prejudices, when to silence or discomfit him,—we cited that grand interrogation,—"Who is this that cometh from Edom, with dyed garments from Bozrah?" Well, there is an answer sounding from the overhead heavens, "I that speak in righteousness, mighty to save." That is a voice sweeter and louder than any thunder, or even if it were in an undertone, it would be greater than the song of the angels at the birth of the blessed Babe.

By *all Israel*, we count and include the dead children of Abraham of all the forty centuries more or less. We count the forgotten thousands that died in Egypt, when Pharaoh set hard taskmasters over them, and made them toil hopelessly, to do almost impossible things. We count the thousands that left their bones in Arabia from Mount Sinai to Mount Hor. We count even the petulant who murmured at Moses, and almost broke his heart by their complainings. *All* is a little word, but of vast magnitude when it applies to the loving-kindness of him who is as truly Father as he is Creator. And such little words as *shall be*, are exceedingly sweet and strong, when they refer to the consummation of Love's great design.

If it were not for Love, creation with its mysteries of misery and death, would itself be the greatest mystery of all;—and shall we not even dare to say with the truest humility, the greatest misery too? But, no, that is inconceivable and impossible, for God never intended any misery as an end, but rather he meant joy to come and make an end of pain. The greatest ending that was ever proposed, is and will be the ending of these three things, namely, *sin*, *misery* and *death*. And I give them in their true order, not the perverted order of sin, death, and misery. But the resurrection will save from and out of them all. They will all slink off and dissolve and vanish.

To recur a moment, hear the apostle, and notice something that God did, although it be tried ever so much to nullify, palliate or change the record. What did God do? "He hath given them the spirit of slumber." Could they altogether withstand the narcotic influence? "Eyes" too, he hath given them, "that they should not see." Could they create for themselves new and good eyes? Could they command vision, and summon it from the deep? "And ears, too, that they should not hear?" Could they create for themselves good ears, or find a physician or a magician to do it? And for how long? Why even "to this day;" and it is just as true that this disability, a three-fold one, applies to Israel now, as it did 1800 years ago, at least to that Israel which we may name Judah from which Christ came, or Benjamin from which Paul came.

We can not evade the record that God gave to Israel these things which you may call affections or afflictions—one or both. But there is hope, nevertheless. They did not stumble beyond recovery. When they fell, it was not forever. By their fall, good came to the world at large, and will come. Their fall is wonderful in its outcome of good. It is named *riches*—the riches of the world, and when Scripture says riches, it means something more than Rockefeller's stupendous millions. For Rockefeller's millions are not the riches of the world, but as many contend, they are or tend to, the poverty and impoverishing of the world. And as the long dark day of Israel nevertheless enures to the good of such a host as no man can count, their good bright day of restitution and fullness shall do far more yet in the future.

Read and see. Here is a certain casting away of a part, that in some way, in God's plan, shall be nothing less magnificent than the *reconciling of the world*. Could we over-estimate the blessing of that? Is it not enough to stir hope even in the stone-heaps and sand dunes? Even inanimate nature might cry *glory*, and the deserts infested with scorpions, for the love and might that shall reconcile the world will be fairly certain to make an end of all the evil things that have slain their millions with terrible claws and teeth and with exudations from pestilent reservoirs of poison.

(*To be continued.*)

HOLLAND, N. Y. C. COLEGROVE.

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THE WORLD'S HOPE

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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Report of General Meeting.

ACCORDING to previous appointment, published in THE WORLD'S HOPE, the General Meeting of the Larger Hope believers was held in the Brick Chapel at Yale, Mich., commencing on Friday, October 30, at 3 p. m. There were two sessions on Friday, three on Saturday, (besides a business session), and three on Sunday, besides the regular Sunday School. A business session was held on Monday forenoon; and several of the preachers remained to have a meeting Monday night, and to continue the meetings longer if then thought best. We were highly favored with pleasant weather.

Battle Creek, Lapeer, Algonac, Almont, Peck, Amadore, Lexington, Melvin, Cass City, Sanilac Center, Speaker, and Toledo, O., as well as Yale and vicinity, were represented. The meetings were well attended. The preachers present, and who took more or less active part in the work, were Bros. Pelton, Palmer and Brown, of Yale, Bro. Veysey, of Toledo, O., Bros. Clapp and Guerrier, of Battle Creek, Bro. Hull, of Sanilac Center, and the writer of this report. Greetings were received from Bro. Swank, of Fremont, O., Sister Fink, of Detroit, and Bro. Frostic, of Peck, with regrets that they could not be present. We know of many others who would have been there, had it been practicable.

The objects of the gathering were to strengthen and encourage the believers and workers, by mutual counsel and conference concerning the things of the Lord,—things doctrinal, practical and experimental;

JESUS LIFTED UP.

IN reference to some remarks that I made in the hearing of an aged brother, concerning what Jesus meant by his being lifted up, I have received from him the following letter:—

"It seems to me that Jesus was never in an earthly condition before his death. Adam was the earthly man. The man Christ was the Lord from heaven before his resurrection—the Word made flesh—the Lord from heaven by creation—the only begotten of the Father, full of grace and truth—and could not have been lifted up out of earthly conditions at his death, for it was at that event he went into the heart of the earth—an earthly condition—where he remained until the Angel of the Lord came down and rolled away the stone from the door of Joseph's new tomb and sat down

to hold forth the word of life, as revealed in Jesus Christ; and to confer together concerning the practicability of a better cooperation, by putting ourselves into working relation to each other by some form of permanent association. We think these objects were realized.

As I could not be at the meetings on Saturday,—being called to attend the funeral of an aged sister, thirty miles away, the distance having to be traveled by horse and buggy,—I was called upon to speak at both meetings on Friday. The first discourse was based on John xiv. 1-16: The Good Shepherd and the Sheep; the old fold and the new one; the door of the old fold, by which the porter let the Shepherd in, and the "Door of the sheep" of the new flock; the unity of all believers in Christ, based, not upon any form or ceremony, nor upon any external bond,—like the staves hooped together in a barrel,—but upon their new nature, the inner life principle, the "eternal life," which the Lord gives them. But it was suggested that, for earthly use, all spiritual, or invisible, realities seek to manifest themselves in some visible form. This is the law of growth from all seeds. For this reason, that he might be seen and known by mortals, God was manifested in the flesh. Thus we can appreciate the words of David, "The Lord is my Shepherd," and the words of Jesus, "I am the Good Shepherd." In harmony with this principle, our Lord prayed for all believers in him, through the apostles' word, "That they all may be one, * * that the world may believe." This, to meet the world's need, must be a visible unity, based on and expressing the spiritual, invisible unity. Some thoughts were called out concerning the false Christs and prophets and wonder-workers of our day, who deceive many, and, if it were possible, would deceive the elect. The sheep may be tried, but, knowing the voice of the Good Shepherd, they will not follow a stranger. The knowledge of the Word is their safeguard.

The subject of the second discourse was "Christ lifted up," or "highly exalted,"—along the line of the article on that subject in this paper.

Being away on Saturday, I cannot say much about the meetings of that day. Bros. Veysey, Clapp and Guerrier did the preaching; and from what I heard others say, I judge that all the meetings were greatly enjoyed.

In addition to the meetings for preaching, there were several short sessions of a social character, in on it, and Jesus came up out of earthly conditions — out of the tomb—in the presence or sight of the Angel and the soldiers who guarded the tomb — bringing life and immortality to light by a personal, bodily reliving, resurrection of the same man with flesh and bones that was crucified and buried. It was at that event he was lifted up out of earthly conditions, after which he could say. "I am he that liveth, and was dead; and, behold, I am alive forevermore, and have the keys of hell and of death." Thoughts suggested for your consideration.

Respectfully yours,

A DISCIPLE.

The passage of Scripture about which we were talking was John xii. 32, 33: "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." This brother has long been a preacher of the gospel, and I am glad to say that he has for many years been a believer in "The Larger Hope." Concerning the success of Christ in saving all mankind, by drawing all unto himself, there was no difference between us. The difference seemed to be concerning what was meant by Jesus being lifted up, and the nature of the saving death that he died. I

which many took part. In some respects these were the best parts of the convention. The testimonies were earnest, intelligent, joyous and inspiring. Several times, Bro. James Brown, who has passed the three score and ten years, and is so feeble that he had to be carried to the meetings, gave us very earnest and inspiring exhortations, sitting on the edge of his couch. His heart was full of joy, and his eyes beamed with the light of heaven's border land. He thought it might be his last opportunity to speak for the Master here; but we do not know. We are all in the Lord's hands. Whether we live or die, we are his.

Beginning at half past nine, Sunday morning, forty-five minutes were spent in prayer and conference, with Bro. Palmer as leader. Following this, Bro. Veysey gave us a very pointed address on our stewardship in the use of money. His position in substance is that we are the Lord's, and all that we have is his, and that it should not be hoarded, or laid up on earth, but used in the Lord's work, and thus laid up in heaven. He said many, acting as under the Mosaic law, give a tenth of their income, (though the law required two tenths), and are greatly blessed. He urged that the right way under the gospel is to give all, except what is necessary for present "food and raiment." Many will regard this as an extreme application of our Lord's words; but Bro. V. has long endeavored to practice what he preaches—to work wholly for the Lord, and depend wholly on him for a living. And if all were as willing to work and give as he, no good cause would ever lack support.

From eleven to twelve was the Sunday School hour. By request of Bro. Martin, the Superintendent, Bro. Hull gave the school an interesting ten minutes' talk.

In the afternoon meeting, by request, I gave a discourse on the evidences that we are now in "the days of the Son of Man," which involved the manner of the Lord's coming, or presence, the length of the Jewish and Gospel ages, the times of the Gentiles, the signs of the times, the restoration of the Jews, (touching the Zionist movement), the general condition of the world, and even the high claims of the false Christs and prophets (Elijahs and others) of our day, against whose misleading influence the knowledge of the Bible teaching would be a safeguard. (These subjects are all treated of in the book DAY DAWN, which in this Holiday time can be had

asked him what he thought was meant by his being lifted up from the earth; and he said that it referred to his being crucified—not killed in some other way, but literally crucified—on the cross; and he urged as proof that Jesus said this "Signifying what [manner of] death he should die." This is no doubt quite a common view of the matter.

I expressed the opinion that while it was literally true that Jesus was lifted up from the ground on the wooden cross, it probably had a deeper meaning than that, and that for the same reason, the death he died meant more than the literal crucifixion on that Roman cross. I called attention to Romans vi. 10 as indicating the nature of the saving death that Jesus died: "In that he died, he died unto sin once: but in that he liveth, he liveth unto God."

The brother objected that as Jesus was not a sinner, he could not have died to sin: and he referred to the Emphatic Diaglott, which says he died *by* sin, and lives *by* God. This seems plausible, as we all admit that he "did no sin, neither was guile found in his mouth."—1. Pet. ii. 22; see also Heb. iv. 15. But I have several translations of Romans

for half price—fifty cents in cloth binding, or twenty-five cents in paper cover—sent postpaid to any address.)

The afternoon meeting closed by a symbolic "Communion" service, in which many (all who desired to do so) partook of the "one bread" and "the cup," in remembrance of Christ. We walk by faith until our change, when we shall see him as he is.

After the address of the afternoon, I threw off the spirit of study, expecting the pleasure of hearing another at night; but I was called on to speak again. Then I took a familiar subject, one in which I delight: The Unity of all Believers in Christ through the Apostles' word; the Seven New Testament Illustrations of that Unity; and the Regenerating Work of Christ and the Church after the Marriage.

By general consent, it was good to be at this three days' meeting, even counting all the sacrifices made to be there. Bro. Pelton, the resident pastor, spent most of his time looking after the comfort of the visitors and others; and his wife gave special attention to the singing, which (under the leadership of several efficient singers) was an important part of the services. The friends at Yale fulfilled well their promise to entertain their visitors, lunch being served between meetings in the church. We hope for many more such gatherings.

LARGER HOPE ASSOCIATION.

AT a business session held on Saturday, in connection with the General Meeting of the Larger Hope people, the matter of forming and incorporating an Association was considered, and a committee of five was appointed to prepare the articles necessary to that end. It was then proposed to call it "The Largest Hope Association." This is not to be a church, as members of any church, and those who are not members of any church, may be members of this Association.—See Article III., of By-laws. The lack of unity in our operations has long been keenly felt; and the design of this Association is to prevent the exercise of one-man power, and to place ourselves in harmonious working relation to each other, that the light which God has given us may, by systematic cooperation, more clearly and effectively shine. What any number of people cannot do singly, they may easily do if they act togeth-

vi. 10, including Rotherham and the Revised Version, all of which agree with the Authorized Version, that Jesus died *to* sin, and liveth *to* God.

It is clear that the apostle taught that while Jesus was not a sinner (a transgressor of the law), nevertheless he was made sin for us: "For he [God] hath made him [Christ] who knew no sin, to be sin for us, that we might be made the righteousness of God in him."—2. Cor. v. 21.

My attention was called to the fact that the Diaglott (in harmony with the popular tradition) makes it read that "He hath made him to be a sin-*offering* for us." The weakness of that rendering lies in the fact that the Greek has in this verse no word for "offering." (The several versions above mentioned do not use the word offering.) The same word for sin—*hamartia*—is used twice in the same verse. Sin was the victim—"sin in the flesh." Jesus took our nature for the very purpose of destroying sin in the flesh. "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, [just like us] and for sin, condemned sin in the flesh."—Rom. viii. 3.

The plain teaching

er. God's order is that invisible forces seek to express themselves in outward form. In the union of all right forces there is strength for good results. In the recognition of this principle, as Jesus said, "The children of this world are wiser than the children of light." Surely the children of light ought to learn the lesson concerning the power of union and cooperation.

In this meeting a fund was started, and sixty-five dollars have been subscribed. The work then begun was taken up in the meeting held on Monday, the report of which is given below.

YALE, MICH., NOV. 2, 1903.

A MEETING was called at 8 a. m. to consider and act upon the report of the committee appointed on Saturday, Oct. 31, by the Larger Hope people in their General Meeting.

Bro. John H. Paton, chairman of the committee, called the meeting to order. Prayer was offered by Bro. Henry Veysey. The chairman, after stating the object of the meeting, explained that, in order to have a legal corporation, the law of Michigan requires that those who would incorporate shall adopt both Articles of Association and By-laws, and that their form is mainly defined by the law.

After a reconsideration of the previous question concerning the name, it was decided to adopt the name, "The Larger Hope Association." And after the necessary consideration and modification of what the committee presented, those present unanimously adopted the following

Articles of Association

—OF THE—

Larger Hope Association.

ARTICLE I.

THE purposes for which this society desires to become incorporated, are as follows:—

1. To encourage the gathering together of the scattered believers in the larger hope.

2. To build one another up in social, moral, intellectual and spiritual life.

3. To promote the recognition of the unity of all who believe in the Lord Jesus Christ through the apostles' word.

4. To cooperate in work for the welfare of mankind, by personal effort, and by diffusing—through

of these several Scriptures is that God sent his Son Jesus in our nature (sinful flesh) that he might destroy it on our behalf—die to it, and rise into the life and righteousness of God—that we might share the nature and righteousness of God in him.

The brother (if we may judge by his letter) misses the important truth, which these and other Scriptures seem clearly to teach, that Jesus was in our earthly condition before he died, and that only because of this could he be the Sin-offering. But the letter seems to admit that the lifting up of the text was *not* fulfilled when Jesus died on the Roman cross, but when he was raised from the dead. In this I think he has come nearer the truth.

If the death he died was only the physical death on the wooden cross, and if that were all he meant by being lifted up, would it not be necessary to limit the drawing to himself to the same thing? But we all know that he has never drawn anyone to himself on the literal cross. And yet we must not forget that he said, "I, if I be lifted up from [Greek, out of] the earth, will draw all unto myself." If we can see the deeper meaning of the cross, and of the lifting up,

preaching and the publication of literature—moral and religious knowledge,—especially the truth revealed in the Bible concerning God's love and purpose for the world of mankind.

ARTICLE II.

THE name assumed by this proposed corporation, and by which it shall be known in law, is, "The Larger Hope Association."

ARTICLE III.

THE term of existence of this proposed corporation is fixed at thirty years from the date of these Articles.

ARTICLE IV.

THE names of the persons associating in the first instance, and their respective residences, are as follows:—(Here follows the list of names.)

Then the chairman read what had been prepared for by-laws, and after considering them one by one, and modifying some of them, those present unanimously adopted the following

By-laws of the Larger Hope Association.

ARTICLE I.

NAME.

THIS Association shall be called "The Larger Hope Association."

ARTICLE II.

AGREEMENT.

WE, whose names are subjoined, believing in the Lord Jesus Christ, and in God's love and plan as revealed in the Bible, do hereby associate ourselves for the purpose of cooperating in the work of diffusing—through preaching and the publication of literature—moral and religious knowledge,—especially what is revealed in the Bible concerning God's love and purpose for mankind.

ARTICLE III.

MEMBERSHIP.

THE membership of this Association shall consist of all such persons, in or outside of any church or denomination, as desire to cooperate in the work of the Association, and will subscribe their names to its by-laws; and that membership may be terminated at any time by request of the person desiring to leave it, or by the majority vote of the members present and voting at any meeting of the Association.

we will also see the more practical and glorious import of the promise that all shall be drawn to himself. We will see that salvation is not a superficial thing, but that it involves complete regeneration.

In the literal—which was a shadow—the lifting up by the resurrection followed the death, though it could hardly be called the result of the death. But in the deeper death that Jesus died, the death is the cause of the lifting up, or the high exaltation. By his dying to sin, the inevitable result was that he lived to God.—Rom. vi. 10.

Without in any way belittling the literal death and resurrection of Christ, can we not see the deeper cross and death, of which the literal was a shadow? Can we not see how we must follow Christ in this in order to share his glory? With this view we can understand what he meant when he said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me."—Luke ix. 23. With this in mind we can understand what Paul meant by our being "Crucified *with* Christ, that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. vi. 6. Indeed, it makes the

ARTICLE IV.

POLITY.

THE government of this Association is vested in its members—it being subject to the control of no other ecclesiastical body or corporation whatever.

ARTICLE V.

OFFICERS.

THE officers of this Association shall be as follows:—

1. A President and a Vice President, who shall be chosen by a majority vote of the Association, for one year, or until their successors shall be chosen and qualified.

2. A Secretary and a Treasurer, either two persons, or both in one person, who shall be chosen by a majority vote of the Association, for one year, or until their successors shall be elected and qualified.

3. Three or more persons, who shall be chosen by a majority vote of the Association, for one year, or until their successors shall be elected and qualified, who, with the other officers of the Association, shall constitute an Advisory Board.

4. An Editor for its Official Organ of publication, if the Association shall have one. Such Editor may choose his own Assistant and Business Manager, subject to the approval of the Association.

ARTICLE VI.

ELECTIONS.

ALL elections in this Association may be by acclamation, if no member present objects; otherwise, the elections shall be by ballot.

ARTICLE VII.

MEETINGS.

1. THIS Association shall hold an annual meeting at such time and place as the Advisory Board may select. At such meeting the annual reports of the officers shall be presented, the officers elected, and such other business transacted as may be specified in the call, or may properly come before the meeting.

2. Special meetings may be called by the Advisory Board, at such time and place as they may think best.

3. At all business meetings of the Association five members shall be a quorum for the transaction of business.

ARTICLE VIII.

AMENDMENTS.

THESE by-laws may be amended by a two-thirds

(*Continued on page 245.*)

whole passage clearer concerning being "baptized into Christ," "baptized into his death," "buried with him by baptism into death," and raised up to "walk in newness of life." With this in view we are enabled to discriminate between the water symbol and the deeper or spiritual reality. In this sense the more we die, the more we live; the deeper we sink (in self), the higher we rise (in Christ). "He that exalteth himself shall be abased; but he that humbleth himself shall be exalted."

It seems that Paul must have referred to this deeper experience in the overcoming work of Jesus, when he said of him that he "suffered being tempted," and was made "perfect through sufferings."—Heb. ii. 10. 18; v. 8, 9. He could have had no victory, had there been nothing to overcome; and if he had not been in our earthly condition, and had not conquered it, the apostle could not truly have said: "We have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."—Heb. iv. 15.

It also seems evident that the apostle had the deeper death, and the higher lifting up,

(*Continued on page 245.*)

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A THREE months' campaign with DAY DAWN! Who will join us in it? In council with friends, we have decided to cut the price of DAY DAWN in two from now till January 15, 1904, for a special "Holiday Campaign." We want to put the book into the hands of ministers of the gospel and other thinking people generally. Think up your circle of acquaintance, and let us see what we can do in the way of seed-sowing in these three months. For twenty-five cents we will send the paper-covered DAY DAWN, or for fifty cents, the cloth-bound DAY DAWN, to any address, postage paid. To anyone who will send us a new subscriber for the HOPE and one dollar, we will send, as a premium, one cloth bound DAY DAWN, or two in paper cover, postage paid. This is something for which many have been asking. Here is a special opportunity to put the "Plan of the Ages," and the fullness of the Gospel of Christ, from our point of view, before the thinking people, "who shall be able to teach others also."—2. Tim. ii. 2. The object is to cast our bread on the waters.—EDITOR.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

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EDITOR'S APPOINTMENTS.

Nov. 15, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Nov. 16, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Nov. 17, Englewood, Ill., 6006 Green St., at 7:30 p. m.

Nov. 22, Washington, Mich., 10:30a. m., and Almont, Mich., at 3:30 p. m.

Nov. 28, & 29, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Dec. 6, Detroit, Mich., 1350 Woodward Ave. at 3:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, five cents a single copy; or we will mail six to six addresses for twenty-five cents.

THE HISTORY OF ISRAEL is the name of a 64-page booklet. Price, 5c each or 50c a doz. Address this office.

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vote of the members present and voting at any meeting of the Association,—the proposed amendment being inserted in the call for the meeting.

After the adoption of the Articles of Association and the By-laws, the following officers were elected:—

President, John H. Paton, of Almont.

Vice President, Henry Veysey, of Toledo, O.

Secretary and Treasurer, G. W. Paton, Almont.

Advisory Board, William H. Palmer, of Yale; Charles I. Clapp, of Battle Creek; Byron H. Pelton, of Yale; Mrs. Loella H. Pelton, of Yale; and Mrs. Lydia White, of Lapeer; and the other officers of the Association.

The Association voted to recognize THE WORLD'S HOPE as its Official Organ and John H. Paton, of Almont, as its Editor. And he chose G. W. Paton, of Almont, as his Business Manager.

The Association voted that all moneys coming into its treasury shall be subject to the direction of the Advisory Board.

The following-named brethren were recognized as ordained ministers of the gospel in this Association:—

John H. Paton, of Almont, Mich., pastor of Churches at Almont, Buchanan, Peck, and Washington.

Henry Veysey, Toledo, O., General Missionary.

Charles I. Clapp, Battle Creek, Mich., pastor of Church at Battle Creek.

C. W. Guerrier, Battle Creek, Michigan. Evangelist.

Byron H. Pelton, Yale, Mich., pastor of Church at Yale.

James Brown, Yale, Mich., Evangelist.

William H. Palmer, Yale, Mich., Evangelist.

The Advisory Board was authorized to use its discretion in receiving ministers and others into the Association.

The Association authorized the publication of its proceedings in THE WORLD'S HOPE, and also in pamphlet form, as a "Year Book."

Adjourned.

It will be observed that the membership in this Association is purely voluntary and fraternal. There are no articles of faith to endorse, nor any financial condition of membership. The poor as well as the rich are welcome. We want the sympathy and ear-

(Continued from page 343.)

of Christ in view when he said that he "became obedient unto death, even the death of the cross;" and that therefore "God hath highly exalted him, [lifted him up], and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, in earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philip. ii. 8, 9. The same Greek word, *hupsoo*, is used here as in John xii. 32, only here it is coupled with *huper*, for the word "highly."

The lifting up of John appears to be the same as Paul's "highly exalted." The two results are clearly the same. In the one all are drawn to himself; in the other, every knee bows to him, and every tongue confesses him Lord, to the glory of God the Father. In view of all these things, it is evident that the lifting up of Christ refers to his glorified state in the righteousness and immortality of the Father, and not merely to his being nailed to the Roman cross, nor even to a merely physical resurrection. In this light his promise to draw all unto himself is blessed indeed.

The word *hupsoo*

nest prayers of those who can give no more than these. The Lord requires people to give as he has prospered them, and to give cheerfully. We expect that He will move upon the hearts of those who have means to give for the promotion of this work. According to its by-laws, people of any church or denomination, and people who are not church-members at all, may be members of this Association. No one need leave his church. In order to membership it is only necessary to be interested in the work of the Association. Let us hear soon—the sooner the better—from all who desire thus to associate and cooperate with us. To all who respond, a card—a certificate of membership—will be sent. Ordained ministers of the gospel, who desire to be recognized as such in this Association, and to have their names published in its "Year Book," are requested to send with their application the certificate of three persons as to their moral standing in their community. All contributions will be applied as requested. Let us do what we can to let our light shine. All applications for membership, and all other communications concerning the Association, should be sent to the Secretary, G. W. Paton, Almont, Mich.

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means "To exalt, elevate, set on high."—See Young's Concordance. It is used in several Scriptures, and rendered exalt. Capernaum is said to have been exalted to heaven. "He that exalts himself shall be abased." "Humble yourself, * * that he may exalt you in due time." Of Jesus it is said, "Him hath God highly exalted;" and "Being by the right hand of God exalted." The same word, *hupsoo*, is used whenever it is said that Jesus was lifted up. Another word, *epairo*, is used when it is said that Jesus or others "lifted up their eyes," or "their hands."

Another important place where *hupsoo* is translated "lifted up," is in John iii. 14: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The first thought of many may be that this only referred to the crucifixion of Jesus on the Roman cross. But it is clearly susceptible of the deeper application. The fact that a serpent was used to heal the serpent's bite is suggestive of the deeper death—the death to sin—as the means of the higher life—the high exaltation. Let it be noted that the brazen serpent—the type of the great Healer—had to be raised up where all those who were bitten could *see* it, that they might look and be healed. For this reason it appears that in order to fulfill this type, the highly exalted Jesus must be brought within mental reach of those for whom his healing is intended.

It is not uncommon for people to hear and to think that many Israelites who were bitten, and knew their need, stubbornly refused to look to the brazen serpent and be healed. But we find no such record in the Bible. It does not seem possible that anyone who felt his need would refuse to look and be healed. So if people do not look to Christ for salvation, it proves one or both of two things: 1. They have not learned their real need of salvation; 2. They have not learned the truth concerning Christ being highly exalted for their salvation; he has not yet been brought within their mental vision. It may be that this Scripture has special reference to the church of this age, as the serpent was not for those who had died. But we know that the work of the Spirit of the Truth will not be ended until the *world* is convinced of sin, righteousness and judgment (John xvi. 8), and we know that the Lord will not fail nor be discouraged, until he shall send forth judgment unto victory, and that by this practical process he will draw all unto himself.

It is an important truth that in the work of drawing men to himself, both now and hereafter, the Lord identifies the church (the *ecclesia*, the called

out ones) with himself. This unity of of all believers with Christ is the ground of both their safety and their glory.—John xvii. 20, 21. They are said to suffer with him, to be crucified with him, and are to be one with him in his future reign and saving work. As he—the Head—represents his body—the believers—in the heavens, so they represent him on the earth. His work here is now carried on through them. In proportion as they are filled and controlled by his love, they are magnets to draw others. Not on the literal cross, but in his patient, suffering, loving people, he is "evidently set forth, crucified among" men.—Gal. iii. 1. And when the Head and the body are glorified together—fully lifted up, highly exalted—then the world will be converted—all the nations being drawn by the attractive power of the Heavenly Magnet. All the needy sons and daughters of Adam will then see and know Christ as their all-sufficient Saviour.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Curse of Strong Drink.—Prov. xx. 1; xxiii. 20, 21, 29-35.

(Lesson for Nov. 22.)

GOLDEN TEXT.—Wine is a mocker.—Proverbs xx. 1.

INTRODUCTION.—This is the World's Temperance Lesson today. Its purpose is to place before the young (and the old too) two motives for leading a life of temperance; (1) The attractiveness of a temperate, self-controlled life; and (2) the evils that flow from intemperance. Speaking broadly, temperance includes right living in everything. Some have argued that temperance requires that we must use intoxicating drinks moderately. Rather would we say that a temperate life requires the moderate use of good and useful things, and total abstinence from all injurious things. And it may be necessary for Christians to abstain from some things for the good of others.—See 1. Cor. viii. 13. As many are constantly being ruined by the use of wine and strong drink, and many others are proving that they can be well and happy without them, we have a strong argument in favor of total abstinence. The drinking habit is the cause of much of the world's misery and ruin. It is directly the cause of poverty, desolation and shame; and it is closely related to every form of sin and crime. Our lesson should not only cause pity for the poor drunkards, and sympathy for their families, but it should arouse a strong indignation against the traffic and the traps for the young and unwary. As Christ came not to destroy men's lives, but to save them, we surely ought to be against intemperance and the liquor-traffic.

I. THE FOLLY OF WINE.—xx. 1. Wine was the alcoholic drink most used among the Hebrews, and probably was generally considered quite harmless; but as drunkenness was quite common, evidently it could not be used with impunity. The tendency of its use is toward excess.

"Wine is a mocker." Mocker has been rendered "a scorner." Wine is alcoholic grape-juice personified as one who disregards things of sacred or vital importance. It is a great deceiver. It makes many fair promises, and after people are ensnared, it brings misery and desolation. One of its common deceptions is that it pretends that its victim can stop drinking whenever he pleases, while it weakens his will, and makes it difficult to break the chain. It causes a disease he cannot cure. The best time to stop is before beginning.

"Strong drink is raging," or "a brawler."—R. V. It tends to make people quarrelsome, rough, immoral and indecent. The strong drink of that day was only a little more intoxicating than wine. If their wine was a mocker, and their strong drink a brawler, and deceived their victims, what shall we say of the vile stuff now passed out as "wines and liquors?" They are liars and thieves. They rob men of everything worth having, and give nothing in return but poverty, shame and misery to all concerned.

II. THE DRUNKARD AND THE GLUTTON.—xxiii. 20, 21. These two are classed together because they are examples of self-indulgence—yielding to the control of the lower appetites. The warning is to avoid their company. All low self-indulgence tends to disease, poverty and rags. Such men are not fit to occupy positions of responsibility. One of the signs of our times is that employers discriminate against men who drink intoxicants. It would be better for such men and their families if the authorities would prevent the sale of the stuff.

III. THE DRUNKARD'S WOES.—Vs. 29, 30.

Who hath woe? sorrow? contentions? bablings? wounds for no good reason? red, lusterless, lifeless eyes? These six questions can only be answered in one way: "They that tarry long at the wine; they that go to seek mixed wine." Others may have some of these things, but they can scarcely be found combined except in the confirmed drunkard. The picture is a sad one. He has but little pleasure even in his cups. He has become a slave to a terrible tyrant. He is on the down-grade, and he feels that he cannot stop. His will has become weak. He is not its master. His life is full of disappointment and hopelessness. He, when sober, sorrows over wrecked prospects—his own, his wife's, his children's—and he goes back to his cups to drown his sorrows. He commits the greatest wrongs against his dearest friends. He complains of his ill-luck, his troubles, his family and friends—of all but himself, and it is he that needs changing. What wounds and bruises he suffers, and all for no good reason. His "redness of eyes," and his bloated countenance plainly indicate the terrible habit.

But what of the "moderate drinker,"—he who sips and tampers with the cup? He has not all these marks and sad experiences, and he thinks he is safe—being proof against the weakness of the hard drinker, and he may even berate the folly or wickedness of the drunkard, and complacently think *he* will never make such a *fool* of himself. He thinks he can drink, or let it alone. He has proved the former, let him prove the latter. He should know that he is the kind of material out of which drunkards are made. Only those who let it alone are perfectly safe. The influence of the moderate drinker is even worse than that of the drunkard: for no young man will take the drunkard as his ideal; but he may think it safe and manly to follow the example of the respectable business man or leading church member who takes the "social glass."

IV. TOTAL ABSTINENCE.—Vs. 31, 32. The wise man here shows where the real danger lies—in looking upon the tempting cup. This warning does not in the least encourage moderate drinking. Verse 32 shows that what may seem pleasant at the first, biteth and stingeth like poisonous enemies at the last. The serpent is one of the devil's names, and alcohol has well been called "the devil in solution." We may safely let it alone. It is by going on from looking, tasting and sipping that drunkards are made. It is a downward road all the way. Boys, do not take the first glass.

V. DRUNKEN FOLLY.—Vs. 33-35. Verse 33 shows the demoralizing influence of the drinking habit. Intoxicants excite the lower nature and lead to impurity of life. Under their influence men "shall behold strange women," or "things."—R. V. And men will say and do things when intoxicated of which they would be ashamed when sober. Verse 34 shows the utter insensibility of a man when dead-drunk. He is like a man asleep in a storm, or on the mast head, and realizes not his danger. The same idea may be in the first part of verse 35. He is unconscious of his knocks and hurts. And the last part of the verse shows the horrible waking and sufferings that drive the victim back to drink again.

How strange that men will not take warning from such woeful results! What but moral blindness can prevent the deepest sense of guilt when, for revenue, people license that which makes drunkards? There is a woe on the man who drinks. Woe is also upon the man who puts the bottle to his neighbor's lips, or tempts him to drink. And there must be a terrible woe on any people who for gain license the cruel traffic in liquor and thus strengthen the hands of the wicked.

David's Charge to Solomon.—1. Chron. xxviii. 1-10.

(Lesson for Nov. 29.)

GOLDEN TEXT.—Trust in the Lord with all thine heart.—Prov. iii. 5.

INTRODUCTION.—This is a somewhat difficult lesson, as the last days of David, and the transfer of the kingdom to Solomon, are reported in several chapters in 2. Sam., 1. Kings, and 1. Chron. The lesson is supposed to include not only 1. Chron. xxviii. 1-10, but also 1. Chron. xxii. which is in a similar strain, and really gives more of David's charge to Solomon. It is well to read the whole section, 1. Chron. xxii.—xxix., 2. Sam. xxiii. 1-7, 1. Kings i. and ii. 1-11.

We now return to the history where we left it in the lesson for November 8. David was now in his old age—probably very near his end. His many troubles, because of sin in himself and his family, had led him nearer to God. After the death of Absalom, David returned to Jerusalem and reigned there the remainder of his life, continuing his preparations for the building of the temple, and making arrangements for Solomon to succeed him. Solomon was the first son of David and Bathsheba after their legal marriage (2. Sam. xii. 24), and he had three younger brothers.—1. Chron. iii. 5. There were several older sons, some one of whom would, according to custom, succeed to the throne: but for some reason, under divine direction, David had selected Solomon to be his successor. In 1. Kings i. we learn that Adonijah did what he could to usurp the kingdom, being the eldest son by another wife, but was defeated by the interference of the prophet Nathan and Bathsheba.

It has been said that three influences brought Solomon to the throne: (1) his inheritance; (2) his fitness for the place and work; and (3) his choice by the people. These three things are important in every life.

In 1. Chron. xxii. 1-5 we learn that David had located the place of the temple that was to be built, and was making great preparations for it. This shows his abiding interest in the plan, and his tender care for his son Solomon, who was yet young. "So David prepared abundantly before his death."

I. THE RATIFICATION ASSEMBLY.—Ver. 1. The kingdom of Israel being a constitutional monarchy, it was necessary that the selection of Solomon should be approved by the tribes through their representatives. These David assembled—the princes, captains, stewards, officers, and mighty men (men of wealth and influence)—at Jerusalem.

II. DAVID'S ADDRESS TO THE ASSEMBLY.—Vs. 2-8. The king stood up—which, as he usually talked sitting on the throne, showed the importance of the occasion. He said, "Hear, me, my brethren, and my people."

These words indicated tender affection. He was one of them—seeking their good, and their cooperation in his plans.

He then told them what his plan and hope had been—to build a house of rest for the ark of the covenant of the Lord, and for the footstool of God; and had done much to get ready for the building. He had set his heart upon this. It may have been partly for his own honor, but no doubt he thought of the good of the people and the glory of God.

But he was disappointed. God, through Nathan the prophet, had hindered him.—2. Sam. vii. He was not allowed to build the temple of the Lord, because he had been a man of war, and had shed much blood. Was David condemned for being a warrior? Was not the fighting under God's direction? David was a type of Christ as a Conqueror, and it is a part of God's plan that the kingdom must be won before the great temple-building and the reign of peace. The temple was to be a house of peace.

But the Lord had a way of fulfilling David's desire. He reminds them of the fact that God had chosen him out of all his brethren to be king over all Israel. This suggests the idea of the perpetuity of Israel and the kingdom—a promise that is as good for the nation as the king.

And of all the many sons of David, God chose Solomon (expressing his preference through Nathan, the prophet) to succeed his father "upon the throne of the kingdom of the Lord over Israel." This reminds us of the truth that the Lord was always their King, and that the visible throne was only a shadow of the reality.

And Solomon should build the temple of the Lord. "For I have chosen him to be my son, and I shall be his father." This made him both son of David and son of God. In xxii. 9, 10 we see this same truth, and that he was to be a man of rest. The name of Solomon means "peaceable." And Israel was to have "peace and quietness in his days." Solomon was the type of Christ as the "King of Peace."

Some object to the sonship of Solomon, thinking that 2. Sam. vii. 14 only meant Christ; but this lesson applies it directly to Solomon, the type of Christ, which he could not have been had he not been a son. The statement in 2. Sam. vii. 14, "If he commit iniquity, I will chasten him," shows the Lord's way of dealing with sons. In Christ, the Antitype, there was no transgression, but only the assumed "sin of the world" had to be destroyed, but even He had to be made perfect through his sufferings.—Heb. ii. 10.

Verse 7 speaks of the Lord's promise to establish Solomon's kingdom forever, on the condition of his constancy in obedience. So far as the continuity of the typical kingdom is concerned, disobedience made a terrible break, lasting through the "Times of the Gentiles." But the Antitype of both David and Solomon is found in Christ, whose conquering reign is followed by the reign or peace, which shall have no end.—Luke i. 33.

In verse 8 David appealed to the assembly, as in the presence of all Israel, and the presence of God, to be faithful to keep all the commandments of the Lord, that they might continue to possess the land, and leave it as an inheritance to the coming generations forever. In this they failed, as history has shown.

III. AN APPEAL TO SOLOMON.—Vs. 9, 10. David now addresses his son Solomon, and urges him to the only way by which his life can be a success. He first urged him to know the God of his father. To know God is the true foundation of all good character. Oh! that all knew him as their loving Father. Next he urged him to serve God with a perfect heart and willing mind. If people really know God it is easy to love and serve him. Love appreciated produces love. Jesus said, "If ye love me, ye will keep my commandments."

He then gave him four other motives for obedience: (1) the Lord searcheth all hearts, and will know if the obedience is genuine; (2) "If thou seek him, he will be found of thee," to be the true helper, and all that he has promised; (3) "If thou forsake him, he will cast thee off forever"—that is, so far as the Adamic or earthly life is concerned; (4) "The Lord hath chosen thee" to do a great work. It can not be done by disobedience.

It is a blessed thing to have the assurance that we are doing what the Lord wants us to do. All these motives are as important in our lives, as they were in Solomon's.

Solomon's reign was beginning—his father having arranged that he should sit on the throne with him. David died at the age of seventy, and Solomon "sat on the throne of the Lord as king instead of his father David." xxix. 23, 28. David was buried at Jerusalem, in the tomb of the kings. No trace of his sepulcher now remains, though it existed at Pentecost.—Acts ii. 29.

David was a brave, noble and loving man. He had strong passions, a warm heart, and a generous hand. He was attractive, bright, happy, poetic, strong in faith, deeply devotional, and in the main, good. He was not perfect: he had some of the vices of the time: he committed a great crime. He was a loving father, but was rather weak in his family government. His repentance and public confession proved him to be a true and godly man at heart. He was perhaps, in spite of his faults, one of the best men that ever lived. He was a great man—great as a general, as an organizer, as a statesman and as a poet. His day was mainly a bright one; it had a terrible storm; but its end was clear and peaceful.

WORLD'S HOPE MISSION FUND.

Balance on hand Nov. 1.	$6.56	
Amt. recd. to Nov. 15.	3.00	
Total		$9.56
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☞THE RESURRECTION is the name of one of our tracts. 12 pages—right size to inclose with a letter. Price 15 for 10c, or 50c a hundred.

See our Holiday Campaign, page 344.

LOVE UNIVERSAL AND ENDLESS.

(Continued.)

THE reconciling of the world! What a stupendous consummation! And let us turn straightway to 2. Corinthians, and see if we do not find this foreview of preeminent good reiterated. Reiterated indeed! How do we read? In chapter v. is this, "And all things are of God." This gives us a standing ground of rock, and the rock enlarges mightily as we proceed. How good it is that we have that blessed Reference, *God*. From him can come only good, though the shaggy envelope of good is seeming evil, or, if you please, real evil for a time, a day, an hour, a moment in his sight who sees through vistas of duration stretching on and on into what is called eternity. This God,—not alone for that gift of faith or sight to us his creatures, whereby we say before heaven and on earth, that he is and shall be justified in his works,—is justified now in fact, and shall be justified in the sight of men and angels and hierarchies and in all worlds for ever.

And what has God done so far? He has reconciled us to himself by Jesus Christ, if we believe. But he has done more, he has given to us the "ministry of reconciliation." What a gift! And we may give him great honor for such a grace given to men. And with such a mission entrusted to us, or appointed for us, we should look well to see what this entrusted responsibility is. We can be sure that it is most precious, and as in the English Parliament there is the cry of "Hear, Hear!" when some noble or notable thing is said, so may we cry, "Hear! Hear!" And here it is. "To wit, that God was in Christ reconciling the world unto himself." He was so from the beginning, he is so now, and so will be, till the work is accomplished. In all the now of six ages, counting a thousand years for an age, he is immutably and steadily working to this end. All the events of all the times and divisions of time, with all their seeming labyrinth, and mystery, are ordered to contribute to the end, to be subordinate to the end, and finished in the one grand closing of God and good victorious.

Is God reconciling the world to himself in all this uproar of a thousand disordant notes, in all the jargon of diverse tongues, in all the rush of nations impatient and restless, in all the cries of grief and despair, and in the floods of the tears of bitterness over the pale faces of beloved dead, and the mad fury and thunder of battle? As the broken and uncouth shapes in a kaleidoscope, become vivid and beautiful when seen aright, so shall the storms, and the things contrary and unaccountable be made to serve for good in the grand conclusion.

Not that I mean to say evil is or ever can be in itself good, but it can be subserved to attain it. And even Satan himself, if we account Satan an abandoned intelligent entity seeking to wreck the universe, or a principle of evil, and not a personality, shall in either case be held to subserve the grand good that an all-seeing eye foresees, and a will imperial intends.

If God is reconciling the world to himself, it will be *un fait accompli*, a thing accomplished. Nothing can prevent it. But if we doubt or deny it, then what? Was the apostle mistaken? (That he should falsify would be inconceivable.) Or can we imagine that the thing proposed was unattainable? Is impossibility imputable to Omnipotence in this most blessed and noble idea of benevolence? Can love fail?—Love that is at the head and front of all things,—Love that is joined to power and that is itself the very spirit of power?

Will judgment, which is love in action, miss the mark? Is the world too large, are its inhabitants too hard, and are the difficulties too great for him who said, "Let light be, and light was?"

What a work suitable to him who said, "Love me with all thy heart!" What a work for him who said, "Is Ephraim my dear son? Is he a pleasant child?" Or "When Israel was a child, I loved him." And who said, "God loved the world." And who said, "Behold, I make all things new."

Now it would be a colossally fabulous hint, to aver or imply that he who is the reconciling mind and will, is not sincere; or that he is not adequate to the work: or that sin and Satan are too strong for him: or that he is variable, who says, "I am the Lord, I change not;"—or that he is reconciling in theory only, and not in fact;—that he is reconciling in so far as a pure and good intention goes, but that the pride and contrariness of the worm, man, can defeat his good will and good intent.

How weak to say that God is reconciling the world in a way of willingness, but that man can and does make good will abortive by his unwillingness! How weak to say that ignorance or unbelief or stubborness can overmatch Good! How weak to say finally that God himself is after all too weak to realize his intention, or to combat the virulent opposition of mortal or satanic antagonist! The truth is in a nut shell. God's eye is single, and he whose eye is single is full of light. Reconciling the world is an intention full of grandeur, and no art or force can balk the reconciliation.

How much we have heard in the old time teaching, giving us to think that we must

strive to reconcile God, that he is the enemy to be propitiated, the adversary to be placated! It might be by penances; it might be by long prolonged mourning; it might be by works and acts of difficulty or hardship; it might be by putting on literal or metaphorical sackcloth.

I am not at all underrating a true attitude of humility. I am not underrating that true repentance that God himself gives, nor faith, nor prayer, nor the blessedness of a true submission. But he who is reconciled to God is a happy man, reconciled by his new-creative Spirit working in, at, and upon the heart. And all the world must be and shall be, at sometime, so reconciled.

There shall never be a hopelessly unreconciled nation, or clan, or creature. From the republic of Andorri in Spain, or San Marino in Italy, to great semi-barbaric Russia, that is this day taking Finland by the throat, and that reaches her shaggy bear hand into Asia, to grab lands and peoples, from Cape Colony to Greenland, the people of all the ages shall be reconciled to God. And O, lovely sight to behold--to wit, the once benighted, enlightened; the once erring, reclaimed; and the once far gone in an awful abysm of darkness, raised, rectified and saved.

To be reconciled to God, is to be new-born. It is to have a new heart, and new eye-sight, and to be a creature leal to the Creator and loving him. It is to love his name and love his company, and love all his will and delight in it. It is to be more than reconciled in the primitive sense; it is to glory in his holiness.

And when God is reconciling the world, is it to be supposed that it is something forever in process of being accomplished, and yet never achieved? Not so weak and uncertain is he whose will and power alike go forth conquering and to conquer. It is a most glorious revelation of love raising a fallen race. When a man is in harmony with the ruling Power, he is safe, he is happy, he is infinitely blest, and we may reverently say, God is happy in the purpose and the work of reconciling the world to himself.

A world gone astray is regained. What clapping of hands with joy and for joy, of all the reconciled, and of the angels who have watched from the beginning, and gone on lightning errands to do whatever the king said, and go whithersoever he bade. A world reconciled will be the song of the mighty, the rejoicing of the principalities in heavenly places. It will be the spring of the most marvelous acts and ecstacies of minstrelsy. It will be a subject of conference and congratulation in all aeons, for here come in procession the saved, once drowned, crushed, burned with fire, broken, shattered, and racked. They may come in a series of resurrections, or in a continuity of them, though the first resurrection was an awakening of the saints at the beginning of this great work, that they might be co-workers with God, and helpers, as well as witnesses of a work to make every heart leap with joy.

And now what more? "Not imputing their trespasses unto them." And this caps the climax. For granting the fact of sins, and the corollary of penalties,—the sins evil and destructive, and the penalties destructive in mercy, and in mercy and wisdom disciplinary,—we have this, in due time, that neither the sins nor the penalties are eternal, and the time is coming when sins are cleared away and penalties are no longer needed. This too, in the case of arrant or arrogant sinners, while a thousand million, and more, of the weak, ignorant and unfortunate, are so kindly considered, and so graciously regarded, that sins are not imputed to them. They are forgiven, and not imputed.

The classes and cases we cannot pretend to name, but we can have some conception of them. Take the flagrantly wronged in early life, by crafty and Satanic shapes in the form of men. Take the wives doomed to a hell of wretchedness by being linked to the slaves of drink. Take the child widows of Hindostan, and all the weak that craft and force have enslaved and tormented. Nay, what shall we say of the unconverted graduates of revival meetings, where hell torments were painted in letters of fire to frighten both callous and timid into profession of faith, if I may say so? Take the hesitating and doubtful of their duty, who have been urged with every stress of loud invocation to come to the altar to be prayed for, and those who have been hurried into baptism and church-membership without any real change except thus outwardly. Take the naturally just who pay their debts scrupulously, and the kind-hearted who help the poor. And there are all the savage myriads of dimly explored wastes; the isolated tribes; the families and clans roaming through solitudes; the pigmies hiding in deep forests; and the half-naked dwelling in huts; and the poorly-fed shivering in the chilly gales from the sea; and the tawny barbarians dwelling in tents; and the short-statured hunters of seals in their low snow huts.

There is no end to the enumeration. Chastened and harried they are, and many are well scorched with flames of bitter trials. But at last, at last, there is hope and help. In the end their sins are *not* imputed unto them. That is the negative aspect, and they are forgiven,—that is positive and final, and to God be the praise.

Shall we doubt the apostle? Shall we deny

his saying, or eviscerate it with limitations, apologies, equivocations and suggestions, that amount to a finale of implied indredibility? Shall we take unlawful liberty with God's word? Or shall we go hunting for passages of the darkest hint and tint we can find, and magnify them, and by a weak interpretation and superficial judgment seek to put a cloud of mist over the promise of a world reconciled to God?

O, the glory of a final outcome of sins not imputed! Sins truly repented of and forgiven. Sins of which the memory is abhorrent, while yet again the anguish of those remembered follies is healed by the loving-kindness of God. His look of pity how it must penetrate and soften the heart of the once hard and vile transgressor! Such a miracle of change from bad to good, cannot God perform when he please! The goodness of the hitherto Unseen and Unknown, how it can subdue the stubbornest and enlighten the most benighted!

"Not imputing their trespasses!" Set this to music. Blotting them from his book! Cleansing by his Spirit of searching and sanctification, the heart where unbelief has had its dwelling-place. Dispelling darkness by a flat as effectual as when he sent effulgent beams into the chaos before Adam was framed of dust, and made alive with a breath of the Almighty. This is a revelation amazing and gracious, yet either ignored, or abridged of its fulness, or emptied of its life, by the textual expositions or doctrinal dispensations of past and present times,—yet not altogether in our own day, either.

Let it not be supposed we would be so foolish as to assume to teach or assert anything of our own knowledge or option. What atoms are we, and what atoms are our days! Far be it from our thought to assume to teach or hint aught that is not derived from authority. We can trust the apostles and prophets. And whatever is given us through them, or comes from them, we thankfully accept. But we will not speak the great name with a familiarity and fluency, that would imply we were self-imagined favorites of Omnipotence. We would not be trumpeters that have no call. And we might speak a truism and say that to call aright, one might or should be also called. To interpret the word, and to give it a plain and faithful presentation, there should be neither the fear of man, nor servile obeisance to traditions. Give the love of God its true and great headship in the making and managing of a world, and in the welfare of its myriad people.

What in heaven, or under heaven, could be motive in creation but good will? Did God seek to glorify himself in the utter and hopeless wretchedness of creatures sprung from him, and in the eternal wreck of their destinies? Inconceivable! We may well believe that love as high as heaven and deeper than any possible hell, would have a will as irresistible as the force that moves all the host of orbs above, and with it, wisdom too, which means order, welfare, happiness and glory in the end.

Conceive who can the grandeur and fame of a mastery and management of things,—that builds a palace of glory and beauty out of a ruin, and saves a host as countless as the sands of the sea from that horror of darkness we call death.

Death? What is death? It is the silence, the immobility, the helplessness, that man deplores and would evade if he could. The dead neither know anything nor can do anything. Intelligence dreads to be utterly unknowing. Activity dreads to be lost in utter paralysis. Joy, in looking on the varied beauty and majesty of nature, and on the face of friendship illuminated with love, dreads to be utterly gone: and yet this is the fate of the dead,—to be without knowledge, activity or delight. The dead are, after the last gasp, as utterly dependent on a Power alien to themselves, or other and above their own, as they were dependent for the first breath they drew when the throes of motherhood ushered them into ex-uterine life. Not a finger can stir, nor a whisper breathe, in all the vast land of the vanished and forgotten, once alive and erect as we.

Now does not God understand all this, and consider it, and must he not look on all the scene with a pity that would be most near to pain, may even shot with pains, if I may so say, unless he saw straight to the end of restitution and far more than restitution? Only thus could he who is Love bear all these millenniums of anguish and trembling, and see the myriads of babes born with mothers' pangs, after a life of tossing and disappointments, lying down to die. The once alive are no more than that other earth, in which they lie dissolved, with places, names, histories lost in oblivion. A few exceptions magnify the rule. This is the picture that appeals to Pity throned in glory.

(To be continued.)

HOLLAND, N. Y. C. COLEGROVE.

P. S.—In my article in the HOPE of Nov. 1, I spoke of "everlasting" as never joined to "woe or pain or sin or despair, or wailing, or dying, or death." The words "everlasting punishment," and "eternal destruction," do indeed occur, and to these I may hereafter refer.

And, again, can there be "shame without pain?" Perhaps some may say, *No*; but this may be a little amplified hereafter. If I suggest a thought the reader does not endorse, let him discard it, and I will not complain—of course not.—C. C.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE TWO SIN-OFFERINGS.

To those not familiar with the two sin-offerings, it would be an advantage to read Leviticus xvi. The two sin-offerings are the bullock and the goat.

"And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself: * *. and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times."—Vs. 11–14.

This appears to convey the idea that no one is directly benefited by that offering but himself and his house. Jesus said to his disciples: "Ye have not chosen me, but I have chosen you." 1. Pet. ii. 9: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." Rev. ii. 26: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations."—(this house, at the end of the gospel age.)

"Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat."—Ver. 15.

Heb. ix. 11–22: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause

he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. * * Without shedding of blood is no remission."

Now let us notice the fourteenth and fifteenth verses in particular: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Now if the offering of himself to God made him the Mediator of the new testament, by means of death, for the redemption of the transgressions that were under the first testament, will not the offering of the goat class to God, make them the mediators of the millennial age, by means of their death, for the redemption of the transgressions that are under the new testament, as Christ was to redeem them that were under the first testament? The priest did with the blood of the goat as he did with the blood of the bullock. Thus we should expect a similar transaction. As the first sin-offering had a will (testament), so must the second. Is not this the will or testament that Malachi iii. 16–18 speaks of? "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked: between him that serveth God and him that serveth him not." This will not be of force until after the testator is dead.

Mark. ix. 11, 12: "And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things:" The Elias class will come before that great and notable day, and occupy the same space of time that John did. They will handle the Old and the New Testament.—See Rev. xi. They will shun not to declare the whole counsel of God. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war

against them, and shall overcome them, and kill them,"—(spiritually.) "Ye are the salt of the earth." Thus it loses its savor. Then Satan is turned loose a little season, and the world runs wild for three years and an half. "And their dead bodies shall lie in the streets of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified."

Jesus said to his disciples: "Ye are my witnesses." These are the witnesses of the goat class. "And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell on the earth. And after three days and an half the spirit of life from God entered into them, and they stood upon their feet,"—(which signifies returning to their former condition before they were spiritually killed.) "And great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them."

Heb. x. 9, 20: "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. * * For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us. * * Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh."

Then are we not to understand that the people are to be sanctified by the offering of the goat class, once for all, and not as the priests under the law? "And every priest standing daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."

Thus the remainder that is to be done is through his house, which he showed in Paul's case. He said to the Lord: "What wilt thou have me to do?" The answer was: Go to Ananias, he will tell thee. How much more shall the blood of the goat class, who through the eternal Spirit offer themselves without spot to God, purge their conscience from dead works to serve the living God? And for this cause they are the mediators of those in the millennial age, by means of death, for the redemption of the transgressions that were under the gospel age, that they may inherit eternal life. Thus the blessing of the nations will be through the goat class, by their embassadors. G. W. MARTIN.

DEERFIELD, MO.

REMARKS.—I am not sure whether or not Bro. M. has said what he wished to say. He has not made the idea quite clear to my mind. He has quoted considerable Script-

ure. That is plain enough; but some of the inferences are not quite as clear.

Our brother makes it plain that there were two sin-offerings in the day of atonement—the bullock and the goat. This seems important, though it is often overlooked. Jesus taught that every "jot and tittle" of the law must be fulfilled.—Matt. v. 18. It is probably true, as held by Christians generally, that the high priest represented the Lord Jesus as to his divine nature. It is equally clear that the beasts represented humanity in several phases —his and ours. Five beasts were used in the work of the atonement day. Besides the two sin-offerings, there were two rams for burnt-offerings, and the scapegoat. The same high priest disposed of all the beasts. The bullock was the first or leading sacrifice—slain as a sin-offering for Aaron and his house (all the priests), and with this sacrifice went one of the rams as a burnt-offering. Then the Lord's goat followed the bullock in sacrifice—being slain as a sin-offering for the people—"all the congregation of Israel,"—and with this went the other ram for a burnt-offering. Last of all was the scapegoat work, to complete the atonement.

Many overlook entirely the number of the beasts used in making the typical atonement and also the order of the work: yet all must be fulfilled in the antitype—the real atonement. Some think that all the beasts used in the sacrifices represented the Lord Jesus, and that the sin-offerings pointed to his physical death on the Roman cross, and mean only that. But as there were two distinct sin-offerings—the bullock and the goat—the first for the priests and the second for the people,—in the light of the New Testament teaching, we have been led to regard the bullock alone as representing the personal sacrifice of Jesus—that in him which he had assumed in order to destroy it; and to regard the goat slain as a sin-offering as representing the same element—that which must be destroyed—in those who follow Christ.

In both Jesus and his followers we see two phases of sacrifice: first the sacrifice unto death—the destruction of the body of sin; and second, the "living sacrifice," or the sacrifice of acceptable service, (Rom. xii. 1), which is a sweet-smelling savor unto the Lord. In the type, the first phase of sacrifice was represented by the death of the bullock and the Lord's goat. Their blood was shed to secure their death, and their bodies were carried away as unclean things to be consumed by fire "without the camp." But the second phase of sacrifice (that of service) seems to have been represented in the type by the two rams, whose bodies were not carried beyond the camp, but were consumed on "the altar of burnt-offering," in the holy place.

As already intimated, we think the death of the bullock foreshadowed the personal sacrifice of Jesus, beginning at his baptism, including all his self-denying and overcoming work, and culminating at his death. The shed blood—both in type and antitype—is the evidence of the death, or the completeness of the sacrifice. In Hebrews xiii. 11, 12, we learn that the sufferings and re-

proach of Jesus in all his unpopular life outside the "camp" of Israel, and including his crucifixion "without the gate," were the fulfillment of the burning of the body of the bullock "without the camp;" and verse 13 shows that we are to follow him in these, even as the goat followed the bullock. From verses 15, 16, it appears that prayer, praise, thanksgiving, and working for the good of others, are all counted as the sacrifice which is pleasing to the Lord, typified by the burning of the lambs on the holy altar.

As when the lower nature and its body (the body of sin) were destroyed (as represented by the shedding of the blood of the beast and the burning of its body), God gave the higher nature and the spiritual body, it appears evident that the ascension of Jesus into the holiest—the third heaven—and thus presenting himself before the Father, was the evidence that the sacrifice required by the Father was complete, and was therefore the fulfillment of the sprinkling of the blood of the beast at the mercy-seat in the most holy place. And what was true of the bullock and its antitype, must also be true of the slain goat and its antitype—the followers of Christ.

As Christ is the Head and Forerunner of his people, and what was done in him personally is to be done in them also, in the type another sacrifice was provided—the Lord's goat. And let it be repeated and emphasized, because it is commonly overlooked, that the goat *followed* the bullock in every particular—in sacrifice, the sprinkling of blood and the burning of the body "without the camp." That the sacrifice of the Lord's goat represented the sacrifice of the Lord's people is proved by the fact that as the goat followed the bullock, so they are to follow Christ. In addition to being their Life-giver, he is their Example and Forerunner. He said: "If any man will come after me, let him deny himself, and take up his cross daily and follow me." "Ye shall indeed drink of my cup, and be baptized with my baptism." This was the baptism of suffering and death. Paul speaks of Christ's followers as being "baptized into death," as having "fellowship with his sufferings," and being "made conformable unto his death." "If we suffer [with him], we shall also reign with him." They are to "fill up what is behind in his affliction," and "go forth unto him without the camp, bearing his reproach." In view of all these Scriptures, who can doubt that as the bullock was a type of Jesus' sacrifice, the Lord's goat was a type of the sacrifice of his followers?

As in the type it was the same priest that made both sacrifices, so it is in the antitype. It was after Jesus was baptized with the Spirit that he began to make the sacrifice: and as soon as he was exalted to the Father's condition and presence, (as foreshadowed by the sprinkling of the blood in the holiest), the Spirit came upon the disciples at Pentecost *in the name of Jesus*. Speaking of this Spirit with his followers, Jesus said, "Lo, *I* am with you always." And Paul speaks of this Spirit as "Christ in you." It is by this Spirit that the disciples of Christ are enabled to follow him in the needed sacrifice. Hence this

work of the Spirit in them (Rom. viii. 9, 10) must be the antitype of the typical priest killing the goat; and the sacrifice in process must cover the gospel age, at the end of which the saints are exalted to the glory, in fulfillment of the sprinkling of the blood, as in the case of their Forerunner.

If I understand Bro. M's. question, I would answer: Yes, the class that follow the Lord in sacrifice will be the mediators in the Millennial age—not as distinct from Christ, but as one with him, as members of his body. They are to be kings and priests unto God, and reign on (or over) the earth. They shall sit with him in his throne, and have power over the nations. By that joint reign all the nations of the earth shall be blessed.

In the type we saw that the leading sacrifice was "for Aaron and his house,"—the priests. In the antitype we understand this to mean Christ and the saints—the "royal priesthood." In the type the second or following sacrifice was "for the people." This we understand in the antitype as meaning the world of mankind.

As after the ascension of the Lord Jesus (the climax of the antitype of the offering of the bullock), the Spirit was poured upon a few, "the servants and hand-maidens," so after the ascension of the saints (the climax of the antitype of the offering of the goat), the same Spirit will be poured "upon all flesh," and the result will be that, instead of being hopelessly lost, "All flesh shall see the salvation of God."

In the type, the two sin-offerings were for the whole nation of Israel—the priests and all the people. And it seems very evident that in reference to the atonement, that nation was used to represent the whole race of natural men. If this is not so, then the atonement of Christ was only for Israel; but the New Testament plainly shows that it was for all mankind. The mission of Christ is to reconcile the world to God.—2. Cor. v. 19. As a means to that end (after the exaltation of Jesus himself) the Church is called out from the world, trained, and exalted to reign with their Head; and through them as a royal priesthood, the world is to be reached afterward. And as the New Testament shows that the Church is to follow her Head, to fill up the measure of his sufferings, and to be conformed unto his death, it seems clear that the sacrifice of the bullock represented the leading sacrifice made by the Lord Jesus, and that the sacrifice of the goat represented the following sacrifice of the true Church—both sin-offerings constituting the Great Sacrifice for the salvation of the world.

(In this connection I would call special attention to the chapter on the "Atonement" in the book MOSES AND CHRIST.)

What our brother has said of the coming of Elijah and the work of the "Two witnesses," of Revelation xi., I will not answer particularly now. I will only say that I believe that these "Two witnesses" *are* the Old and New Testaments, and that this symbolic prophecy has been grandly fulfilled in the long obscurity in which the Scriptures were held in the dark ages, and in

the exaltation which has come to them. And concerning Elijah, I will ask the readers to examine carefully the chapter on "Elijah and Elisha," in DAY DAWN.—ED.

NOTES ON SUNDAY-SCHOOL LESSONS.

Solomon's Wise Choice.—1. Kings iii. 4-15.

(Lesson for Dec 6.)

GOLDEN TEXT.—The fear of the Lord is the beginning of wisdom.—Prov. ix. 10.

INTRODUCTION.—In the first chapter we learn that Adonijah, the brother of Absalom, heir to the throne after the usual order, seeing the weak condition of his father, declared himself king, and made a great feast in honor of the occasion. But his plan was frustrated through the prompt action of the prophet Nathan, and Bathsheba's influence over the king. In the last part of the chapter we learn of the surprise of Adonijah and his party when they heard that Solomon had been made king. The plot having failed, the party broke up. Adonijah feared for his life, and appealed to Solomon for mercy. This was allowed on condition that he would shew himself a worthy man.

The second chapter records David's advice to Solomon, the first of which was certainly good,—its substance being, "Be strong, and shew thyself a man, and obey the Lord." His advice to have Joab and Shimei put out of the way appears revengeful, but it may have been necessary for the safety of the kingdom. They were both put to death. When Adonijah appealed to Bathsheba to plead with Solomon to give him Abishag for his wife, the king regarded it as a scheme to undermine him, and not only refused the request, but had him put to death.

In chapter iii. 1-3, we learn that Solomon made an alliance with the king of Egypt, by marrying his daughter: and though it is said that he loved the Lord, and obeyed his father, yet he was influenced by the idolatrous practices of the heathen.

I. THE ASSEMBLY AT GIBEON.—Ver. 4. Early in his reign Solomon held a great gathering of the leaders in the kingdom, more fully described in 2. Chron. i. 2-6. Gibeon is five or six miles north of Jerusalem. It was considered a great city,—a high place. It was famed as a place of worship. There the ancient "brazen altar," and "the tabernacle of the congregation" still existed. Here Solomon offered a thousand burnt offerings. Much of these was no doubt used as food for the multitudes, and the sacrifice was accompanied with religious services.

II. SOLOMON'S CHOICE.—Vs. 5-9. When Solomon retired at night, he was under the influence of the religious fervor of the day, and the Lord appeared to him in a dream, and said, "Ask what I shall give thee." Dreams are often meaningless, but they have often been used as God's way of communication—the mind then being free from outside influences. Here Solomon had the opportunity to show his best thoughts and ambitions. With such an offer from God, who is able to give, what would *we* ask? Are we not answering this question every day?

As the basis for his request, Solomon mentioned the Lord's great mercy to David, and David's greatness as compared with himself. He felt that God had honored David in permitting his son to reign in his stead, but thought of himself as "but a little child," and unable to guide so great a people: hence he said: "Give thy servant an understanding heart to judge thy people, that I may discern between good and evil." There were many things to be considered. It was no child's play to govern such a nation.

III. GOD'S ANSWER.—Vs. 10-15. God was pleased that Solomon asked for wisdom. He knew what Solomon needed, but it was a good thing that the young man knew it too. How natural for a king at such a time to ask for long

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EDITOR'S APPOINTMENTS.

Dec. 6, Detroit, Mich., 1356 Woodward Ave. at 3:30 p. m.

Dec. 13, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Dec. 14, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Dec. 15, Englewood, Ill., 6006 Green St., at 7:30 p. m.

Dec. 19, & 20, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Dec. 27, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, five cents a single copy; or we will mail six to six addresses for twenty-five cents.

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(*Continued on page 359.*)

life, riches, and success in war, but wisdom is better than all these. And because he asked for wisdom—which was evidence of rudimental wisdom—the Lord gave it to him, and much more than he asked, including riches and honor, and promised that if he obeyed, he would have long life.

Solomon awoke. It was a dream; but the message and the lesson were real. He returned to Jerusalem, and before the ark of the Lord, he offered burnt offerings and peace offerings. The former indicated full consecration to the Lord's service, and the latter, the resulting communion with God. His servants were made to rejoice with him.

Solomon's wisdom was illustrated in the case of his judgment concerning the quarrel about a child between the two women, as recorded in this chapter.

Each one of us in a sense is a king, with a heart kingdom to rule, and to have an understanding heart is of more account than the things that men are so liable to seek.

Prayers for wisdom are always answered.—Jas. i. 5. The young man that sets his heart on wisdom will gain more than he thought of. "To him that hath shall be given."

Men who do not over-value earthly blessings know better how to use them, and get greater good out of them. The mere love of money prevents the right use of it; and the mere love of honour is dangerous.

We all need wisdom, which may include humility. We need to know God and to be devoted to his will. In view of his great mercies, may we all present ourselves a living sacrifice, holy, acceptable to God, which is our reasonable service.—Rom. xii. 1.

The Dedication of the Temple.—I. Kings viii. 1-11, 62, 63.

(Lesson for Dec. 13.)

GOLDEN TEXT.—I was glad when they said unto me, Let us go into the house of the Lord.—Psalm cxxii. 1.

INTRODUCTION.—The building of the temple began in the second month of the fourth year of Solomon's reign (I. Kings vi. 1), and was finished in the eighth month of his eleventh year.—Ver. 38. It is called seven years, though it was six months more. This chapter describes the parts of the building, and the work, and shows that it went up quietly.—Ver. 7. As the temple was a type of the Church—the living temple—this fact is very suggestive of the full preparation of the Lord's people before the spiritual temple goes together, and that it will be done quietly.

Chapter vii. tells us that Solomon was thirteen years in building his own house, and gives an account of much work done for the adornment of the temple. This fact has been used as a divine warrant for the great adornment of modern places of worship. People may go to extremes either way; the house for worship surely ought to be as good, at least, as the homes of the people; but the adornment of the temple is rather a type of the true adornment of the character of those who are members of the living temple.

I. THE DEDICATION FEAST.—Vs. 1-11. It is probable that the dedication of the temple occurred in the autumn of the twelfth year of Solomon's reign. For the dedicatory service, there was a great assembly of the people of Israel. No one who could be present was absent. The meeting lasted a week.—Ver. 66. It was the time of the feast of tabernacles—in the seventh month.—Ver. 2. There must have been a great procession as they brought the ark of the covenant, and the tabernacle, and all the holy vessels, to put the things into their proper place in the temple. It was a day of great sacrificing at the altar. The blood of animals flowed freely. This may have been partly for food, and partly for sacrificial ceremony. The spiritual meaning of such service is that the death of the beast typifies

the sacrifice of the lower nature of man. When the ark was placed, and the sacrifice was complete, then the glory of the Lord filled the temple. This is a foreshadowing of the Church and Christ being glorified together at the heavenly marriage.

Then followed Solomon's blessing, in which he recalled many of God's words of promise and fulfillment.—Vs. 12-21. Then follows the dedicatory prayer. It has three parts: 1. Thanks for the fulfillment of the Lord's promises to David; 2. Prayer for the continued fulfillment of God's word, and for blessings on their worship there; 3. Prayer for many specific blessings under many circumstances. During the prayer he knelt at the altar, and afterward rose to his feet, and blessed the people.—Vs. 22-60. It is worthy of note that he declared that God's promises never fail; and that he speaks of the great object for which the temple was built,—"That all the people of the earth may know that the Lord is God, and that there is none else." This foreshows the design of the building of the Lord's spiritual temple under Christ—that all the nations of the earth may be blessed.

II. THE SACRIFICE.—Vs. 62, 63. These verses seem like a summing up of what had been mentioned before. King and people—all Israel—were united in this sacrifice. Ample arrangements had been made for the general gathering and the feast. No sacrifice made unto the Lord was too great. Among the Hebrews, sacrifices were feasts. The law concerning the "peace offerings," (Lev. vii. 11-21), required that the greater part of such offerings should be eaten the same day. It was a thanksgiving feast. The vast number required a great number of animals. The temple was dedicated with Thanksgiving, Prayer and Sacrifice. When it was over, the people were sent to their tents "joyful and glad of heart" for all the goodness that the Lord had shown to David his servant, and Israel his people. Personal dedication to God will produce even a greater joy and gladness.

LOVE UNIVERSAL AND ENDLESS.

(*Continued.*)

AND yet again for one moment, how pathetic is the picture of the demented, in whom mind is decadent, or was never developed. Here are old friends of mine, who have lost reason, memory, judgment, and either moaning in their helplessness, or sitting like semi-statues, and mumbling some sentence, with irksome repetitions, the deadly sign of ruined intellect. What a pitiful spectacle, since when reason and memory have failed there is nothing left. With mere animal functions only, the silent or the gibbering are virtually dead, or their state is even worse than death. They may have sinned by trampling on laws of nature, yet a great number have lived lives of soberness and industry. If they have sinned and outraged honor and justice, and behaved even shamefully, we may trust an infallible Judge to appoint due and sufficient discipline, but yet to deal mercifully in the end.

And what says John in his first epistle, John who was always loved and trusted as we think by his Master? What says he of the wideness of the love and salvation of God? He, the Saviour, "is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." And this propitiation has in its verb form in the Greek, the meaning of mercy and forgiveness as in the publican's prayer—"God be merciful to me a sinner." And we would account this offering of Christ a *love-offering*, very great indeed, the offering of himself to die in a manner so lingering and painful that we cannot contemplate it without wonder and great grief. But it was so to be, and as it was so to be, so indeed it *was*. It was an offering for our sins—but it was far more than that. If we can have the bliss and riches of our own salvation, then what follows? Why, the outgoing of a desire for others, not a few only, but many, and not alone for many, but finally for all. Love is all-extending and all-embracing. That is its true nature. That is what it is when the word goes out into every corner of creation—God is love. Gratitude bids us cry, "God of mercy save the groaning fabric of the world built for man, and the millions that have come to dwell on it, being born of woman, who for sixty centuries, or fifty-nine if you please, has suffered with anguish to perpetuate the race.

Will a man forgiven, and soundly hopeful of

immortal life, be content to be saved alone, or with a handful of his friends? Will he be so meager, and so contracted? The love born in him at his new birth will call in hope for as many as dwell on the face of the earth, or ever have dwelt. It would suit him well, that God should forever and entirely have his own, and that all who are derived from him shall have his power within them, that they may see him and be with him, and feel the light of his kindness and the day-beam of his favor raising, enriching and enrapturing them above words to tell or ages to exhaust. And that is the very spirit and letter of the blessed text. That figure of the patient man on a cross, of what wonders must it be the fountain, and ought to be and shall be! Here we have the fullness of a result, a world with sins remitted, for the offering was equal to the end and was entitled to it. Who will dare to say that a suffering so great, an expense so unprecedented, would not or could not reach out to gather in a million as well as ten, and millions a thousand times a thousand, as well as a hundred? And agreeing with this is the saying of Paul that "Christ died for all" and "if he died for all then were all dead." And if he died for all the dead, though they were more than the stars of heaven, he would gain them, he would have them. Neither death nor hell could prevent it. In no sense must his death be in vain, in nothing must it come short of its intention and its deserving, in a glorious accruing multitude of trophies, even the whole race of which Christ is the Head. Succeeding to frail and fallen Adam, and comprehending the whole race in himself, shall he come short in one iota of gaining and gathering all to himself?

Is it a sinister view of the woes of creation to reckon the whole world as infected with disease? and is not a sinful heart as truly morbid as melancholy is morbid, as paresis and the various forms of paralysis are morbid? The medicine of God's skill and compassion is to remedy and rectify diseased moral nature. To cure a disordered mind, and to kill the plague of a sinful heart, is a work worthy of God, who is love. To be a propitiation for the sins of the whole world is to strike a death blow at the plague of sin innate in the soul, and innate in the mortal nature of Adamic man. What is a nobler and more blessed representation of Jesus than that of the great physician? A German has just gone home from his visit to our land, honored and beloved for his remarkable skill in curing children's malformations, by dexterous manipulation, and for his ready willingness to employ his art even for children of the poor. How much must God delight to show himself the Grand Restorer as well as the great Creator. Christ has come to represent him, and to do his work. If he was torn and strained as he was stretched on the cross, and his blood was shed, the proof of his poured out life, then that sacrifice is ample propitiation for the sins of a world. If not so, let some one arise and show the insufficiency of the oblation. Let God's master-work be proved unequal and ill-devised. Let some better and higher and fitter title be given to Jesus than that of the great Physician. What a joy he was to the poor that felt the magic of his touch, and what a joy he felt in blessed works of healing! His word went like a fire of heavenly might and love into diseased bodies. It could cure all maladies, of the blood and of the bones, of brain and nerves, maladies of deafness, blindness, dumbness, leprosy, paralysis, dropsy and epileptic convulsions, and send the lame home leaping for joy. Has he lost his power, lost his pity, lost his joy in raising up the fallen? And, coronation of love and benediction, he will repeat on the grandest scale of majestic power the resurrection of the dead. The maiden child, the adolescent youth, and the full grown man, were summoned from their sleep of death and these were fore-tokens of that magnificent sweep of his power when his voice shall reach the dull cold ears of the whole human host of the entombed in all climes and lands.

There was a time of thrilling interest when the Lord emerged from the long obscurity of thirty years in Nazareth. Those years were full of holy growth and development into the perfect teacher and leader and helper of men. Then he came down into the region resonant with the preaching of John the Baptist, whose words searched the consciences of men like fire. But it was not that alone for which John was resorted to, and wondered at. John was a herald—a fore-runner. He notified his hearers, flocking from every neighborhood, that a greater man was due, and was near, and was among them unrecognized. And on a certain day, John, seeing Jesus walking, struck by his bearing and aspect, his form, his gait, his look; feeling and revering deeply the greatness that moved him as no other man ever had, exclaimed with a solemnity and conviction now famous the world over, "Behold the Lamb of God that taketh away the sin of the world." When or where was there ever an utterance of mortal man, more concise and decided, more fervid and emphatic? And in it, O, how much was comprehended! There is the godlike man, not only reverend, but gentle and faultless as the most finished creature God ever made.

John felt the spell of his presence deeply. In his heart he said, "That is the man I have looked for, and that I have told the people to look for. That is Messiah. I am not mistaken." And he said, and for aught I know, said again and again those words of world-renowned testimony. And the grand work he came to do, could not be over-estimated or over-praised. O, it was wonderful. It was to take away sin—not the sin of a minority or of a moiety, no, nor the sin of a majority even, but of all the millions that ever lived, the sin of the world. And what indeed is the world? Is it a neighborhood, a village, a district, a commonwealth or a nation? Is it a tribal confederation? Is it Great Britain with colonies crossed by every parallel of latitude? Is it Russia, Ursine, Titanic, pushing into the far east? Is it China vast and dark, with her idol-worshipping host? Is it a continent or a hemisphere? No, it is the *world*. Nothing less can meet or fit the great advent. Nothing less can be equal or sufficient, for his origin, his mission and his labor. He, the Adam, come from heaven, and yet with our human nature of flesh and blood, is well entitled to all he came to save. He came to take away the sin of the whole and total of human kind. Not sins alone, but sin, in its beginning and in its germination, sin in its least and uttermost of evil, sin the pestilent mother of endless mischiefs, sin, the source and cause of pain, disability, disorder and dissolution. And as sin was the herald and forerunner of all miseries, and death to end all—so was John forerunner of Christ to take away sin, and to make an end of death. As sin sinks men into darkness, so Christ raises the dead out of their darkness. As sin was life-destroying, so Christ is life-giving. He takes away the pest and pestilence of sin. He removes it altogether. He will leave not a shred of a leaf, not a fibre of a root, not a drop of the essence and poison of sin. Let us not curtail him, in his grand intention and destination, by our narrowness and unbelief. What a splendid tribute of John the forerunner, to the man whom he calls the Lamb! And this name so applied means gentleness, innocence and sacrifice: and what power is given to a creature spotless, but not royally magnificent in that day—to do one work! A work of exceeding blessedness, to take away the "sin of the world." Not a part of it, but all. Not the sin of one nation or one hemisphere, but of both hemispheres and of all nations. And the prophets foretold him too. As the sheep dumb in his shearer's hand, so he was still.

And the prophets were not like some modern claimant of Divine appointment, riding in a chariot, and calling for revenues to flow like water from his devotees. They were not men who changed the place of Zion from God's chosen and devoted site, to a town on or along side the sandy beach of a lake ten thousand miles westward on another continent. Their form and aspect were not put on a piece of fabric, multiplied in a thousand or a hundred times a thousand imprints or editions, and scattered to the four winds. The prophets of all years or ages were men with great humility and plainly garbed, and they never wavered from one finger pointing to a chosen seat for the Zion of the latter days. Who does not know that? And who could be so uninstructed or credulous as to imagine that the fiat of any man could change the decree of Heaven?

A strange day in which we live, when "discoveries," announcements and affirmations, in papers, books or magazines, can lure thousands to put their trust in persons, promises, presumptions or pronunciamentos! To us it seems that no prophet would love notoriety. And no prophet would rigorously tithe his adherents to build up a great establishment in a foreign land, far from the consecrated place of ancient days. Where Jesus was born and lived and died and rose again—in that sacred place of renown, shall the Zion of God be set in the latter day—not near or at or in a great city whose very name has in its sense a signification from an Indian tribe of an offensive or sinister sort. (The name *Chicago*, signifies the place of a skunk—and also wild onion—of a disagreeable odor.)

We have diverged and now return. He who died at Jerusalem, shall take away a world's iniquity, shall have the love and praise of all its millions. They shall come from the four corners of the earth and sing hallelujahs of thanksgiving.

(To be continued.)

HOLLAND, N. Y. C. COLEGROVE.

A WORD FROM YALE.

BROTHERS Veysey and Guerrier remained with us two weeks after the General gathering, and held special meetings. Ten of the young people began the Christian life, and confessed Christ.

B. H. PELTON.

The revised ATONEMENT has a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment." Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

"THE JEWS, THE GENTILES AND THE CHURCH OF GOD."

Synopsis of an address by J. M. Moore at a Jewish Conference.

In I. Cor. x. 32, Paul says, "Giving no occasion of stumbling to Jews or Gentiles or to the church of God." While this formal statement is found no place else in the Scriptures, the three-fold division of the human race suggested here, is recognized throughout the Word. Much confusion of thought has resulted from our failure to give to each of these classes its distinct place and apply it only to the Scripture that belongs to it. It is to be feared that a good many of us fail rightly to divide the word of truth, and mix up together the things that refer to Israel and those that refer to the church, failing to discriminate between things that differ. God has a distinct place and purpose for each of these three classes of men.

I. *The Jews.*

The entire Old Testament is concerned directly with this people, other nations being mentioned only in so far as they have to do with Israel. The beginning of the Hebrew nation is recorded in Gen. xii. 1-3.

In connection with this passage four things are to be noted:

1. Israel becomes the chosen nation by the direct and immediate call of God. It is none other than Jehovah who says, "I will bless thee, and in thee shall all the nations of the earth be blessed." And the gifts and calling of God are without repentance. So Israel has not irretrievably lost her position as God's elect nation. Though Lo ammi, "not a people," has now for centuries been written upon her, it shall yet be said unto the children of Israel, "Ye are the sons of the living God." Concerning this people God has said, "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee."

2. In the call of Abraham the thought of *separation* is made prominent, "Get thee out from thy kindred, and from thy father's house." And God built a wall about Israel to keep them separate from the nations of the earth. On the ground of this separation he appeals to Israel to be holy, "Ye shall be holy unto me, for I the Lord am holy, and have severed you from other people, that ye should be mine." And that separation from the other nations continues, though for 2,000 years the Jews have been scattered among all the nations of the earth. The Jew still preserves his identity as a Jew, and always will.

3. In the call of Abraham, God promised him a *land*. "Get thee unto a land which I will give thee." And in all the history of Israel, as well as in the prophecies concerning her that are yet to be fulfilled, the land and the people are inseparable. The blessings of God promised to the people if obedient and faithful, are to be enjoyed *in the land*. If the people were disobedient they were to be punished by expulsion from the land. But even yet, after this punishment has been inflicted, the land and the people are inseparable. If God is not yet done with Israel, and we are sure that he is not, no more is he done with the land of Israel. "I will plant them upon *their own land*, and they shall no more be pulled up out of the land which I have given them, saith the Lord God." While these words stand—and the Scriptures cannot be broken—let the friends of Israel have good hope.

4. God promised blessing. I will bless thee and make thy name great. But the promised blessings which were set before Israel as incentive to faithfulness were of an earthly and temporal character.—See Deut. xxviii.

II. *The Church of God.*

It had its birth on the Day of Pentecost and is composed of all true believers in Christ from Pentecost to the coming of the Lord in the air. The Old Testament knows nothing of the church. It declares that the Gentiles shall be saved, but the idea of an elect body of believers in which Jews and Gentiles are equal, was first made known to Paul by revelation of God. (Eph. iii. 5, 6.)

When we compare the church with Israel we discover marked contrasts.

Unlike Israel, whose children become partakers of the covenant by natural descent from Abraham, the church is composed of those only who have been born of the Spirit of God. Natural descent from Christian parents has nothing to do with membership in the church. Israel as we have seen was called to a land, and was cited to faithfulness by temporal rewards promised, or temporal loss threatened. The church's calling is a heavenly one. She is taught to expect trials and tribulations and temporal loss here. Her reward is in heaven. It is to be feared that some of the churches are forsaking the appointed path of shame and suffering and are adopting things Jewish, seeking after material wealth and position and power, to their own detriment and the world's loss.

The future of the church is to be glorious. Her members are to share in the glories of the kingdom, not as subjects, but as rulers.

III. *The Gentiles.*

These comprise the great body of men not

included in Israel and the church. Paul says of them that they are "aliens from the commonwealth of Israel, and strangers from the covenants of promise." But God has always had gracious purposes concerning the Gentiles. The Lamb slain from the foundation of the world was to become the propitiation for the sins of *the whole world*. God so *loved the world* that He gave His Son. He sent His Son that *the world* through Him might be saved. We see not this yet. But redemption is not a failure. When the Tabernacle of David is builded again, the residue of men and all the Gentiles will seek the Lord. And in the end God will be glorified by Jews and Gentiles and by the church of God.—*The Jewish Era.*

EXTRACTS FROM LETTERS.

Changed His Clothes.

I HAD a very pleasant surprise when my HOPE for Sept. 1st, came on Saturday, three days ahead of time; and my Sunday was a feastday truly. What a visit I had listening to you and that brother talk! I could almost hear your voice. How many good points were brought out and suggested!

Evidently there was a reason, and a good one, why Jesus' body did not see corruption. He was going to need it again. The typical high priest changed his clothes as occasion required. The record speaks of his changing to come out before the people, and also to go in. There is a lesson in this, deep and beautiful. There was a "must needs be" to all he did, typifying deep things.

Jesus in his fleshly body, while he was living in his typical life and human body, or when clothed with this same body, put on for the occasion, could not inherit the kingdom. His clothing did not inherit anything; but he wore his human clothing when it was best, and changed as occasion required, just as the typical high priest did. Paul spoke of being clothed with the earthly house or body, then of being unclothed; and he wanted to be clothed with the heavenly, the spiritual. He understood it.

I have been told that when Jesus said, "Touch me not, for I have not yet ascended," it should read, "Touch me not, for I am not yet glorified;" just as if there were some reason why he must go to the Father before he could allow them to touch him, or "Handle me," as he said to some of them, "and see for yourselves' that it is I; for a spirit hath not flesh and bones, as ye see me have." Evidently he was clothed in the same body he wore while with them. The spirit, the inner man, has not flesh and bones—earthly.

If I could only write and bring out the points, I would make this shine, for the truth is in it. It shows why his body did not see corruption, because he was going to use it again for a special purpose; and after he was glorified, and everything was finished that he needed to do, he could return, and clothe or unclothe as he saw fit. I think the light is in the type, the pattern. The high priest did not control the vision of the people, but he changed his clothes; and Christ, the antitypical High Priest, changed his clothes, from a human body to a spiritual body. The High Priest was the same Person whichever clothes he wore; but his office and work had something to do with his change of clothes. There was a reason why she must not touch him, because he had not *yet* ascended.

What you say on page 259 of the HOPE is true. His change was not complete till he ascended to His Father—not *place*, like the earthly, but his Father's *condition*. I am strongly impressed that something will have to be done so that these semi-monthly articles may be put into tract form for more general use. They are so full of instruction, just what is needed, painfully needed. There is a famine, not for bread, but for the truth, present truth, these living truths we are having for our daily bread. God in heaven help us; we pray Thee, hear us.

The "Atonement" booklet is very clear; it is worth its weight in gold. It has truths I never saw before—how

Christ destroyed sin in the flesh. Oh! that many more might see it.

MRS. L. D. HEATH.

CHICAGO, ILL.

Love and Fear.

SINCE meeting you in Chicago, I have been thinking about the word "fear," and reading Scripture along this line. But as yet I have not had the opportunity to look the matter up in the light of the original languages. But two passages that formerly seemed contradictory, now seem to be made clear. Do they not solve the question of fear? Solomon says; "The *fear* of the Lord is the *beginning* of wisdom."—Prov. i. 7. And the apostle says: "Perfect love *casteth out* fear."—1. John iv. 10.

Now, if "fear" could be rightly translated "reverence," as you say, John's statement, given above, would sound improper, to say the least. Again, if all those who still *fear* the Lord have just the *beginning* of wisdom, do you not think that there is a plane of living attainable on this earth, in our day, in which perfected love casteth out fear (being afraid), as I think the New Testament teaches? Or does the passage refer to the time when the prayer, "Thy kingdom come," will be answered, here on the earth? Why should man who loves perfectly, be afraid of, or fear God his Father, anyway? Verily, fear must be just the beginning of wisdom, not the fulfillment of wisdom. Your brother, A. H. S.

FREMONT, O.

REMARKS.—I would call attention again to the article on "Fear and Hope," published in the HOPE of August 15. I think it should answer some of the questions along this line. According to Young's Concordance, the Hebrew word rendered "fear," in Proverbs i. 7, is "yirah," and is rendered "fear, reverence." And in the Old Testament, it seems to be mostly used in the sense of reverence. But the Greek word which John used when he said: "There is no fear in love; but perfect love casteth out fear; because fear hath torment," is "phobos," and means "terror," and is used in the New Testament in the sense of being frightened, in reference to which the angels and Jesus said, "Fear not," "Be not afraid." The Hebrew word for "terror" is not "yirah," but "emah."

I cannot think that the loving Father wants his children to be afraid of him. But fear in the sense of reverence is a good thing in any child, and at all times. Love never casts it out. Because of it, the child fears to displease the Father, not because he is afraid of him, but because he loves him. If terror ever has a place in the mind of the child, the knowledge of the Father's love will produce responsive love, and cast it out.—EDITOR.

Our Lord's Prayer.

WE are drawing near the end of 1903, and I must renew my subscription for the HOPE. Inclosed please find five dollars, one for my paper for next year, one for Bro. Lawrence, and the other three for missionary work as you see fit. I do not know where to send the books, but you may send them where you think they will do good. I have not found any here who care for these truths which are so dear to us. You know that in a large city one does not get acquainted with people as they do in a smaller place. Then I have been quite sick, and for two months have been out very little. But I am better now.

Amid all our trials, I realize that God is very good and full of mercy, and is continually bestowing it on his children. We cannot praise him half enough.

Ever since I wrote you about the sermons I heard here on our Lord's prayer in John xvii., it has been more or less on my mind. In the first place, I wanted to know its meaning; and since God has shown me that, I have rejoiced in it greatly, and told it to others as I had

opportunity. Before this, I always wondered why He said, "I pray not for the world."—Ver. 9. And referring to verses 21 and 23, I wondered when the Church would be one as Christ and the Father are one. I could not see that they are any nearer to it than they have been. There are still divisions and strife among them; and instead of the world believing, I hear them say, "Just see what actions in the churches." They are very far from believing that they are one. And I would pray for unity in the Church of Christ. I studied that chapter over and over, and prayed that I might understand it. One day I fasted and prayed all day, and next morning, when I took my Bible and opened to that chapter, and read to where Christ prayed that all the believers might be made "*perfect* in one," then it dawned on my mind for the first time, that they will not be made "perfect in one" till they are united with Christ at the marriage. Then the world will not only believe, as in verse 21, but will know, as in verse 23. Faith will be turned into knowledge that God did send Christ. And when they believe, they will be Christians too. Then I could see why Christ did not pray for the world, because they are to believe by seeing the unity of the Church.

Oh! how my heart went up in thanksgiving and praise to God for letting me see that light. I wanted to write and tell you about it; but before I got around to write, I saw in the HOPE, where you wrote your "Experience," that you have the same ideas about the unity of the Church as I have; so I have put off writing until now. I hope all Christians will see this light, for it is such a relief to my mind, and I think, if others can see it, that it will do them as much good as it has done me.

And another thought, about prayer. So many people think that if they do not get a direct answer to their prayer, that God has not heard them. Only think how long ago it is since Christ uttered that prayer—nearly nineteen hundred years,—and it is not answered yet. Has he not waited a long time? We certainly ought not to be discouraged if we do not see our prayers answered at once. God will answer all prayers that are in harmony with his will, no matter how long it takes for him to do it.

God help you to go on with the good work another year. I am glad to see others interested in these things. The address by the preacher in Los Angeles, that you published in October, did me lots of good. It makes me rejoice to know that ministers are getting their eyes open to see that God is love. I am longing for the time to come when the watchmen shall see eye to eye, and that will be when the Lord brings again Zion. Yours in Christ, L. J. W.

CLEVELAND, O.

HOLIDAY CAMPAIGN.

A THREE months' campaign with DAY DAWN! Who will join us in it? In council with friends, we have decided to cut the price of DAY DAWN in two from now till January 15, 1904, for a special "Holiday Campaign." We want to put the book into the hands of ministers of the gospel and other thinking people generally. Think up your circle of acquaintance, and let us see what we can do in the way of seed-sowing in these three months. For twenty-five cents we will send the paper-covered DAY DAWN, or for fifty cents, the cloth-bound DAY DAWN, to any address, postage paid. To anyone who will send us a new subscriber for the HOPE and one dollar, we will send, as a premium, one cloth bound DAY DAWN, or two in paper cover, postage paid. This is something for which many have been asking. Here is a special opportunity to put the "Plan of the Ages," and the fullness of the Gospel of Christ, from our point of view, before the thinking people. "who shall be able to teach others also."—2. Tim. ii. 2. The object is to cast our bread on the waters.—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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OUR FELLOWSHIP.

It would be a great cause of gladness if our readers all knew that we do not make our opinions, or understanding, of the many subjects considered in the Hope the basis of our fellowship. We stand ready to recognize the unity and fellowship of all who believe on the Lord Jesus Christ through the apostles' word (John xvii. 20, 21), however they may differ from us or each other on the many subjects that come up for consideration. We have no hope of ever seeing a manifestation of Christian unity on the basis of any set of doctrines, nor on any external forms. We regard the possession of the Spirit of Christ as the only true ground of fellowship with him and each other. All who have been quickened by that Spirit are one in nature, and that divine nature is the basis of all possible growth in knowledge and Christlike character. "If any man have not the Spirit of Christ, he is none of his." "As many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 9, 14. The relationship and fellowship are as real on this spiritual basis, as the relation and fellowship of any family can be because the same blood flows through their veins. Christ is "the Door of the sheep," and "the Foundation" of the building. "Other Foundation can no man lay than what is laid, which is Jesus Christ."—1. Cor. iii. 11. We have more real sympathy with anyone who builds on that Foundation, though he may be ignorant of God's great plan and its outcome, or may have what we regard as false views, than with him who has much knowledge and rejects the Foundation. All who have the Spirit—being begotten by it, through the word of truth—are members of the body of Christ, whether they be babes or farther advanced. On Christ as our Foundation there is room for variety of opinions, for growth in grace and knowledge, and for the destruction of the wood, hay or stubble, with which we may have been building. Nothing of this sort can be said of those who build on any other foundation.—1. Cor. iii. 11–15.

Sometimes when we make such statements, we are met with the

question, "If your views of the plan of God, and the things of which you speak as related to that plan, are not necessary for a man to know in order to become a Christian, of what use are they?—why make them so prominent?" To this we would reply, First, we would not belittle conversion, or the beginning of the work of regeneration, nor the evangelistic order of work which is related thereto. This is the work of God (John i. 13), though he may use man and the "foolishness of preaching" as his instruments. The simple elements of the gospel of Christ are adapted and used by the Holy Spirit to start people in the new life. Such a beginning is very small, and very little knowledge is needed to make a start in the Christian life. John says, "Whosoever believeth that Jesus is the Christ is born [begotten] of God."—1. John v. 1. And Paul says, "No man can say that Jesus is the Lord, but by the Holy Spirit." 1. Cor. xii. 3. We believe both of these simple statements without any mental reservation whatever.

Second, when regeneration is thus begun by the Spirit of God, it is a new creation, and there is according to the Scriptures "a new man," "the inner man," to be cared for and fed. And the importance of the greatest part of the revealed truth is in the fact that it is not to make Christians, but that it is the Christian's food, his daily bread, the means of his education, and for the building up of character. The apostle assures us that the inspired truth is "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God [which may mean "the inner man," or the church as a whole] may be perfect, thoroughly furnished unto all good works."—2. Tim. iii. 16, 17. And it makes a great difference to anyone what kind of food he eats, both naturally and spiritually.

An important part of the work of every Christian is to let his light shine, to live it out in his actions and his teaching. That is why we make our ideas of the Lord, his love, purpose and plan, so prominent.

It is necessary for us, if not for others; but we believe it is good for others as well as ourselves. Who can doubt that an understanding of God's will and ways with the children of men has a good effect on life and character? It is a privilege as well as a duty to "search the Scriptures," and to obey the exhortation to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We believe that what we learn of God here is not only necessary to our enjoyment and usefulness in this life, but is a means of preparation for the work of the Lord for the good of mankind in the coming kingdom. What we shall ever know must be learned. Whatever of God's truth we learn now will not need to be learned afterward. The truth we learn is a greater fortune than human honor or wealth. And whatever we fail to learn now, that ought to be known, is a real hindrance and loss. And yet it is a great comfort to know that all who love the Lord in any degree are one in him, and members one of another.—Rom. xii. 5.

GOD'S FAITH.

"Examine yourselves whether ye be in the faith."—2. Cor. xiii. 5.

In conducting our examination, it is necessary for us to know what "the faith" *is:* for how can we know whether we "be in the faith," unless we know the nature of that faith? Then, again, how shall we find out the nature of that faith? It seems from the apostle's statement to be important that we should be in the faith; and important for us to know we are. There is reason to conclude that the faith referred to here, is "the faith once delivered to the saints;" (Jude 3), and includes "the faith of the operation of God;" (Col. ii. 12), and is also the one referred to in the eleventh chapter of Hebrews, said to be "the substance of things hoped for."

In the Scriptures we find two kinds of faith spoken of: one being "the substance of things hoped for," that is, the *foundation*, and the evident reason it *is*, is because it is "the operation of God," and is altogether God's work or arrangement, his doctrine. The other is *our* faith, and is the link, if you please, which connects us with that faith which is "the faith of the operation of God," and "the substance of things hoped for."

There has probably been more or less confusion in the minds of people, and among the disciples of Christ, regarding these two kinds of faith, which, though different, are in harmony, and yet neither one proving beneficial to us without the other.

Faith, in our lexicons, is defined as "practical dependence on a person, statement or thing, as trustworthy."

And again as "a doctrine or system of doctrines, a proposition or set of propositions, that one holds to be true."

Now that faith which is "the substance of things hoped for," and which "was once delivered to the saints," is the system, method or doctrine set forth by our Heavenly Father as his way of accomplishing a certain result, and that result is man in the image of God. Not one man, nor many men, but mankind, the race of man. "Let us make MAN in our image."

That is "the faith of God," (Rom. iii. 3.) set forth in the briefest possible formula.—Gen. i. 28. It is his creedal statement and fundamental principle of action. It is God's faithful proposition and implied promise, set on high as a beacon-light for man when wandering from the path of rectitude, for man who, in his lost condition, may stop to think, and who perhaps might be disconsolate and inclined to be hopeless: then this faithful statement, this declaration of "the faith of God," shall blaze up before him as the grand decision of Almighty God: as hopeless as the task might seem to the discouraged and erring creature, yet God's faith is set forth in a declaration to make man like Himself. If man had proposed to make himself like God,—which some honest souls in their earliest Christian efforts undertake to do,—it would be an altogether different thing, and there would not be much foundation for things hoped for; but when a faithful God announces it as *his* purpose, it becomes a blessed and glorious foundation of hope upon which we can safely build.

The brief formula as stated above, embraces the whole process which follows, of making man in the image of God.

The whole plan of God, which is gradually unfolded in the Scriptures, is but the elaboration of this brief statement of "the faith of God,"—this purpose of his; and all the types, and symbols, and figures; all the experiences of patriarchs, prophets, teachers and people; are but the grand march of "the faith of the operation of God," who, to accomplish his sublime purpose, became incarnate in Christ Jesus, went through the vicissitudes, temptations and sufferings incident to earthly environment, placing himself in the humblest position of human life, and thus bringing himself in closest contact with the race; and not only the race as a whole, but each individual of the race in particular; and that there might not be any lingering doubt in the mind of any struggling soul, it is said he "was tempted in all points like *as we are.*"

Now, to find whether we "be in the faith" it is only necessary to find that faith in our hearts which responds to "the faith of the operation of God." It makes little difference how far we find ourselves from the pattern or image which we are to be like, so far as the determination of our faith is concerned; the great question which concerns us now, is whether *our* faith is in harmony with "the faith of the operation of God," that is, whether we are "*in* the faith." We shall find that God's faith, creed, purpose or design will be accomplished in us, when our purpose and our faith are linked with his purpose and faith. Do we doubt that he can make man like himself? Any man? Yes, any man; for if it does not include any and every man, you or I might be the man left out.

If our faith embraces the fact that he *can*, it establishes our faith thus far. Now does our faith embrace his willingness to do it? Do we believe he *will?* The apostle says he "will have *all* men to be saved."—1. Tim. ii. 4. And again, "As in Adam *all* die, even so in Christ *shall all* be made alive."—1. Cor. xv. 22.

To be "saved" in the Scriptural sense, and to be made "alive," is without doubt to bear the image of God, to be like him. If we were to look at ourselves, we might doubt, for the oft-repeated stumblings and crookedness of our natures are such that it seems as though we could never bear the full impress of the image and likeness of God; but that is not where we are to look. Man is to have complete dominion; every thing is to be in subjection to him, he is to be *like* God. We do not see anything of it now, do you say? It is true, "We see not *yet* all things put under him," speaking of the individual man, "but we see Jesus." We see him walking the earth as a man, and we see him exalted at the right hand of God; we see the man Jesus Christ "made," first, "like unto his brethren," then "through the suffering of death, [he died *unto sin* once,—Rom. vi. 10], crowned with glory and honor," the very image of God.

Thus we see God's faith, or "the faith of the operation of God," exemplified in the incarnation, life, suffering and death of Christ.

We see in the Old Testament Scriptures the line through which the man Christ Jesus came; we see that he was made out of the same material that we are, and that God made that man like himself, and we are told that he (Jesus) is "the beginning of the [new] creation of God."

Now, in this brief article, we have not space to review all the particulars of the process of this "beginning." We do not need it, for it is embodied in the Scriptures. There you have it, and if the whole secret is not expressed in the words "made perfect through sufferings," we may be sure that *much* of it *is*. It is certain that the glorious things included in the process of making man in the image of God, making him *like* God, is not a method that is at all understood by the natural man, "neither indeed can be," and it is only by searching while under the influence of the Spirit of God, that we can understand to any good degree, "the faith of the operation of God," while transforming a natural man into a spiritual man, and stamping the image of God upon him. If the "beginning of the creation of God" could only be "made perfect through suffering," we can expect nothing less for those who follow after; and if He, "for the joy that was set before him, endured the cross," how gladly should we "take part of the same."—Heb. ii. 14.

If, then, we find that our faith recognizes this "faith of God" as proposing and determining to make man in his image, and that the operation of this faith of God embraces the whole race of mankind, who are, like their Lord and Master to be "made perfect through suffering," if we find our hearts responding to this, and we are willing to go through the process of dying with him, a process which involves "dying daily," we may have the comforting assurance that we are "in the faith" "once delivered to the saints," and are in possession of the connecting link which binds us to "the faith of the operation of God," which is the *substance* of things hoped for, the evidence of things not seen" by mortal eye;—a faith which "quenches the violence of fire, out of weakness is made strong," and longs for the transforming power that shall bring into captivity every thought to the obedience of Christ. If we find these evidences of being in the faith, we can say with Paul, "We which have believed do enter into rest."

J. C. SUNDERLIN.

BLAIRSTOWN, N. J.

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IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. Look over the following offers, all postpaid.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Queen of Sheba Visits Solomon.—1. Kings x. 1-10.

(Lesson for Dec. 20.)

GOLDEN TEXT.—When the righteous are in authority, the people rejoice.—Prov. xxix. 2.

INTRODUCTION.—In chapter ix. we learn that after Solomon had built the temple and his house, the Lord appeared to him a second time, as he had done at Gibeon, and renewed his covenant with him. The two ways—the way of success, and the way of failure—were again placed before him. To obey God was the way of success, but disobedience was sure to bring desolation to the city and temple, and cause the nation to be scattered and to "be a proverb and a byword among all people." How clearly God's word has been fulfilled.

The glory of Solomon's kingdom was very great, in its extent, its buildings, its waterworks, its fortresses, its army and navy, its commerce, its revenue and splendors, its knowledge and literature, and its religious services. For a glimpse of his power and opportunities see Ecclesiastes ii. 4-10. But all this brought dangers. We can hardly estimate the perils of such power, success, wealth and luxury. The sequel shows that, with all his wisdom, these things finally overwhelmed Solomon.

The report of Solomon's greatness, his power, wealth and wisdom, went into all the surrounding countries. Many ambassadors from kings, and others, came to see and hear him.—iv. 34. The queen of Sheba came herself. Sheba was a rich country in Southern Arabia, bordering on the Red Sea. This woman came fifteen hundred miles or more, probably on a camel's back. The time in coming and going would cover four or five months. Our lesson indicates that she was a remarkable woman. It is thought she represented a civilization which regarded itself as cultured and venerable.

I. THE QUEEN'S VISIT.—VS. 1-5. This woman came because she had "heard of the fame of Solomon concerning the name of the Lord." This fame probably had special reference to his wealth and wisdom. "Concerning the name of the Lord" may refer to his religious fame, as distinct from all the rest. She probably had heard that his wisdom had come from the Lord in answer to prayer. She wanted to test him with hard or puzzling questions,—probably in the form of riddles, a common method in the Orient. Her object seems to have been good—to learn more of the God of Israel.

Judging from her great train of camels, and the rich present of spices, gold and precious stones, which she brought, this queen must have been wealthy. When she had come to Solomon, she showed her earnest desire to learn by asking questions, and freely telling him all that was in her mind. This gave him the very best opportunity as a teacher; and he was able to answer her questions satisfactorily. And when she had heard his answers, showing his superior knowledge, and seen the magnificent buildings, and the glory of his court, she was over-awed. She was so taken by surprise that, as we would say, it took away her breath.

II. THE QUEEN'S PRAISE.—Vs. 6-10. What follows shows how completely she was taken by surprise. She owned to the king that the report she had heard of his works and wisdom was true; that she had not fully believed it until she came and saw for herself, but that the half had not been told; both in wisdom and in prosperity the reality was far beyond the report.

"Happy thy men, etc." She thought it was a great privilege to be his servants, to stand in his presence, and hear his wisdom. It showed wisdom on her part that she valued this more than other opportunities within their reach.

"Blessed be the Lord thy God." She acknowledged all the conditions and glory as from God. It was he who had

set Solomon on the throne of Israel, because he loved the people. Had she a glimpse of the truth which is so hard for some to see, that the Lord himself was the King of Israel, and was only represented on the visible throne by Solomon? She showed her great appreciation by the rich offering she made of spices, gold and precious stones. But for all her gifts, Solomon gave her more than she gave him, at least all that she desired and asked, (and as an Oriental queen she probably asked freely), besides what he gave her of his royal bounty.—Ver. 13.

This lesson seems like an allegory of the Lord Jesus and the sinner coming to him. He is a greater King than Solomon.—Matt. xii. 42. Attracted by the report of him—the glorious gospel—those who are far away come to him. It pleased the Father that in him all fullness should dwell—all the treasures of wisdom and knowledge. The gold and the silver are his, and the cattle on a thousand hills. He says, "Come unto me." Those who accept the invitation are led to give their all to him; and he gives them far more than he receives. He gives them pardon full and free, peace, joy, hope, love, cleansing, wisdom and strength. They can truly say, "The half was never told me." Blessed indeed are they who live near him, hearing his words, and rejoicing in his companionship. Blessed be the Father who gave us such a perfect Saviour. And he will never fail.

The Birth of Christ.—Matt ii. 1-12.

(Lesson for Dec. 27.)

GOLDEN TEXT.—And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be unto all people.—Luke ii. 10.

INTRODUCTION.—Instead of following the plan of the International Lesson Committee, and using the review of the kingdoms of Saul, David and Solomon as a Christmas Lesson, we take the Lesson Text they suggest, and use it for an Independent Christmas Lesson. This is for the Sunday nearest Christmas, when many are thinking of the Christ Child. If any who are teaching in Sunday Schools think it better, they can make an exchange, and use this lesson on the Sunday before Christmas.

The "Golden Text" suggests the joy of the time, and the cause of it. It is the announcement by the angel of the birth of Jesus,—the planting of the Divine Seed in the world of mankind. To those who see its importance as the key of hope for all, it is a joy all the year. But as long as present day selfishness lasts, it seems well that there should be special opportunity to show a little of the joy and kindness which are felt by those who know God's unspeakable gift.

I. SEEKING THE KING.—Vs. 1-8. Jesus was born in Bethlehem of Judea, six miles south of Jerusalem. In Micah v. 2 this was foretold. How naturally the Lord fulfills prophecy. When men try to do this they bungle. Both David and his great Antitype were born in Bethlehem.

Jesus was born in the days of Herod—an Idumean, King of the Jews by Roman appointment. He was the son of Antipater, a distinguished Roman general, and the father of Antipas, (the king before whom Salome danced, and who, at her request, gave her the head of John the Baptist), and of other Herods mentioned in the New Testament. They were a cruel family.

When Jesus was born, the wise men came from the east to Jerusalem asking for him who was born King of the Jews, saying they had seen his star, and had come to worship him. We need not suppose that they came at the exact time of his birth, nor immediately after, but that this was one of the incidents connected with the infancy of Jesus. Probably several important things had occurred before they came. Comparing what Matthew and Luke say, it seems probable that Jesus had been taken to

(*Continued on page 377.*)

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EDITOR'S APPOINTMENTS.

Dec. 13, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Dec. 14, Chicago, Ill., at Masonic Temple, Drill Hall Parlor, 17th. floor. Door open at 7:30 p. m.

Dec. 15, Englewood, Ill., 6000 Green St., at 7:30 p. m.

Dec. 19, & 20, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Dec. 27, Washington, Mich., 10:30 a. m., and Almont, Mich., at 3:30 p. m.

Jan. 3, Detroit, Mich., 1356 Woodward Ave. at 3:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request, for the benefit of new readers. Price, five cents a single copy; or we will mail six to six addresses for twenty-five cents.

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See our Holiday Campaign, page 382.

(*Continued from page 375.*)

the temple, and from there home to Nazareth, and perhaps back again to Bethlehem, with the idea of bringing him up there, before the visit of the wise men occurred. The journey from the east must have taken considerable time. Jesus was probably old enough to suggest the "two years old and under" of the cruel order of Herod. There is nothing to show that the wise men found the mother and babe in the manger, as did the shepherds.

The wise men (the magi) probably came from Persia, having traveled about a thousand miles to reach Jerusalem, which, being the capital of the kingdom, appeared to them the most natural place to find the young king. In the East astrology (star-ology) was considered "scientific." Some think of it so yet. But because this is not believed by the more "scientific" astronomers of later times, this account is a surprise to some. But both the star and the impression it made may have been supernatural.

It may not be easy to tell how the heathen magi knew anything concerning the coming "King of the Jews," but there are writers (Ellicott and Schlegel) who say that the expectation of such a King was strong in the far east.

Many attempts have been made to explain about the star, and some to explain it away. Some think it was a natural star, comet or meteor; and others think it must have been a supernatural light, which appeared for their guidance, and was seen only by them. The movements of this star do not seem to have been natural; but there is no difficulty to those who believe in God and the angels and the miracles of the Bible.

Herod's fear caused him to call together the Jewish Sanhedrim. It consisted of seventy-one members—priests, Levites and elders. Herod thought they would be able to tell him where the king should be born. They told him it was Bethlehem, and directed him to the prophecy of Micah. Herod feared that the report was true, and thought to thwart the divine purpose. (Psalm ii. 1-6.)

Herod had a murderous purpose, and lest it might be balked, called the wise men secretly. He wanted to know just when the star appeared, regarding that as an indication of the age of the new-born King. From what followed, it appears that their answer suggested the "two years" of Herod's decree. Giving them the information he had obtained from the Sanhedrim, he sent them to Bethlehem. They were instructed to make diligent search for the child, and having found him, to bring him word, that he too might go and worship him. The magi evidently believed him sincere; and his vile hypocrisy is a dark contrast to their pious simplicity.

II. FINDING THE KING.—Vs. 9-12. When the wise men started for Bethlehem, they rejoiced greatly to see again their guiding star, and it led them to where the young child was. Where did it lead them, to Bethlehem, or Nazareth? If to Bethlehem, as appears probable, many think it must have occurred immediately after the birth of Jesus, because of the record in Luke, that he was circumcised at the eighth day, and after forty days (the time required for his presentation in the temple) returned with his parents to Nazareth.—Luke ii. 22, 39. Even this would show that the visit of the wise men did not occur immediately after Jesus' birth. But if he was in Nazareth, when the wise men found him, then he was in no danger from the execution of Herod's decree, which would make the warning of the angel and the fleeing into Egypt of no account. This fact seems to require that he was in Bethlehem, and had to flee to escape from the cruel edict.

It does not conflict with the state-

ments of either Matthew or Luke to suppose that, after they returned home to Nazareth (Luke ii. 39), Jesus' parents decided to move, and make their home in Bethlehem, and that there, when he was nearly two years old, the wise men found him. This view seems to harmonize with the fact that when Herod was dead, and Joseph was warned to return from Egypt, yet, because of his fear, he did not return to Bethlehem, but then went to Nazareth, the original home.

When the wise men came into the house, (not the stable, where the shepherds found him), they saw the young child and his mother, and they worshiped him (not her), and presented him (not her) gifts of great value—gold, frankincense and myrrh. If he was then the proper subject of worship, and the rightful receiver of earth's precious gifts, how much more should we honor the exalted Christ, the King of kings and Lord of lords.—Rev. xix. 16. He deserves our all.

The confidence the wise men had in Herod was destroyed by the warning of an angel from heaven, and instead of returning to Jerusalem, they went home another way. What a joyous return! Happy are all they who seek and find and truly worship the Heavenly King. Happy are they who have caught the spirit of the angel's message recorded in Luke ii.,—"Behold I bring you good tidings of great joy, which shall be unto all people," and who can join the angelic choir in singing, "Glory to God in the highest, and on earth peace, goodwill toward men." All nations shall be blessed in him. Oh! that the loving and helpful Spirit of Christ may prevail at this Chrismas time, and always.

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THE SABBATH.

GIVE proof from God's word:

1. That the Sabbath was mentioned during the first 2,500 years of the world's history.

2. That the Sabbath was given to Israel first at the giving of the manna. Ex. xvi.

3. That the first breach of the Lord's Sabbath was seeking to gather manna. Ex. xvi.

4. That a month later the Lord told his people, Israel, to "Remember the Sabbath day to keep it holy."—Ex. xx. It was a new commandment.

5. That the Lord's Sabbath was a sign between him and Israel (alone) throughout their generations.—Exod. xxvi. "That ye may know that I am Jehovah your Sanctifier. Ye shall keep the Sabbath, therefore, for it is holy unto you."

6. That every one of the children of Israel that defiled the Sabbath should be put to death, cut off from among the people.—Ex. xxxi.

7. That the second breach of the Sabbath was gathering sticks.—Num. xv.

8. That Moses did not know what to do with this Sabbath breaker.—Num. xv.

9. That he was stoned and died. Num. xv.

10. That when Moses re-iterated the ten commandments, thirty-nine years after the Sabbath was given, he did not tell Israel to "remember the Sabbath" as when first given, but to "keep" it; forty years of no food on the Sabbath had impressed it on their memory, but they neglected to keep it.—Deut. xv.

11. That to "call the Sabbath a delight" included not doing their own ways, nor finding their own pleasures, nor speaking their own words.—Isa. lviii.

12. That a foreigner or Gentile was obliged to keep the Sabbath, that is, to do no work (Ex. xx), when in an Israelitish city.—Deut. xxxi.

13. That Nehemiah also forbade Sabbath breaking foreigners to remain outside the city.—Neh. xiii.

14. That the son of the foreigner and eunuchs that kept the Lord's Sabbath were proselytes, who had "joined themselves to the Lord."—Isa. lvi.

15. That this was done by circum-

cision and made such persons "as one born in the land."—Ex. xii.

16. That God ever asked any Gentile, who was neither a proselyte nor in the land, to keep his Sabbath. (?)

17. That Daniel, in the height of his power ever suggested to Nebuchadnezzar or Darius that the king or his people should keep the Lord's Sabbath. (?)

18. That all the ten commandments, except the fourth, are iterated in the New Testament.—Matt. iv, 1. John iv, Matt. v, Eph. vi, and Matt. xv, Matt. v. 19, Eph. iv, 1. Thess. iv, Rev. xxii, Rom. vii, 1. Cor. vi, Col. iii.

19. That the Lord Jesus commanded his apostles to teach the Gentiles, or that the Holy Spirit ever bade the believers to keep the Sabbath. (?)

20. That the Holy Spirit bade Gentile believers (Colossians) not to allow anyone to judge them as to keeping new moon festivals (passover, pentecost, etc.) and Sabbaths,—all Sabbaths; the article "the" is not in the original, showing that all Sabbaths, therefore the Lord's Sabbath, given only to Israel (Ex. xxx.) are included, and like the feasts are shadows.—Col. ii. H. VEYSEY.

THE CLOSING YEAR.

THIS number closes the twenty-first volume of the HOPE. It is now of age. It hardly seems possible that it is twenty-one years since its publication began. We have never had a doubt as to the nature of its work, which is not merely to teach that somehow or other all will be saved, but to proclaim the essential fullness of the Lord Jesus Christ as the Divine Seed, and the salvation of all, or that all shall be brought forward to the image of God, as the necessary result of the development of what was in that Seed. In all these years, we have used every effort, and all available means, to send out through the whole year what is really the keynote of the Christmas joy, namely, the truth that Christ is Lord of all; that in him dwells all the fullness of God; that his planting in our world is "good tidings of great joy which shall be unto all people;" and that it will bring "Glory to God in the highest, and on earth peace, goodwill toward [or among] men."

We believe there is still room and need for our work on this line, and we expect to go on, doing what we can to let the light of God's unbounded love shine into human hearts. We are thankful for all the help, both divine and human, in the past; and we are praying and hoping for larger opportunities, a better cooperation, and greater results in the year to come. We believe all have been blessed who have made any sacrifice to sustain this work, and to make it possible to send the paper out, even to those not able to pay for it. They and others say it has been bread to satisfy their hunger, and we still expect to cast it on the waters. We invite and hope for the earnest cooperation of all who are in sympathy with our work. We ask for the speedy renewal of subscriptions. We desire to hear at once from all who still want the paper, but are not able to pay. Please do not take it for granted that we know that you want it. And if there are any readers who do not want the continued visits of the HOPE, please either send us word to that effect, or notify your postmaster. If those in arrears will do what they can to pay what is due, they can help us in a substantial way. A little to each one is a good deal to us. To some the HOPE has been sent as a compliment, unmarked. It will do us good to know that it is welcome. Pray for us.

All the workers in the HOPE office wish all the readers a Happy Christmas and New Year.—EDITOR.

SOME of our tracts are out of print, and are being called for. By request, "God's Hope for Mankind" (revised) will appear in the HOPE for Jan. 1. Others will appear later: "The Rich Man and Lazarus," "Is Christ Our Substitute?" "The Resurrection," "The Sabbath," and perhaps others. Let those who would like to circulate them in the HOPE form, be sure to order them at once, that we may know how many to print. Price one cent each.

☞ Do you want a bound volume for 1903? If so, please send in your order.

LOVE UNIVERSAL AND ENDLESS.

(*Continued.*)

Of all topics in or out of Jerusalem,—in Christendom, in heathendom, in the earliest or the latest centuries of time,—none can be equal to this of the final and universal triumph of grace. It is practically endless and inexhaustible, as well as electrifying and refreshing. It can never wear out. It is the grand central peak in the mountain range of revelation. Climb ever so many other adjacent or tributary heights, this is the one midmost and eternal mountain-top. Many have ascended the lesser slopes and paused on minor peaks. But this, the eternal and wide-extended victory of love, rises high over all, and God is glorified eternally in this coronation of wisdom, this finis of design; yet where is or shall be the end of good continually to flow as a river, or to grow as a tree of splendid and majestic proportion? Let not this love of God be a warrant to any man that walks on the face of the earth, to cheat, rob, afflict, oppress or destroy his neighbor. Such iniquity shall have its stripes of penalty up to the full measure of God's just judgment and award.

I am ashamed, and humbled to the very dust, to see the men with broad shoulders and uncompunctious greed, slaying their fellow men, right and left. The great millionaire fathers and brothers of the breweries and stills, do have their little day of gains by wrong, but their day of account is coming, and how will they face the havoc of their villanies or the domestic and social wrecks of their life-time work, building castles of evil fame and riches on the ruin of families, and on the groans of the dying, and on the tears and trembling of the broken-hearted? Their mien may be lordly now. Their death-dealing may be without fear or scruple, but their day is coming, and there may be, or will be, a hell that they did not dream of, between them and the rest to come, after the woe of the ages from Adam down, except so far as God is pleased by His Almighty word, and amazing love, to subdue them to himself without such penalty of fire. Thrust into a (symbolic) lake of fire, they could be wrought by it with marvelous quickness, into a new manhood—or call it rather saint-hood, the fire being everlasting in its origin and in its results, and wise, merciful, and recuperative in its agency and action.

In all our reflections on this blessed and never-wearying theme of the redeeming will and work of our most beloved God and Father in heaven, we cannot ignore the blamable and wicked deeds of evil men. We live in the time of the great Babylon that in some sense rules the world. In the world and in the church, what a picture of confusion in doctrines and in practice! Great bishops are paid enormous salaries even in Protestant lands. Great men of stature both in person and possessions, who have names in church membership lists, refuse to antagonize by their vote or voice, the persons or coteries who make or vend intoxicating drink, if indeed they do not provide shelter and room for the venders of the poison—all for their god money, or revenue or office. And in a paper published in the Pan-American city of 1901, there is on Saturday evening, a so-called Church Record page, with something good to read it is true, but on another page, you may see a flaming advertisement of a notable whiskey man, put in capitals to catch the reader's eye! And not one only, but minor nets are set to snare the gullible and foolish. There is Babylon for you! And so it goes in an evil world and in an evil age.

But I will not dwell on this hypocrisy and shamefulness. It is not a country, this Babylon, (a city, rather,) where one finds heavenly rest. The only resource is prayer in the midst of afflictions, and looking for the city with foundations. These are Christian's proclivities. Prayer is his refuge, and a world renewed, his hope. And whether we reckon places, attitudes or acts, the prayer and hope are blessed. Jesus went into a mountain to pray, and at Nazareth where he lived for thirty years, he could see Hermon, Tabor and the Mediterranean sea. So on the mountain top of a grand outlook into the future glory of creation, we can pray, and with an unceasing and unspeakable yearning call to God to send help. The praying place may be a sleeping room, and the time, midnight or morning. But figuratively, we keep at the top of the mount that rises to heaven or toward it.

The name of the one chief and grand mountain height, is the Love of God to all men, and his Eternal Purpose to gather all in one, as it is said by the apostle in Ephesians.

There will be a dispensation of the fulness of the times, when God shall sum up all things in Christ, the things in the heavens and the things upon the earth.—R. V. Here is time enough. There is no lack of that. There is time for the revolutions of the Saturns and Neptunes around a central sun, and so seasons will come and go, and in good and due and true time, and good and due *fulness* of times, God will gather all things in one in Christ. This will put all other gatherings to shame, if I may say so. Ever so many people stop short of reaching the mountain top, outtopping all heights, and overlooking all, this of the grace of God to all men. Good Methodist, Baptist or other people climb well, and make a pause. They see through a haze, if I

guess aright. They see souls in a hell of fire without exit, and hear their ineffectual cries in a dreadful deep, but in the height of Zion—the nearest to Heaven metaphorically, all the voices in the fulness of times are ascriptions of praise, and the singers are robed in white.

Is there any reason why the most perverse and desperately bad could not come out of tribulation and wash their vestments? When they have tried the folly of transgression, tried and proved the folly and the penalty too, to whatever degree or measure wisdom has ordered, could they not, can they not come to be wise, pure and strong? Could they not learn from follies, and be instructed by trials, and be whitened by that one sovereign baptism, in one sovereign sea or pool of cleansing? Jesus yesterday and tomorrow the *same*, will he repel any comers, in any after time? Will the sacred crimson that cleansed all the millions of this or any past age, have lost its power to sanctify in a coming age, or coming ages? Has its virtue at last failed? Or is the door to the fountain barred around with a wall that has no gate? How then will all things be gathered in one in Christ? That poor old mad Babylon that has been endured these decades of centuries, shall it be greater than Jerusalem the golden? There is not a tittle of question but that the blood-stained and odious old city will soon show the hollowness and emptiness of its stature, and the rotteness of the stones of its foundations—and none the less, when it has come down to the ground with a crash heard to the ends of the world. Then it will be seen how fallacious was a thing that put on the mien and look of a palace, even as Satan wears a showy robe to seem angelic, or as many poor creatures in the form of men, steal the livery of heaven to serve the devil in.

And in doctrine, what has this great Babylon propounded? First, that man in his real and essential self, is a soul or entity, that cannot die, that this entity, thus deathless, is the rather set free by death from a prison of flesh and bones; and to this entity they give the unforgettable title of an immortal soul. Second, when this immortal man is set free from his envelope of flesh, he flies with a speed incalculable, or at least unparalleled, either to heaven the home of the blest, or to hell the subterranean cavern of the accursed. Or, some in this Babylon of confusion will have an intermediate halting-place, an appointed purgatory, for sinners, and paradise for saints. Out of the first the inmates may be successfully prayed by an interceding mortal man, for a sum of money provided and delivered as the Church canon prescribes. In the other the saint may and must abide until a trumpet call shall go out to reconstitute a body from the dust whereinto the soul shall come and dwell again: and this is the resurrection.

Ideas are not uniform, and it is not well established, in regard to disembodied account giving, or re-embodied. Soul and spirit are accounted practically the same as pertains to this entity that can defy death and that survives it. In a general way the pre-resurrection felicity is so great and even complete, that a resurrection of the body is only a matter of incident or convenience, and not at all of necessity. Immortality is indestructibility, and ex-corporeal or extra-corporeal life is, if not indifferent to a re-composition of the body, at least independent of it. The souls can sing and wave their banners, and articulate their hallelujahs of thanksgiving without any such material means as lips, hands, vocal-chords or other accustomed ways.

And so of the damned also, who need no help of organs to utter groans or blasphemies. And the resurrection is of no necessity for joy or woe, or judgment,—none for life or living either in heaven or hell. And in what heaven glory is, or what world the agonies are, it is not known or agreed, though the first is said to be beyond time or space limits, in spite of the New Jerusalem coming down from heaven to earth, and in spite of the specific allotment of the earth to the meek like Moses, and the nations and families who have spiritually Abraham for their father.

But let us turn aside a moment from the doctrinal curiosities and fatuities of Babel broadened into Babylon, to mark the wider fatherhood of Abraham,—for not alone Isaac sprung from him through Sarah, but there are the millions through Hagar, and other millions by Keturah; and did Abraham disown his own? Would he deny their right to call him father? Truly a multitude are the descendants of the good patriarch, even to this day;—and if they are tribal, nomadic, and also fanatical and intractable in Asia or in any other habitable part of the globe, nevertheless they are the offspring of Abraham, and children of the God of Abraham; and that Creator can redeem them from the midnight of their darkness. He can save them out of delusions. No ignorance is too dense to be enlightened, no fanaticism too fierce to be mastered in times or in spaces open to his view and subject to his order. A Mohammedan is partisan and pertinacious now, but God can shine upon his blindness in some good day coming.

And Melchizedec, in coming out to bless the patriarch, did not bestow a divided benediction. He did not intend a blessing for Sarah's descendants and a curse for Hagar's. How

could that be? Why is it too much to think that even heathen, who have in their veins the blood of the beloved man who came down from Mesopotamia into Canaan, are amenable to grace, as well as Jews that were patience-trying by their idolatries? What antics and freaks of fickle Israel going after strange gods, and yet there is promised a mending and re-union of broken off branches. God, the great Vineyardist,—great and good and wise, can regraft the dead Jews. He can make the dead to live and to be both literally and spiritually alive.

And not for one moment do I presume to hint that the half heathen posterity of Abraham will be blessed in their sins. Neither sins can be blessed, nor sinners living in sins. But there is a look over and beyond. And may we not in our measure, however light or slight, be like God who looks over ages and spaces to a coronal brightness coming to glorify his name for his goodness? "The times of ignorance therefore, God overlooked," (R.V.) and in the grand summing up, since a most precious offering was made—(an atonement for reconciliation), God who is far, far-seeing, looking over and on to the completing redemption, is able and willing to overlook sins. For this let every thing that hath breath give thanks. Let every thing, including seas, trees, fields, mountains, angels and men sing hallelujah, and things with sight and sense and life, clap their hands. Nay even things without reason, the orders of creation, may catch a contagion of enthusiasm, and pipe or chirp, or neigh or roar, if they cannot sing.

But some will cite us to Ezekiel chapter xiii. and bid us be careful lest with the suggestion or assurance of good, possible or reserved for sinners in the beyond, we encourage them in their wickedness. And they will underscore these words "because with lies ye have made the righteous sad, and strengthen the hands of the wicked, by promising him life." Now no wise reader or teacher of holy writ would ever dream of *promising* anything good or agreeable to any evil doer. There are no *promises* to sinners. A promise may involve prediction, but prediction is not promise. And there are drawbacks for pestilent men, called penalties, and sins and penalties loom up to make promises unreasonable and incongruous. But really in the new version "promising life" is rendered thus—"*and he saved alive.*" And "saving alive" is not the part or lot apportioned to men who rob and kill and persecute and afflict their brothers toward whom they behave as hateful and satanic. There is death threatened. Sin is death and the wages of sin is death: and the gift of God is eternal life. He who believes here and now, *has* eternal life. We do not conclude that miseries are *exhausted* in this world. And it is very inspiring to look ahead to a better day. To dwell in that cheeriness of hope, is not to condone the wicked ways of wicked men, but it is to see that life is and was worth living, and that as exquisite and wonderful things can come from things unlovely, so God can *evermake* even worst things for good. The world was worth creating, and when death came like a giant stalking,—and smiting down the Adamite millions, there was Power somewhere to beat down the interloper, and death found his overmatch in a Redeemer. Henceforth, the cross of suffering is transmuted into a tower of glory. There is no joy in viewing the arms and angles of that Roman fabric the cross, except as memorial of love, and herald of glory.

HOLLAND, N. Y. C. COLEGROVE.

HOLIDAY CAMPAIGN.

A THREE months' campaign with DAY DAWN! Who will join us in it? In council with friends, we have decided to cut the price of DAY DAWN in two from now till January 15, 1904, for a special "Holiday Campaign." We want to put the book into the hands of ministers of the gospel and other thinking people generally. Think up your circle of acquaintance, and let us see what we can do in the way of seed-sowing in these three months. For twenty-five cents we will send the paper-covered DAY DAWN, or for fifty cents, the cloth-bound DAY DAWN, to any address, postage paid. To anyone who will send us a new subscriber for the HOPE and one dollar, we will send, as a premium, one cloth bound DAY DAWN, or two in paper cover, postage paid. This is something for which many have been asking. Here is a special opportunity to put the "Plan of the Ages," and the fullness of the Gospel of Christ, from our point of view, before the thinking people, "who shall be able to teach others also."—2. Tim. ii. 2. The object is to cast our bread on the waters.—EDITOR.

☞ SPECIAL OFFER:—*New* subscriptions received before January 1904 will be credited from the time they are received to December 1904. When you send your own renewal enclose fifty cents more and have the HOPE sent to some friend for a year.

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